REPORT

FROM THE

SELECT COMMITTEE

ON THE

LAW OF PARTNERSHIP;

TOGETHER WITH THE

PROCEEDINGS OF THE COMMITTEE,

MINUTES OF EVIDENCE,

APPENDIX, AND INDEX.

Ordered, by The House of Commons, *to be Printed,*
8 *July* 1851.

509.

Jovis, 20° die Februarii, 1851.

Ordered, THAT a Select Committee be appointed to consider the Law of Partnership, and the expediency of facilitating the Limitation of Liability, with a view to encourage useful Enterprise and the additional Employment of Labour.

Martis, 25° die Martii, 1851.

Committee nominated, of—

Mr. Labouchere.	Mr. Anderson.
Mr. Slaney.	Mr. Morris.
Mr. Cobden.	Mr. Chichester Fortescue.
Mr. Sotheron.	Mr. Glyn.
Mr. Ewart.	Mr. Tufnell.
Mr. Heald.	Mr. Tatton Egerton.
Mr. John Ellis.	Mr. Roebuck.
Mr. John Abel Smith.	

Ordered, THAT the Committee have power to send for Persons, Papers, and Records.

Ordered, THAT Five be the Quorum of the Committee.

Veneris, 11° die Aprilis, 1851.

Ordered, THAT Mr. Anderson be discharged from further attendance, and Mr. Pilkington be added.

Martis, 17° die Junii, 1851.

Ordered, THAT Mr. Roebuck and Mr. Tufnell be discharged from further attendance, and Mr. William Evans and Mr. Wrightson be added.

Martis, 8° die Julii, 1851.

Ordered, THAT the Committee have power to Report Observations and Minutes of Evidence to The House.

REPORT.

THE SELECT COMMITTEE appointed to consider the LAW of PARTNERSHIP, and the Expediency of facilitating the Limitation of Liability with a view to encourage useful Enterprise and the additional Employment of Labour; and who were empowered to Report the Minutes of Evidence taken before them to The House;—HAVE considered the Matter to them referred, and agreed to the following REPORT:

THE subject referred to Your Committee is one of great and increasing interest. On account of its wide relations to large classes of society, Your Committee have thought it incumbent to proceed with caution, and to weigh carefully the arguments and evidence adduced before them, urging alterations in the law.

The Committee of last Session, on Investments of the middle and working classes, partially investigated the question now referred to Your Committee, but gave no opinion upon it. Their Report contained two recommendations of great consequence to large classes:

1st. That Charters of Limited Liability, for useful undertakings, should be granted by the Crown with due caution, but at a far more reasonable cost.

2dly. That where several industrious men work together, with a small capital, the law should provide a remedy against fraud on the part of any dishonest partner, and a summary mode of enforcing the rules agreed to for mutual government.

In entering more closely on the consideration of the subject referred to them, Your Committee would adopt a few lines from a former Report, and say—

"That the great change in the social position of multitudes,

tudes, arising from the growth of large towns and crowded districts, renders it more necessary that corresponding changes in the law should take place, both to improve their condition and contentment, and to give additional facilities to investments of the capital which their industry and enterprize is constantly creating and augmenting."

Your Committee would also add, in the words of their predecessors, "That they doubt not ultimate benefit will ensue from any measures which the Legislature may be enabled to devise for simplifying the operation of the law and unfettering the energies of trade." *

Your Committee also desire to record their conviction that if it be desired to promote association among the humbler classes for objects of mutual benefit, no measure will tend more directly to this end than one which will give a cheap and ready means of settling disputes of the partners, and enforcing the rules agreed to for mutual government.

Evidence of the increase of personal property of late years may be shortly stated. The Population Returns show an increase of the population of almost all of our largest towns (chiefly inhabited by persons dependent on personal property), at the rate of nearly 30 per cent. in every decennial period since the beginning of the century to the present time, whilst the rural inhabitants have augmented only at about one-third the same proportion.

A return of 10 February 1851 † as to assessments to the property tax, shows that in Great Britain as a general result the annual value is as follows:

	1814-15.	1848.
	£.	£.
Of Lands - - - -	39,405,000	47,981,000
Messuages, or chiefly houses, &c. in towns - - -	16,259,000	42,314,000
Railways, gas works, and other property, chiefly considered personal property - -	636,000	8,885,000

The

* Report on Investments of Middle and Working Classes, July 1850.
† Return to the House of Commons.

The result in round numbers shows that in 33 years since the peace, whilst lands in Great Britain have increased in value to 1848 only 8 ½ millions in annual value, or a little more than five per cent., messuages (being chiefly houses and manufactories, and warehouses in and near towns, and inhabited by persons depending greatly on trade and commerce) have augmented in value above 26 millions in annual value, or about 130 per cent. in the same period.

From the same returns it appears that the value of railways, gas works, and other property, chiefly held in shares as personal property, has increased above 12 fold in the same period.

The same results showing the increase of personal property, since the peace, in the United Kingdom, may be deduced from various Returns to Parliament, showing the increase of legacy duty to have been derived from a capital of 24 millions in 1816, and to have been paid on a capital increased to 45 millions in 1845; the increase of deposits in the saving banks, and from other undoubted sources of information.

Your Committee beg to state that in addition to the augmentation in the amount of personal property, is to be remarked its great division among large classes of the community, in the middle (or even the humbler) ranks of life, as is shown by the returns of amounts of public stock held by each person, and other sources of information.

Your Committee would observe that the course of modern legislation (the wisdom of which appears, in this particular, generally allowed) seems to have been gradually to remove restrictions on the power which every one has in the disposal of his property, and to remove those fetters on commercial freedom which long prevailed in this country.

The usury laws, and various laws against combinations, have been modified or repealed. General Acts to facilitate the formation of Joint Stock Associations and Building Societies, and other important Acts tending to the same result, have in late years been sanctioned by the Legislature.

Your Committee now proceed to consider whether any suggestions of a like nature ought to be made in reference to the laws of partnership, and especially the unlimited liability of partners, as it exists at present in this country.

By the existing law, no person can advance any capital to any undertaking, public or private, in the profits of which he is to participate, nor become partner or shareholder in any enterprise for profit, without becoming liable to the whole amount of his fortune, as expressed by a great legal authority, to his last shilling and his last acre.

Such general and unlimited liability can be restricted to any given sum or share only by Special Act of Parliament or Charter from the Crown; neither of which is obtained without much difficulty, expense and delay, and in many cases cannot be obtained at all.*

It is contended, that however advantageous the law of unlimited liability of partners may be, as applied to the principal commercial transactions of this country, carried on by the most part by firms of few partners, that yet it would be of great advantage to the community to allow limited liability to be extended with greater facility to the shareholders in many useful enterprises, often promising at the same time public benefit and private profit, which are constantly called for by the increasing population and wants of our towns and populous districts; such as water works, gas works, roads, bridges, markets, piers, baths, wash-houses, workmen's lodging houses, reading rooms, clubs, and various other investments of a like nature, chiefly confined to spots in the immediate vicinity of the subscribers. Large stores for the sale of provisions and other necessaries in populous districts, and supported by the combined capital of small shareholders, may be considered as belonging to the same kind of enterprises.

Your Committee think it would be a subject of regret if cautious persons, of moderate capital, and esteemed for their intelligence and probity in their several neighbourhoods, should be now deterred from taking part in such undertakings by the heavy risk of unlimited liability; yet such persons would in many instances be the best guides for their humbler and less experienced neighbours, and their names would afford security that the enterprise had been well considered, and was likely to be well conducted.

Your Committee think that it would be desirable to remove any obstacles which may now prevent the middle and even

* The cost of a Charter was shown in many cases to amount to 1,000*l.*—"Report on Investments in 1850."

even the more thriving of the working classes from taking shares in such investments, under the sanction of and conjointly with their richer neighbours; as thereby their self-respect is upheld, their industry and intelligence encouraged, and an additional motive is given to them to preserve order and respect the laws of property.

Your Committee would therefore recommend that under the supervision of a competent authority, rules should be laid down and published for the guidance of persons applying for such charters, with requisite precautions to prevent fraud; and on compliance with such rules, that charters should be granted. Security for compliance with such rules might be given and enforced at the quarter sessions, or before some other local tribunal of requisite authority.

It might, in some cases, perhaps, be advisable that the liability of each shareholder under the charter should be double the amount of his share of the capital calculated to be necessary for the undertaking.

Your Committee now proceed to consider the propriety of permitting the introduction of partnerships, on the principle of limited liability.

Your Committee have referred to the report and evidence given before the Commission on this subject in 1837, where opinions entitled to great weight, were almost equally divided; in the Appendix to that Report is the outline of a proposed law on the subject, by Mr. Baring, a name highly respected in all commercial circles of the world.

In the Report on Joint Stock Companies in 1844, valuable information on matters closely connected with this subject will be found; and in the Report on Investments, of the last Session, evidence bearing on this inquiry is worthy of perusal.

Your Committee, considering the extent and importance of the proposed alteration in the law, are unwilling to proceed in such a matter without the greatest caution. They find that the best authorities are divided on the subject, and that it would require great care to devise the checks and safeguards against fraud, necessary to accompany such a general relaxation or change in the law. It seems also the opinion of the best-informed persons, that additional facilities are wanting to settle partnership disputes in accounts, and that some cheaper and simpler tribunal should be afforded than

than the costly and tedious process of application to the Court of Chancery.

On the whole, Your Committee have come to the resolution,

That the law of partnership, as at present existing, viewing its importance in reference to the commercial character and rapid increase of the population and property of the country, requires careful and immediate revision.

They recommend, therefore, the appointment of a Commission, of adequate legal and commercial knowledge, to consider and prepare, not only a consolidation of the existing laws, but also to suggest such changes in the law as the altered condition of the country may require; especial attention being paid to the establishment of improved tribunals to decide claims by and against partners, in all partnership disputes; and also to the important and much controverted question of limited and unlimited liability of partners.

It appears to Your Committee that the uniform tendency of the valuable evidence taken before them, is in favour of an increased stringency in bankruptcy laws, if such a relaxation of the law of partnership should take place.

Your Committee having considered the difficulties attending this wide subject, are further desirous of expressing their opinion in favour of such an alteration of the existing Usury Laws as may increase the facility of persons embarked or embarking in business, to obtain increased capital; an object which they conceive to be one of unmixed public advantage, provided it be not accompanied by undeserved or factitious credit.

They therefore recommend, that power be given to lend money for periods not less than 12 months, at a rate of interest varying with the rate of profits in the business in which such money may be employed; the claim for repayment of such loans being postponed to that of all other creditors: That, in such case, the lender should not be liable beyond the sum advanced; and that proper and adequate regulations be laid down to prevent fraud.

Although Your Committee have thought it their duty to confine their recommendations to the two points set forth in this Report, viz.—

1. A greater facility in granting charters, under rules published and enforced by the proper authorities;

2. An

2. An easier mode of borrowing additional capital, without risk to the lender beyond the amount of the sum advanced;—

Yet they anticipate many improvements in the laws bearing on the varied enterprizes and improvements of the country, from the labours of such a Commission as they recommend; and think that a more matured consideration of this most important subject will be well purchased by a short delay necessary for this purpose.

Your Committee would express their conviction that it is no less consistent with the spirit of recent legislation than conducive to the public advantage, and the promotion of legitimate trade, to relax any restraints which may now exist on the free action of individuals or application of capital, due regard being paid to the importance of preventing the acquirement of undue or undeserved credit, or giving encouragement to ignorant or reckless speculation.

8 *July* 1851.

PROCEEDINGS OF THE COMMITTEE.

Jovis, 3° *die Aprilis*, 1851.

Present:

Mr. Slaney.	Mr. Cobden.
Mr. Ellis.	Mr. Ewart.
Mr. J. A. Smith.	Mr. Chichester Fortescue.
Mr. Glyn.	Mr. Morris.

Mr. SLANEY called to the Chair.

Committee deliberate on the course of proceeding.

[Adjourned to Tuesday next, at Two.

Martis, 8° *die Aprilis*, 1851.

Present:

Mr. SLANEY in the Chair.

Mr. Labouchere.	Mr. Ellis.
Mr. Glyn.	Mr. Ewart.
Mr. Cobden.	Mr. Morris.
Mr. Heald.	Mr. J. A. Smith.

Committee deliberate on the course of proceeding.

[Adjourned to Tuesday, 6 May, at One.

Martis, 6° *die Maii*, 1851.

Present:

Mr. SLANEY in the Chair.

Mr. J. A. Smith.	Mr. Ellis.
Mr. Glyn.	Mr. Heald.
Mr. Anderson.	Mr. Morris.

Committee deliberate on the course of proceeding.

[Adjourned to Tuesday, at Two.

Martis, 13° *die Maii*, 1851.

Present:

Mr. SLANEY in the Chair.

Mr. T. Egerton.
Mr. Sotheron.
Mr. Tufnell.
Mr. John Ellis.
Mr. Labouchere.
Mr. J. A. Smith.
Mr. C. Fortescue.

Mr. *J. G. Phillimore*, examined.

Mr. *Lioni Levi*, examined.

[Adjourned till Tuesday.

Martis, 20° *die Maii*, 1851.

Present:

Mr. SLANEY in the Chair.

Mr. Sotheron.
Mr. J. A. Smith.
Mr. John Ellis.
Mr. Fortescue.
Mr. Heald.
Mr. Ewart.
Mr. T. Egerton.
Mr. Glyn.
Mr. Tufnell.
Mr. Morris.
Mr. Cobden.

John Howell, esq., examined.

Mr. *John Henry Sieber*, examined.

James Stewart, esq., examined.

[Adjourned till Thursday, at Two.

Jovis, 22° *die Maii*, 1851.

Present:

Mr. SLANEY in the Chair.

Mr. Cobden.
Mr. Ewart.
Mr. Morris.
Mr. Tatton Egerton.
Mr. Sotheron.
Mr. John Ellis.
Mr. Glyn.
Mr. Pilkington.

Mr. *Turner Townsend*, examined.

[Adjourned to Tuesday, at Two.

Martis, 27° die Maii, 1851.

Present:

Mr. SLANEY in the Chair.

Mr. J. A. Smith.	Mr. Heald.
Mr. John Ellis.	Mr. Pilkington.
Mr. Ewart.	Mr. Morris.
Mr. C. Fortescue.	Mr. T. Egerton.
Mr. Sotheron.	

Mr. Commissioner *Fane*, examined.

Mr. *Cotton*, examined.

Mr. *T. Carnac Brown*, examined.

[Adjourned till Tuesday next, at Two.

Martis, 3° die Junii, 1851.

Present:

Mr. SLANEY in the Chair.

Mr. Tufnell.	Mr. John Ellis.
Mr. Tatton Egerton.	Mr. Pilkington.
Mr. Morris.	Mr. J. A. Smith.

Mr. *Hawes*, examined.

Mr. *Davis*, secretary of legation, American Embassy, examined.

Form of queries settled by the Committee, read as follows:

"It has been proposed to limit the liability of partners to the amount of their respective subscriptions in certain companies or partnerships duly registered.

"It has been thought by some persons that such a measure, properly guarded by regulations to prevent fraud and rash speculation, may assist useful investments for the combination of capital of the middle classes, and aid useful local enterprizes.

"It is proposed that this measure should not extend to banking, insurance, or other employments for capital of a very speculative nature.

"Such partnerships of limited liability, under certain rules, are established in France, Germany, Holland, and the United States of America.

"It is desired by some parties that such partnerships should be introduced here.

"Your opinion is requested on this subject, with such suggestions as you may think useful."

[Adjourned to Tuesday, 17th, at Two.

Jovis, 19° *die Junii*, 1851.

Present:

Mr. SLANEY in the Chair.

Mr. Sotheron.	Mr. T. Evans.
Mr. Pilkington.	Mr. J. A. Smith.
Mr. Wrightson.	Mr. Glyn.
Mr. Ewart.	Mr. Morris.

Mr. *Matthew Clark*, examined.

Mr. *T. C. Lietch*, examined.

Mr. *E. W. Field*, examined.

Mr. *Duncan*, examined.

[Adjourned to Tuesday next, at Two.

Martis, 24° *die Junii*, 1851.

Present:

Mr. SLANEY in the Chair.

Mr. Morris.	Mr. Ewart.
Mr. Evans.	Mr. Pilkington.
Mr. Fortescue.	Mr. John Ellis.
Mr. Heald.	Mr. Wrightson.

The Committee deliberated.

[Adjourned till Tuesday, 1st July, at Two o'clock.

Martis, 1° *die Julii* 1851.

Present:

Mr. SLANEY in the Chair.

Mr. Wm. Evans.	Mr. Heald.
Mr. Wrightson.	Mr. C. Fortescue.
Mr. Morris.	Mr. J. Ellis.
Mr. Pilkington.	Mr. Glyn.
Mr. J. A. Smith.	

Draft of Report* proposed by the Chairman, read a first time as follows:

" DRAFT OF REPORT.

" YOUR Committee recommend—

" 1st. That charters of limited liability, for useful local enterprises, subject to certain rules to be laid down, should be granted at much less cost, and with much greater facility, than has hitherto been the case.

" 2d. That

"2d. That the law of limited liability of partners, as in usage abroad, should, under due regulations, be adopted here, but not extended to banking, mining, insurance, foreign trade, or other enterprises of a like speculative or uncertain character."

"The subject referred to Your Committee is one of great and increasing interest to large classes of the community. It bears upon many enterprises within the kingdom likely to increase employment, foster industry, and give additional facilities to investments of various amounts. On account of its wide relations to large classes of society, Your Committee have thought it incumbent to proceed with caution, to weigh carefully the arguments and evidence adduced before them, urging alterations in the law.

"The Committee of last Session, on investments of the middle and working classes, partially investigated the question now referred to Your Committee, but gave no opinion upon it. Their Report contained two recommendations of great consequence to large classes:

"1st, That charters of limited liability, for useful undertakings, should be granted by the Crown with the greatest caution, but at a far more reasonable cost.

"2dly. That where several industrious men work together, with a small capital, directed by managers whom they choose, the law should provide a remedy against fraud of any one dishonest partner, and a summary mode of enforcing the rules agreed to for mutual government.

"In entering more closely on the consideration of the subject referred to them, Your Committee would adopt a few lines from a former Report, and say—

"'That the great change in the social position of multitudes, arising from the growth of large towns and crowded districts, renders it more necessary that corresponding changes in the law should take place, both to improve their condition and contentment, and to give additional facilities to investments of the capital which their industry and enterprize is constantly creating and augmenting.'

"Your Committee would also add, in the words of their predecessors, 'That they doubt not ultimate benefit will ensue from any measures which the Legislature may be enabled to devise for simplifying the operation of the law, and unfettering the energies of trade.'

"The vast increase of personal property of late years will not require any long statements. The Population Returns show an increase of the population of almost all of our largest towns (chiefly inhabited by persons dependent on personal property), at the rate of nearly 30 per cent. in every decennial period since the beginning of the century to the present time, whilst the rural inhabitants have augmented only at about one-third the same proportion.

"A return of 10 February 1851 as to assessments to the property tax, shows that in Great Britain as a general result the value is as follows:

"Of

—	1814–15.	1848.
	£.	£.
" Of lands - - - - -	39,405,000	47,981,000
" Messuages, or chiefly houses, &c. in towns - - - - -	16,259,000	42,314,000
" Railways, gas-works, and other property, chiefly considered personal property - - -	636,000	8,885,000

" The result in round numbers shows that in 33 years since the peace, whilst lands in Great Britain have increased in value to 1848 only 8½ millions in annual value, or a little more than five per cent., messuages (being chiefly houses and manufactories, and warehouses in towns, and inhabited by persons depending greatly on trade and commerce) have augmented in value above 26 millions in annual value, or about 130 per cent. in the same period.

" From the same returns it appears that the value of railways, gas-works, and other property, chiefly held in shares as personal property, has increased above twelve fold in the same period.

" The same results, showing the vast increase of personal property since the peace, in the United Kingdom, may be deduced from various Returns to Parliament, showing the increase of legacy duty to have been derived from a capital of 24 millions in 1816, and to have been paid on a capital increased to 45 millions in 1845; the increase of deposits in the saving banks, and from other undoubted sources of information.

" Mr. Porter, one of our best authorities on statistical subjects, calculates the amount of personal property in Great Britain to have nearly doubled in 30 years, and to amount in 1845 to upwards of 2,200 millions sterling, from 1,200 millions in 1815.

" Your Committee beg to state, that in addition to the vast augmentation in the amount of personal property, it is to be remarked its great division among large classes of the community, of the middle or even the humbler ranks of life, as is shown by the returns of amounts of public stock held by each person, and other sources of information.

" It must be evident that in proportion to the facilities given for the security and investment of property acquired by enterprise and industry, it is likely that a people will be enterprising and industrious.

" It therefore becomes of great consequence to inquire, if there are any existing restrictions in the use or application of personal property which can be safely removed or relaxed.

" Your Committee would observe that the course of modern legislation (the wisdom of which seems, in this particular, generally allowed) seems to have been gradually to remove restrictions on the power which every one has in the disposal of his property, and to remove those fetters on commercial freedom which long prevailed in this country.

" Laws

"Laws favouring or establishing monopolies are for the most part abolished. The usury laws, and various laws against combinations, have been repealed. General acts to facilitate the formation of Joint Stock Associations, and for Building Societies, and other important acts to admit the freedom of trade, have in late years been sanctioned by the Legislature.

"Your Committee would now proceed to consider whether any suggestions of a like nature (arising from the great change of circumstances and relative amount of personal property) ought to be recommended as applicable to the laws of partnership, and especially the unlimited liability of partners, as it exists at present in this country.

"By the existing law, no person can advance any capital to any undertaking, public or private, in whose profits he is to participate, nor become partner or shareholder in any enterprise for profit, without becoming liable to the whole amount of his fortune, as expressed by a great legal authority, to his last shilling and his last acre.

"Such general and unlimited liability can be restricted only to any given sum or share by special Act of Parliament or charter from the Crown, neither of which is obtained without much difficulty, expense and delay, and frequently and generally cannot be obtained at all.*

"It is argued on one side, that this unlimited liability of persons becoming partners or shareholders in any enterprise for profit tends to promote caution, to check rash enterprises, and to ensure business being conducted by solvent parties and sufficient capital.

"That a salutary dread of the unlimited risk they would run keeps many from dangerous speculations, and renders it difficult for plausible men, bringing forward such schemes, to enlist victims to their ruin.

"On the other hand it is contended, that however advantageous the law of unlimited liability of partners may be, as applied to the principal commercial transactions of this great country, carried on by the most part by firms of few partners, that yet it would be of great advantage to the community to allow limited liability to be extended with much greater facility to the shareholders in many useful enterprises, often promising at the same time public benefit and private profit, which are constantly called for by the increasing numbers and wants of our towns and populous districts, such as waterworks, gas-works, roads, bridges, markets, piers, baths, wash-houses, workmen's lodging houses, reading rooms, clubs, and various other investments of a like nature, chiefly confined to spots in the immediate vicinity of the subscribers. Large stores for the sale of provisions and other necessaries in populous districts, to check monopoly, and supported by the combined capital of shareholders, may be considered as belonging to the same kind of enterprises.

"Your Committee, after considering this class of cases, cannot doubt that many cautious persons, of moderate capital, and much esteemed for their intelligence and probity in their several neighbourhoods,

* The cost of a Charter was shown to amount to 1,000*l*.—"Report on Investments in 1850."

hoods, are now deterred from taking part in such undertakings by the heavy risk of unlimited liability which attends shareholders; yet such persons would in many instances be the best guides for their humbler and less experienced neighbours, and their names would afford security that the enterprise had been well considered, and was likely in its progress to be well conducted.

"Your Committee think (independent of the advantage to the community of such enterprises being facilitated and carried out by local capital) it is a great benefit to enable the middle and even the more thriving of the working classes to take shares in such investments, under the sanction and conjointly with their richer neighbours, as thereby their self-respect is upheld, their industry and intelligence encouraged, and a great additional motive is given to them to preserve order and respect the laws of property.

"These views are sanctioned by the general tenor of the evidence adduced; the example of the New England States also seems worthy of consideration in this respect.

"Under all these circumstances, Your Committee would strongly recommend that charters, conferring limited liability on the shareholders, should be granted to such enterprises as have been enumerated, and others of a like nature, at a small expense and with every reasonable facility. Your Committee are of opinion that a Board or officer should be appointed by Government, whose duty it should be to see that the requisite precautions to prevent fraud and to ensure the honesty of the undertaking were observed; that rules should be laid down and published for the guidance of persons applying for such charters, and on their compliance with such rules, that the advantage of charters applicable to such enterprises of a local character and limited risk should be granted. Security for compliance with such rules might be given and enforced at the quarter sessions, or before some other local tribunal of adequate authority.

"It might, in some cases, perhaps, be advisable that the liability of each shareholder should be double the amount of his share of the capital calculated to be necessary for the undertaking; but this would not vary the principle of proposed charters.

"Your Committee would observe, that it has been stated to them in evidence, that in the New England States of America, where many local enterprises are often carried out sucessfully by shares under charters of limited liability, the rules sanctioned by the Legislature, published and enforced previous to grant of any such charter, vary with the character of different classes of undertakings.

"There being certain rules applicable to enterprises of a more certain and less speculative character, in which loss to the subscribers and the public is less likely to accrue, and other regulations of a more stringent character, to prevent fraud and rash conduct, enforced previous to granting a charter to enterprises of a more hazardous description, perhaps some useful precautions might be derived from this experience of our Transatlantic neighbours.

"Your Committee having thus expressed their strong opinion as to the policy of granting charters of limited liability, in certain cases, with greater facility than heretofore, now proceed to consider the propriety of permitting the introduction of partnerships, on the principle

ciple of limited liability (as is the usage in several foreign countries), either as a general law or as applicable only to particular kinds of enterprise, and according to rules more or less stringent to prevent fraud.

"The chief objection made to the introduction of the law of *commandite*, or limited liability under certain rules, appears to be, that frauds may be committed by undue credit being obtained by those who may shield themselves from responsibility by this law.

"On the other hand it may be stated, that if the amounts of the respective partners are paid up, without the power of withdrawal for a certain period, and public notice be sufficiently given of these facts; no such false credit can be justly complained of by those who have notice of such limitation. The restrictions on liability by public notice appears analogous to that of public carriers, innkeepers, insurers, and others, who are permitted by such means to limit their responsibility.

"It seems also a heavy discouragement in a great trading community, abounding with capital, seeking investments, to say that no man shall supply that capital, to however limited an amount, to any enterprise in which he shares the profits, without being liable to his last shilling and last acre.

"The advantage of allowing partnerships of limited liability has been strongly insisted upon before Your Committee, and supported by the evidence of many witnesses. The practice of foreign countries, and the replies to questions on the subject, more especially from Holland and the United States of America, seems highly favourable to the introduction of such a law, under due regulations.

"It is stated, and Your Committee think with truth, that many capitalists retiring from business would often be willing to assist a junior partner, or deserving friend, manager, or clerk, with a limited amount of capital; that many valuable discoveries, often deserving of encouragement, and sometimes of patents, might in this way be brought forward; and that many combinations of moderate capitals, each limited to a certain declared amount, might thus be brought into play, and into useful competition with the practical monopoly now exercised by a comparatively small number of overgrown capitalists.

"Should this be the case, many advantages might accrue to the public in increasing enterprise and useful competition.

"Your Committee are unwilling, however, to recommend any alteration which might induce rash speculation, and with this view, in a desire to proceed with due caution in so important a matter, they propose that the law of limited liability of partners should be allowed in this country, under such rules and checks as the Legislature may lay down, aided by the experience derived from Holland and the United States, but not to be applicable to enterprises of a speculative nature, the probabilities of which are of difficult calculation, and which may involve many innocent persons in their failure.

"Your Committee therefore propose the exclusion from such privilege

lege of banking, insurance, mining, foreign trade, and such other enterprises as may be deemed of a speculative character, to be enumerated in any legislative enactment on this subject.

" Your Committee have referred to the evidence given before the Commission on this subject in 1837, where opinions entitled to great weight were almost equally divided; in the Appendix to that Report is the outline of a proposed law on the subject by Mr. Baring, a name highly respected in all commercial circles of the world.

" In the Report on Joint Stock Companies in 1844, valuable information on matters closely connected with this subject will be found; and in the Report on Investments, of the last Session, evidence bearing on this inquiry is worthy of perusal.

" On referring to the valuable Evidence and Report on Joint Stock Companies of 1844, your Committee would remark, that though much benefit was conferred on the public by the Report, yet it appears that the Joint Stock Companies Act, 7 & 8 Vict. c. 110, s. 79, however valuable in some respects, has had little effect in sufficiently checking the commencement of rash speculations, as may be seen in the last annual return of the Joint Stock Companies, that the number provisionally registered in 1850* were 159, and of these only 57 were completely registered, of which above half were for local enterprises and improvements, whilst many of those only provisionally registered were of a highly speculative character. Your Committee think it probable, if limited liability had been permitted, that many cautious persons, deterred by the unlimited risk of shares in joint-stock companies, would have formed and carried out useful enterprises of a better considered and of safer character than those thus put before the public.

" Your Committee have thus arrived at the opinion of the good policy of facilitating the grant of charters of limited liability for shareholders in local enterprises, and of introducing partnerships of limited liability for certain purposes, under due regulation.

" They think, on the whole, great advantages will arise from a relaxation of the stringency of the law in these respects. In support of this opinion, they would refer to the valuable evidence taken before them, and to the answers to certain printed questions on the subject, inserted in the Appendix, derived from persons whose names and position will give them much weight. The replies to the questions circulated by a society of merchants of London last year to different countries, appear to result in the same conviction, especially the replies from Holland, New York and Boston, some of which are subjoined.

" A very intelligent member of Your Committee, whose opinion is justly entitled to great weight, and who is opposed to any great change in the law of partnership, is desirous that loans to partnerships may be admitted, the interest on which should be regulated by the amount

* *Vide* Table of Return, 1851.

amount of profits, and the claim for repayment, should be postponed to that of all other creditors of the firm. Your Committee think such a proposal nearly equivalent to the suggestion they make, and which appears to them preferable, as being more simple in its form.

"On the whole, Your Committee are strongly of opinion that with the increasing numbers and rapid accumulation of capital in this teeming country, it is highly advisable to relax the present check to useful enterprise arising from the law of unlimited liability of all shareholders or partners. Without some such improvement, under regulations to prevent fraud, Your Committee fear much capital will be forced abroad into rash and unprofitable speculations, fraught with ruin to the shareholders and evil to all.

"In concluding their Report, which they submit, with the Evidence, to The House, Your Committee would express its conviction, that by relaxing the fetters of trade and commercial enterprise, they believe the energies and latent talent of individuals may often be encouraged, and discoveries useful to the community assisted. They think the union of small capitals thus aided may often lessen injurious monopolies, and sometimes prevent local injustice and oppression. That stores for the supply of necessaries to the working classes in populous districts at first prices and fair weights and measures, may be secured; and that an additional supply of capital to enterprises for the improvement and culture of land, now much wanted, may be expected. For these and other reasons detailed in their Report, Your Committee earnestly press their recommendations on the consideration of The House."

[Adjourned to Thursday, at Two.

Jovis, 3° *die Julii*, 1851.

Present:

MR. SLANEY in the Chair.

Mr. J. A. Smith.	Mr. C. Fortescue.
Mr. Evans.	Mr. Morris.
Mr. Wrightson.	Mr. Glyn.

Draft Report read 2°, paragraph by paragraph; several amendments made.

[Adjourned to Monday, at Two.

Lunæ, 7° *die Julii*, 1851.

Present:

Mr. SLANEY in the Chair.

Mr. Evans.	Mr. J. A. Smith.
Mr. Morris.	Mr. Sotheron.

Draft Report further considered and amended.—Report, as mended, agreed to.

Question, "That the Chairman do report the same, together with the Minutes of Evidence, to The House," put, and agreed to.

Ordered to report.

The REPLIES to the printed Queries are from the following parties:—

J. Stuart Mill, Esq.
Charles Babbage, Esq.
E. Holroyd, Esq., Commissioner of Bankrupts.
G. R. Porter, Esq.
H. B. Ker, Esq.
J. M. Ludlow, Esq.
Lord Brougham.
Alderman Hooper.
Mr. H. J. Enthoven.
Mr. Van der Oudermeulen, of Amsterdam, Privy Councillor, &c. &c.
W. P. Mark, Esq., Her Majesty's Consul at Malaga.
Sir G. Rose, Master in Chancery.

LIST OF WITNESSES.



MINUTES OF EVIDENCE.

Martis, 13° *die Maii*, 1851.

MEMBERS PRESENT.

Mr. Tatton Egerton.
Mr. Sotheron.
Mr. Tufnell.
Mr. John Ellis.
Mr. Labouchere.
Mr. J. A. Smith.
Mr. C. Fortescue.

R. A. SLANEY, Esq. in the Chair.

John George Phillimore, Esq., called in; and Examined.

J. G. Phillimore, Esq.

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1. *Chairman.*] YOU are a Barrister?—Yes.

2. And Reader of Civil Laws to the Honourable Society of the Middle Temple?—Of Civil Law and Jurisprudence.

3. You are perhaps aware that this Committee has been appointed for the purpose of inquiring into the policy of introducing the law of limitation of the liability of partners, under certain restrictions, into this country?—Yes.

4. You are aware that the law of limited liability under certain restrictions prevails in the United States, in France and in Holland, and in some other countries?—I know that it prevails particulary in France, and Livingstone has taken great pains to insert it in the Code of Louisiana.

5. What is your opinion as to the policy of introducing it, under due regulations and safeguards, into this country?—I have the strongest opinion in its favour, and that opinion does not rest on my own judgment only; but it rests also on the opinions of all the great text writers whom I have read on the subject of French law, Pardessus, Bavard Veyrières and Monsieur Troplong, who is now a member of the Court of Cassation, and has written two volumes on the subject of partnership; they all agree that it is most desirable, and that it acts as a great encouragement to industry.

6. Mr. *Labouchere.*] You allude to the opinions which

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French lawyers have expressed of the effect of the Law of Partnership?—Of the law of limited responsibility.

7. As applied to France?—Not as confined to France, because it was borrowed originally from Italy; Casa Regis, who is a great authority on commercial law in Italy, particularly mentions the limited responsibility as a principle which, he says, is much favoured at Florence and at Genoa; it is from thence that France has no doubt taken the law *en commandite*. It was incorporated in the French law in the time of Louis 14th, by an Ordonnance of 1671, which was drawn up under the immediate inspection of the great French lawyers of that day. But there was this difference, the law had its origin partly in a prohibition of the Church against putting money out at usury, and partly in the prejudices of the noblesse, who looked on commerce as a degradation; therefore the original law of *commandite* was entire secrecy as to the persons who did not manage the affairs, and that led to great abuse; one of those abuses was, that in cases of bankruptcy, a man who had in point of fact been a partner, came in as a creditor.

8. Have you no apprehension of the effects of the law of limited partnership, which prevails in France, being applied to England, without some restriction?—I think not; "limited liability" is rather an ambiguous expression; if the liability of all the parties was limited, it would be different. Such is the *Société Anonyme*, with which this has sometimes been confounded. I think Mr. Mill, in his Political Philosophy, confounded the *Société Anonyme* with the *Société en Commandite*, for this reason: that he says the authority of the Government is requisite to establish it; now no authority of the Government is at all requisite to establish the *Société en Commandite*.

9. Are the Committee to understand that you do not recommend the adoption of the principle of the *Société Anonyme* in the English law?—Certainly not; I do not give an opinion about that, because my attention has not been particularly directed to it; I think that is open to great dangers, from which the *Société en Commandite* is free.

10. *Chairman.*] Will you describe what are the main provisions of the *Société en Commandite*?—It was much discussed at the forming of the Code Napoleon; and Merlin and the old jurists were extremely anxious to keep the old law, which was that the names should not be published, and that there should be only one ostensible partner; but the law as it stands is this, there is an Act drawn up, in which the names of all the partners are mentioned, and the sums which they contribute; there is

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then published, for the inspection of the public, the names of the people who are called *Gérans*; that is, the people who are responsible to the utmost limit of their property, and are managers of the transactions; and, besides that, there is published the different sums which are contributed by other people, without mentioning the names of those other parties.

11. Mr. *Tufnell.*] Is there any limitation with regard to the objects of these companies?—They must state for what purpose the society is established; it must have a "*raison sociale.*" The *Société Anonyme* is only qualified by "*l'objet de son entreprise.*"—Code de Commerce, 30.

12. They do not exclude banking or mining?—No, I think not at all

13. *Chairman.*] Is not banking or mining excluded by the American law?—I believe so. Another reason which I think important in favour of it is this; that if any of the *commanditaires*, any of the persons who wish for a limited responsibility, at all meddle or interfere in the management of the transactions, they become liable to the whole extent of their fortune.

14. Mr. *Labouchere.*] Is there any limitation as to the amount of capital?—None.

15. Should you have no apprehension of the effect of such a law being applied to a community with the habits of Englishmen?—No, I think not; everybody may see what is the amount of capital embarked in a speculation; a person would only have to go to the place where the register was kept, and he would see the exact sum that was vested in the person who was entrusted with the management of the speculation.

16. Would there be no fear, with respect to ordinary tradesmen's affairs conducted in that way, of the principal part of the capital engaged being in the hands of persons who were not responsible beyond the extent of the capital?—The tradesman who embarked his capital would do so on his confidence in the probity, skill, and judgment of the persons whose property was embarked and entirely invested in it. He would know the name of the person or persons, the *gérans*, whose property was liable to the last shilling.

17. Do you think it would be possible that a man of real substance might put a sum of money into a highly speculative concern, on the chance of great gain, without at the same time very much increasing the possibility of loss, on account of the limited liability protecting him beyond the sum which he so put into the concern?—No doubt there will be that danger; but it appears to me that that danger would not outweigh the advantage of such a state of things. Adam Smith, in a re-

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markable passage on joint stock companies, observes on the encouragement which they give to industry; but he says there is a want of sufficient interest in the individuals employed in their management. Say says the same thing. It appears to me that the *Société en Commandite* remedies that, and, as Troplong says, it combines extensive capital with individual skill and the energy of personal motives.

18. The mercantile spirit of England is far more speculative than that of any other nation on the Continent, is it not?—I cannot speak from experience on that subject, but from what I have read, I should say that the French are not in commerce so speculative a people as the English.

19. Mr. *Sotheron.*] Is there any proportion required to be kept between the interest of the person whose whole property is involved, and those who may individually put their money in to a limited extent?—No, I am not aware of any such restriction; nor do I believe any such restriction exists; I believe it is entirely a matter for individual judgment.

20. Mr. *Labouchere.*] The *gérant* may be a mere man of straw?—Yes, if they will trust him.

21. Mr. *Tufnell.*] How is he chosen?—I suppose by the society; he is the agent of the society.

22. *Chairman.*] And they, according to their prudence, choose a man who is prudent or imprudent?—For the regulation of accounts, and the inspection of accounts, the law of *commandite* expressly provides; that is so established by the tribunals, that it shall not be considered such an interference, "*immixtion,*" with the management of affairs as to make a person's property liable; so that although the person were not a *gérant* he would have the right to demand the accounts and inspect them. He may also prevent the managers from embarking in transactions forbidden by the "*Acte de Société,*" without becoming responsible to the full amount of his estate.

23. *Chairman.*] The parties to limited liability have still a right to inspect the accounts from time to time?—Yes, without increasing their liability.

24. Mr. *T. Egerton.*] What provision is made for the publication or the management of the accounts?—That is an arrangement entirely for the society.

25. There is no provision for a licensed auditor?—No; on the contrary, the great object has been to exclude Government from having anything to do with it; the management of the accounts would be according to the arrangement they came to; the sum contributed is published; and if that sum were falsely stated, it would be an "*escroquerie,*" a criminal offence.

26. When

26. When is that published?—When anybody may see it; and the shares are transferable. J. G. Phillimore, Esq.

27. Mr. *Sotheron.*] But the names of the parties are not published?—The names of the parties are inserted in the deed, but they are not inserted in the register which is exposed to the public. 13 May 1851.

28. Supposing I want to put 100 *l.* in one of the *commandites*, should I have it in my power to learn the names of the parties who would be my colleagues in the undertaking? —You would know who the *gérans* were, and, by consulting the original deed you would know who the original parties were; but as the shares are transferable by mere delivery, you would not know, without inquiry, who the actual holders were.

29. Do you know whether any provision is taken by the French law to prevent the whole of the shares getting into one or two hands, or being played with in any way?—There is no such provision at all; they are like any other English instrument, or anything which is allowed to be transferred; for instance, a bill of exchange or shares in the funds, which may be bought by anybody.

30. Therefore the confidence which induces persons to join in these undertakings entirely depends on their opinion of the *gérant*, and in no respect upon their opinion of the other *commanditaires*?—No, I do not agree to that; it depends on their opinion of the *gérant* as a person of skill and honesty, but not as to their opinion of the *gérant* as to the amount subscribed, because they know the amount of the shares actually subscribed and actually liable, to which they can appeal.

31. So far as personal character is concerned (which in England goes a great way in determining whether a person will or not join an undertaking), so far as personal character is concerned, the only person who is actually known and certified is the *gérant*?—Yes, there may be several *gérans*.

32. *Chairman.*] Do you think, without entering now into the minute regulations of the law of France as to limited liability, that that law of limited liability, with such additional safeguards as might possibly be suggested to prevent either fraud on the public or fraud on the shareholders, would in this country be useful?—Certainly, I do; I think that every Act of Parliament which is passed for a joint stock company, in spite of the drawbacks alluded to by Smith, sufficiently exemplifies the importance and value of the principle; it would give all the benefits of a joint-stock company without the objections to which it is liable.

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33. Do you think that such a law of limited liability, if it were fenced round with the safeguards that have been spoken of, and which, although they do not prevail altogether in France, do prevail in the United States, and several states of the Continent, would be likely to open fresh and useful investments for the small capital of the middle classes?—I think one of its great recommendations is, that it will afford a safe and desirable mode of investment of small sums.

34. You are aware, probably, of the vast increase of personal property in this country within the last thirty or forty years?—Yes.

35. Do you not think that some such opportunity for the investment of limited liability would be useful to the middle classes in local enterprises of various kinds, which are called forth by the increase of population in towns, and so on?—I have no doubt that is one way in which its capital would be very usefully employed.

36. Such, for instance, as waterworks, gasworks and public enterprises, promising to pay moderate profits; such as lodging houses, washing houses and others, that persons have been desirous of having such means of investment, ut have beenb deterred by the unlimited liability which at present exists?—I have no doubt at all that is one way in which the institution would show its utility; I have been readng, very carefully, Livingstone's Code of Louisiana, and I hve observed that he does not think any limitation is at all necessary; he is one of the greatest jurists that ever lived.

37. Mr. *Tufnell.*] Have you known any such instances of local enterprise as have been mentioned by the Chairman, prevented in consequence of the present state of the law, from want of the means and the unwillingness of parties to engage in them?—No, I do not personally know of any such instance.

38. *Chairman.*] The question referred to investment by the middle classes for matters connected with public enterprises, promising moderate profits; do you think there are other employments for moderate capital, promising moderate profits, to which it would be applied if this limited responsibility were permitted?—Undoubtedly I do.

39. Are you aware that in Holland, a country which is remarkable for the prudence of its inhabitants, many of the enclosures from the rivers, banks from the sea, and improvements of waste lands, have been carried out by companies of this nature?—I was not aware of that.

40. Are you aware that in the Rhenish provinces, farming

establishments

establishments are carried on by companies of this nature?—I am aware of that, not from personal observation, but I am aware of it from books which I have read.

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41. Do you think that in this country, supposing limitation of liability was permitted, such as has been spoken of, with proper safeguards, many fresh employments of capital might be brought out usefully, both to those persons who invest, and also to other parties?—It appears to me that what Adam Smith says has the strongest possible application to the subject; I mean those remarks which he makes upon joint-stock companies, where he says they afford great encouragement to industry and economy, and that the great drawback to them is, the want of a sufficient individual motive in the person at the head of the affair; and Say makes the same observation. He objects to the "*foible quotepart*" of the managers in such enterprises.

42. Do you think if some new matter of this kind were introduced with great caution and with great care, that it would be well in the first instance perhaps, to avoid its application to matters of an uncertain nature and rather difficult of calculation, and that it might be politic to exclude in the first instance, banking, mining, insurance and foreign trade, so as to confine it, in the first instance, to investment in matters which are more within our own view or the view of the persons so investing their capital, and thereby of a nature less likely to be fluctuating than others which have been adverted to?—I have no doubt that the limitation you propose would very much lessen the opposition to the measure; but I do not see how, unless the principle is departed from, you can carry that limitation into effect. You must, to a certain extent, rely upon individual prudence and sagacity, and I confess I should not be disposed to interfere with the exercise of those qualities by any legislative provision. That is my own particular opinion.

43. Your view would be in favour of the larger; but you think, at the same time, it might disarm opposition?—I have no doubt that it might, so far as reconciling the minds of the people to it; I would also add, that the provision was adopted in the Royaume des Pays Bas; it was introduced or sanctioned by the Dutch, because it is drawn up in Dutch, under the old system, in the kingdom of the Netherlands.

44. Mr. *Labouchere.*] Looking merely to the savings of the poorer classes, are you not of opinion that the great object of any investment is, that security and convertibility should be obtained?—It is convertible, because they can part with it whenever

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whenever they like; it is part of the system that the shares should be transferable.

45. Contrasting, for instance, the public funds, savings banks, the purchase of a small bit of land, railway debentures, and investments of that description, have not all those investments rather the merit of security than encouraging by legislation the humbler classes to invest small earnings in speculative undertakings?—I must say, that from what I have read and seen, I think this will be at least as secure as any of the modes of enterprise which you have mentioned. If I wanted to select an instance of property which was exposed to great fluctuation, I should take railway shares.

46. It has been found that railway shares have fluctuated; whereas railway debentures have fluctuated as little as any other description of property?—There is a broad distinction between railway debentures and railway shares. I thought you said railway shares at first.

47. For instance, do you think it would be a desirable thing to encourage a labourer with a sum of 200 *l.*, to invest that 200 *l.* in a joint-stock company engaged in farming operations?—I think it would be a desirable thing that he should have the power of doing so if he chose, not as a general proposition; that he should do it as a motive to economy, and a laudable desire to improve his condition; it would be extremely to be wished that a labourer who had perfect reliance upon the honesty and integrity of four or five people, and also upon their solvency, should have an opportunity of putting a small sum into an enterprise which was sanctioned by them; take, for instance, any country gentleman or wealthy merchant with whom a labourer might be acquainted; I can hardly conceive anything more desirable than that a labourer should be able to add his mite to an enterprise under such sanction and encouragment.

48. Looking at the effects which railway speculations have produced upon the middle classes of this country, have you no apprehension that a similar spirit applied to the humbler classes of this country would produce similar results?—I cannot at all say that I have no apprehension that a man in any condition will not over speculate, because he may do so; but I am not at all prepared to guard against that by choking all that may lead to speculation.

49. *Chairman.*] Do you not think that some of the wild speculations in railways and other things arose in a great measure from no safe investment being open to parties of the middle class, and that they were speculations in which they

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were obliged to invest their savings because no others were open to them?—I have no doubt at all, that if, for instance, such partnerships as I have mentioned were more common, railway speculation among the middle classes would not have been carried to the extravagant extent to which it was carried.

50. You have been asked about investments in land. Are you not aware that in small investments in land there is great difficulty on account of the charge for the title and the cost of transferring, so that it is almost a prohibition?—I look upon the shocking and wanton expense of law proceedings with regard to the transfer of land as almost entirely amounting to a prohibition.

51. Mr. *Labouchere.*] Does your advocacy of the principle of limited liability in this country, rest principally upon its tendency to increase the application of capital to useful undertakings, and thus to improve the condition of labour in this country; or does it rest upon the means which you think it would afford to very small capitalists, of advantageously investing their capital in undertakings of that description?—It rests upon both grounds. I think that everything which gives encouragement to healthy enterprise is proper in a commercial country; and I think this would give that encouragement; I think the lower orders would derive a benefit from it, in common with other people.

52. *Chairman.*] The question was relative to small capital, but as applicable more especially to the middle classes. Do you think it would be advantageous?—I certainly think it would.

53. Do you think they have generally sagacity enough to watch pretty well the mode in which they should put out their capital, if they had the permission given to them?—Yes, I think a person must be wanting in common sagacity, if he were misled. I do not say that cases would not happen where people would be grievously misled now and then; but I think that rather less sagacity would be requisite in this, than in most other kinds of speculation, for the simple reason that a man would look to the names which were familiar to him before he engaged in any speculation of the kind.

54. Mr. *Labouchere.*] Do you carry your principle to the extent that you would have no limitation of any kind on the law of partnership in this country?—That would involve a great derangement of existing interests; if by that you mean whether I would carry my principle to such an extent as to think that the law *en commandite* in France would be applicable in this country, I undoubtedly do; I do not think that the

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the *Société Anonyme*, as it is in France, would be desirable in this country; but I think, with the check which it receives from the responsibility of two or three persons, and the glaring folly that a person would commit who engaged in a speculation with them, if he were not convinced of their solvency and their integrity, I think that the law *en commandite* offers as good a guarantee as can be desired.

55. But you do not think it would be safe to trust entirely to the vigilance and wariness of the public against the frauds or the follies which may be committed by speculators of all descriptions?—I think it would be wise to trust to individual vigilance and dexterity; I believe myself, that society gains much more by relying on individual vigilance and dexterity than from any appeal to the interference of the Government.

56. Still you would protect the public by some law of partnership?—I do not know that I should be prepared to say that; I should wish a partnership to be as free as any other form of trade; liable, of course, to the responsibility of certain members, for the whole amount, as I have said, of their fortune. The *Société Anonyme* does not do that, because there, no one is liable at all beyond the sum which he chooses to invest in speculation; but that is not a length to which I am disposed to go.

57. You think that would be unsafe?—I think, as far as I can judge, it would be unsafe; I do not state it as a positive opinion; I speak as a lawyer, and as a politician, not as a person with mercantile experience; but what I mean is this, that I think the *Société en Commandite* does give a reasonable man, and a man of experience exercising even less than the ordinary degree of vigilance, sufficient security; I do not say that great calamities will not happen; no doubt they will; but I observe that almost all the commercial and civilized nations have adopted that principle; and it has been the practice in Europe, from the very earliest period, from the time of the great republics of the middle ages, down to the time of Louis the 14th, and it is now sanctioned by the Code Napoleon.

58. Mr. *J. A. Smith.*] And still commercial enterprise has been carried further in England than in any other country?—Not in proportion to its resources; I should say that the very greatest proof of what commerce would do, is to be found in the history of the Italian republics of the dark ages, contrasted with the disadvantages they had to struggle with, and the people by whom they were surrounded; England has never understood scientific legislation or jurisprudence.

59. Mr. *Labouchere.*] Is there any boldness in England,

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in English commercial enterprise at this moment?—Not among the great speculators; but then the question is, whether you would confine it to a particular class, or extend its benefits to a wider class.

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60. Mr. *J. A. Smith.*] To recall your attention for a moment to the law *en commandite*, am I correct in saying that the *gérant* is entirely responsible?—Entirely.

61. Am I not equally correct, in assuming that any person who interferes in the management, even to the signing of any particular paper, involves himself in a personal responsibility?—Any person who interferes in any way with the management of the concern (and what the proof of that would be, I am not French lawyer enough to tell you), makes his whole property liable.

62. Does not that very fact give strong confirmation to the belief, that that personal unlimited responsibility is a very great protection against excess of speculation?—In some, but not in all; I do not think it gives authority to the doctrine that such a responsibility would of necessity be desirable.

63. Is that responsibility not imposed as a check on the *gérant*?—Yes.

64. Then would it not follow that that provision was a check?—You must take the whole thing; it does not follow, because one element is good, that if the whole thing consists of that element, it is good; but it only follows logically that that element is a useful element, and ought to prevail to a certain extent.

65. Is not that provision introduced, and that liability imposed on the *gérant*, because it is believed it will act so as to prevent excessive speculation?—No doubt that is one motive, that it is a bar to unlimited speculation.

66. What other motive is there?—The deep interest which the *gerant* has in the management of his affairs by contributing to his own profit.

67. But his own profit will only be in proportion to the capital which he has invested in it?—It may be beyond that; they may agree to reward his personal dexterity and knowledge by a larger share of profit than the rest of the people in the transaction.

68. But that would rather be in the form of the charge of management?—It is perfectly recognized by French law that one partner may, without violating the law of partnership, receive a larger profit than the others.

69. Must not that be looked at rather in the light of the charge of management than any other?—Certainly.

70. Is

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70. Is not the object of giving that increased allowance to repay him for his personal trouble and exertion in superintending the affairs of others?—No doubt.

71. Is not the provision as to liability to the extent of his whole fortune introduced specially, and avowedly, and knowingly, for the purpose of preventing him indulging in undue speculation?—No doubt; but I do not at all admit the inference that the speculation will be more repressed if every one is equally and in the same manner liable; and the discouragement to enterprise will be an evil, as it is now, for small capitalists, who can find no means of investing capital, and are often ruined by the dishonesty of those to whom they lend it, without the means of ascertaining their resources.

72. With regard to the investment of the savings of the middle and lower orders, do you think that legislation should direct its object rather to the high rate of interest, or to the better security of those investments?—I think the security is more important than the high rate of interest; at the same time, I think the Legislature might do a great deal of mischief with the notion of contributing to the security of such investments, if it interfered to prevent the profit which an eager man might naturally desire to make.

73. Would not the natural state of things be unlimited liability, and the unnatural state of things limited liability?—I cannot agree with that; I do not at all admit that.

74. If legislation does not interfere to prevent and to limit liability, it is of itself unlimited, is it not?—By the law of England, but not by any law of nature. A man has a fair right to say, "Here is 100 *l.*; I am responsible so far:" such was the law in the Pandects, the partner was liable *pro virili*. To give you a strong answer to the question you have put, I may put it in this way: if a person goes to another, and says, "There is 100 *l.*, recollect I will be responsible for that 100 *l.*, and for that 100 *l.* only," the person to whom he said that would have no natural right whatever to come to him and say, "You shall be responsible for all your fortune." In the case which I have supposed, what a person would say to another, is what he here says to society; "Here I am; do not look on me as worth anything more than this; I am worth 100 *l.*, and for that I will be responsible, and no more."

75. Probably nobody would dispute the propriety of the first part of that proposition; namely, that the person receiving the 100 *l.* in deposit from A., should not consider A. responsible for more than 100 *l.*, but it does not equally follow that the public, who do not know what he has got in him, should

should consider him only liable for 100*l.*, if they know that he has a fair share of the profits?—Your question was with regard to what was most natural, and I take the case only of a partner, and I say, if A. goes to B. as a partner, and says, "My fortune I pledge to you as far as 100 *l.*, and no farther," as far as the partnership is concerned, he is liable only to B. for that amount. I think the same rule applies between an individual and the public, if the public have notice; if the public have no notice, you suppose that the person means to invest his whole fortune; but if he gives notice that he means to risk a part only, I think it is more natural that he should not be liable beyond his notice.

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76. *Chairman.*] They do give notice under this law?—They do give notice, that is a main point.

77. Mr. *J. A. Smith.*] You have stated that you were not aware of any enterprise now, in the present state of capital in England, which had been prevented by want of means?—I should not be in the way of knowing it.

78. You have no reason to believe that that has occurred?—I do believe it most firmly, but I do not know it personally; I argue from the course of human affairs, that people would undertake a great many things, but that the immense expense with regard to land would at once crush any enterprise of that nature which has been suggested, and unlimited liability deters others. I cannot doubt that if a cheap and safe mode of enterprise, such as I look upon the *Société en Commandite* as being, were proposed, many people would take advantage of it.

79. Leaving out land, and turning your attention to commercial enterprise, is not the power of joining in any commercial enterprise enjoyed now almost to the full extent, and with comparatively small risk on the part of any persons who wish to embark small capital in it, by means of the repeal of the usury laws, and the means therefore being afforded of lending to any enterprise, specific sums at a high rate of interest, if the persons having those sums think they can use them in that way to advantage?—Not, in my opinion, as completely as it might be, because lending at a high rate of interest involves in itself a great risk.

80. Why?—Because a person who gives you a high rate of interest is likely to employ your capital in a very hazardous speculation, and you have only his assets to look to.

81. Is that your object in altering the law to enable persons to embark in business and acquire a rate of interest higher than the ordinary investments give?—Yes, combined with the security.

82. Why

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82. Why should there be more danger or more risk in the one than in the other?—Because you have the power of combining a greater capital.

83. Do not you occasionally see a very large capital employed?—Certainly, but I do not think those cases are so numerous or so favourable to small capitalists as to render such a security as I have mentioned unnecessary; a man, in the case I have mentioned, would not only see the names of the *gerans*, but would also have it in his power to ascertain the amount of capital which was paid up, which, in the case you have mentioned, I apprehend could hardly ever be the case; he would rely on one single person.

84. Would it not exactly meet the case which you gave in the earlier part of your evidence, and which you thought would be a desirable state of things; namely, that of enabling a person in a country district to combine with his neighbours, or with a rich landowner, for any particular object, that if he chooses he may now, by lending his neighbour or a rich landowner money at a higher rate of interest, combine with him in any transaction he pleases?—But you would give the landowner who gave the interest the benefit of having a company at his back; the landowner may say, I will not have anything to do with this unless I have a larger sum than I can supply; that may be the landowner's motive, and yet the landowner's name may furnish perfect security to his neighbour if he agrees to be responsible for the whole amount of his estate.

85. You mean that the landowner would not embark in a speculation unles he had a company, as you term it, to stand between him and his share of the loss?—Yes, it might be a larger sum than he could conveniently spare.

86. Assume that the whole capital is obtained in both cases; that in one case it is obtained by loan, and that in the other case it is obtained by subscription in the shape of shares or proportion of capital; supposing the same amount to be obtained, the landowner could only object to the system of loan because it deprives him of a recovery in case of loss?—Yes, but then I should not think that the whole of the capital would be equally obtained; that seems to me to be the begging all the main questions of the argument; one great object here is, that you collect a great capital much more easily than you would in any other way, and enable small capitals to assist in great enterprises.

87. *Chairman.*] Notwithstanding all the questions which have been put to you, you still remain of opinion that it would

would be a great advantage to introduce, with proper regulations, the law of limited liability into this country?—Yes; if you will allow me to say so, I am particularly anxious that what I say should not be misunderstood; I do not mean the law of liability generally, but the law of limited liability as it is according to the French law *en commandite*; and I cannot have any doubt that such a system would be most desirable.

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88. You think that would be beneficial, both as fostering enterprise, and as giving a sure investment to a moderate and small capital?—I think it is desirable to encourage anything which produces healthy enterprise.

89. Mr. *Labouchere*.] Do you think it expedient that there should be one law of partnership for small undertakings, and that there should be another law of partnership for great undertakings?—No; that would not be desirable; I think it would be very desirable that there should be different laws of partnership; but to confine one law to one set of people, and another law to another set of people, I cannot conceive would be desirable at all, or indeed possible.

90. Mr. *J. A. Smith*.] Do you not believe that a very serious impediment to association exists in the present law of partnership?—Yes, I do.

91. Do you not believe that, in the humbler classes, association is more prevented by the difficulty of settling disputes *inter se*, than by the question of fear of unlimited liability?—That is a question which it would be presumptuous for me to answer; but, perhaps I may be allowed to say, that the state of our law is so exceedingly barbarous and defective, that there is no doubt it does operate as a great check; for instance, according to the common law, a single partner may give a release to a debtor, and at the last moment he may turn over his partner, and oblige him to go into a court of equity; that, no doubt, is one great evil growing out of the law of partnership.

92. *Chairman*.] You would not see any objection to the law of partnership, as it now exists in England, existing concurrently with the introduction of the law *en commandite* for certain persons?—Certainly not.

93. Mr. *Sotheron*.] From your knowledge of the law as it at present exists in France, supposing this Committee were to recommend the adoption in this country of any such law, can you suggest any improvements which you think would be desirable?—I would take the French law as it stands in the code of Louisiana by Livingstone, taking care of course that there should be as much publicity as possible. If I suggested

any

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any alteration, it would only be with regard to greater publicity.

94. Then you do not recommend that any restriction should be applied, either to the nature of the undertaking, or to the amount subscribed?—No; I do not mean to say that some undertakings may not be suggested possibly, to which one would not wish to apply the law; but at present I am not aware of any.

95. You would therefore recommend that the law *en commandite* should be always applicable to any subject and by any number of persons, and that it should go on concurrently with the present law of partnership?—With regard to banking, one might be disposed to say that it should not apply; but I confess I say that in deference to what I know to be the opinion of others, rather than upon my own judgment. But I am so ill qualified to speak upon a mere commercial subject, that I should pay great deference to their opinion.

96. Mr. *J. A. Smith.*] If limited liability is assumed to prevent improper speculation, ought it not most particularly to be applied to banking?—I recommend it, but I do not state my own opinion, as to banking being an exception, so much as the opinion of others who are better qualified than myself to form a judgment. Besides, I must disclaim the notion that the chief object of the law is to prevent improper speculation, which no law can prevent. I think the law *en commandite* might be safely applied to banking.

97. You do not share that opinion?—I cannot say I share the opinion.

Leone Levi, Esq., called in; and Examined.

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98. ARE you acquainted with the law of partnership as it works on the Continent?—Yes, as far as my little experience may go.

99. You are the author of a work of considerable celebrity on that subject?—Yes, on the commercial law of the world.

100. You have also given lectures in different parts of the country?—I have.

101. Mr. *Labouchere.*] Have you been engaged in trade abroad?—Yes.

102. In what place?—In Italy; Ancona, in the Papal States.

103. As a general merchant?—Yes.

104. You are now a merchant in Liverpool?—Yes, professionally.

105. *Chairman.*]

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105. *Chairman.*] You are aware of what is the law on the Continent, as applicable to partnerships of limited liability, in France, in Holland, and in some other parts?—I am.

106. Do you think that the introduction of that law, with reasonable safeguards against fraud, would be useful in this country?—I cannot speak of the commercial state of this country as well as I can speak of the commercial state of Italy; but as far as the general principle goes, I should say there is nothing against morals, or against public law, on which the Government should interfere. As to its working, in commercial places on the continent, as far as my experience goes, I think it works pretty well; they are subject, however, to much abuse.

107. What is "subject to much abuse?"—I have known cases in which the dealing of the parties was not so satisfactory as it would have been if it were otherwise.

108. Is your opinion in favour of the working of the law of limited responsibility *en commandite*, or not?—I am in favour of it.

109. Perhaps you think there might be some improvements made in the safeguards surrounding it?—Yes.

110. Do you mean as regards the partners, or as regards the public, or both?—As regards the public.

111. Having stated that you think it advantageous and that it works well to society, what safeguards do you think could be advantageously added to it?—My idea is, that publicity is the main safeguard of such partnerships; and publicity is often obstructed. There are no means of knowing exactly how matters work behind the counters; the capital should all be paid up, and sometimes it is not paid up.

112. Then you think there should be a register open to the public for their inspection, and that the capital should be paid up?—Yes, the registration here of joint-stock companies is not sufficiently public; no one knows where to go, to find it out; and if such should be the case with partnerships *en commandite*, publicity would be completely obstructed; there would be no safeguard in it.

113. Your opinion is, that with complete publicity it would be advantageous to introduce it here?—I think so.

114. Can you state any instances in Italy where it is applied beneficially and usefully?—In my native town there are banking houses and commercial houses which have carried on large enterprises very profitably, and have worked exceedingly well. The profit in a banking house may be five per cent., and such partnerships *en commandite* have realized 9 and 10 per

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per cent., with an enlarged influence and regular business. I know instances also, in which commercial men, having long been established in business, and acquired a respectable reputation, having lost their capital, have succeeded in getting up a partnership *en commandite*, and have been successsful.

115. You mean that persons of intelligence, and having experience in commercial matters, when they are without much capital themselves, are able to make that experience and ability available for the benefit of others, by being in many instances the managers of such partnerships, with some small capital subscribed by their friends and others?—Yes, I know of clerks, for instance, who having been with their principals for some time, by their industry and perseverance have succeeded in getting up such partnerships *en commandite*. The principal has subscribed a certain sum, and in a short time others have followed, and they have become respectable merchants.

116. Will you mention some of the employments in which such capital has been occupied; I think you said merchandise?—I think banking in those places works better than merchandise.

117. You do not mean banking with the issuing of bills, do you?—No; I mean discounts.

118. Mr. *Sotheron.*] Sending money?—Yes; and exchanging bills from one place to another.

119. Mr. *Labouchere.*] You say the principle of partnerships, *en commandite*, works more favourably with regard to banking houses, than with regard to houses engaged in general trade?—Yes; not banking as here, by issuing notes, but exchanging and discounting bills.

120. You have stated that in this country you have observed that the public are not aware of the power they have of applying at the registry of joint-stock companies, for lists of the partners?—There is not much knowledge of it.

121. Is it not sufficiently notorious that there is such an office in the mercantile world, or does it arise from the fact that the public are indifferent?—Perhaps it may arise from both causes.

122. Do you think that any degree of publicity would really call the attention of the public, for practical purposes, to the names of the partners, by publication in newspapers, or some mode of publication of that kind?—I think publicity would very much meet the evil.

123. *Chairman.*] The joint-stock regulations are in the office in London only, I think?—I am not aware.

124. Do not you think that the publication of the terms of a partnership

a partnership, in the immediate vicinity of the place where it was carried out, would carry more publicity with it than one which is published only in London?—Unquestionably; there are chambers and tribunals of commerce abroad, and there is connected the office of the *Greffier*, or recorder; now that is always of very great use in such matters; the recorder is a professional lawyer; and it is of very great convenience.

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125. Mr. *Labouchere.*] Commercial communities are much smaller in number, and better known to one another in the towns of Italy than in London and Liverpool, are they not?—Yes.

126. *Chairman.*] From your general knowledge, are you aware that the principle of limited liability of partnership is applied successfully in Holland to enclosures from the rivers and from the sea, and that it has been so for many years; that it is applied to small manufactories which have been carried on for a length of time successfully in Switzerland; that it is applied to commercial enterprise for whale fishing, as partnerships in America; and that it is applied in all those countries successfully to all enterprises of a like nature?—I am aware that the law exists, but in what branches I am not particularly aware. I know the law exists in France, Spain, Portugal, Wurtemburg, Russia, Lombardy, Vineto, Louisiana, the Two Sicilies, Hayti, Sardinia, the Ionian Islands, America and Holland. I think it benefits those who have a small amount of capital.

127. It gives a facility, you think, to the investment of capital of moderate amount?—Yes, it encourages industrious and persevering habits; and, besides, it contributes to maintain a floating capital. When partners in mercantile houses retire from their trade, they leave generally to the principal clerk a certain amount of capital to continue, and thus a sum is left in trade; otherwise it would be employed in land, and as fixed capital.

128. Mr. *Sotheron.*] In the Papal States, and particularly at Ancona, with which you are well acquainted, are insurance companies established against fire or other loss?—There are fire and marine insurance.

129. Has the principle of *Sociétés en Commandite* been applied to insurance?—Not that I am aware of.

130. Can you mention any other object besides banking, in the sense in which you have expressed it, to which *Sociétés en Commandite* have been applied in Italy?—I believe to some silk factories, but I am not particularly acquainted with it.

131. *Chairman.*] And the shipping trade?—No.

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132. Mr. *J. A. Smith.*] Are you aware of any instance among the middle and lower orders, where persons have availed themselves of the law as existing in Italy, to combine together for the purpose of carrying out local enterprises, such as the supply of light or water, or the making of bridges, or any object of that kind?—I am aware of the first introduction of gas in my native town; there has been such a combination as you have suggested.

133. *En commandite?*—Yes, on the first introduction of it.

134. Mr. *Labouchere.*] Do you believe it to be an uncommon thing in this country, for persons who are not themselves engaged in trade, to leave money in houses and trade at a fixed rate of interest?—It is not often done, I think.

Martis, 20° *die Maii*, 1851.

MEMBERS PRESENT.

Mr. Tufnell.	Mr. T. Egerton.
Mr. Cobden.	Mr. Ewart.
Mr. Heald.	Mr. Morris.
Mr. Sotheron.	Mr. Anderson.
Mr. J. A Smith.	Mr. Glyn.
Mr. J. Ellis.	Mr. Chichester Fortescue.

R. A. SLANEY, Esq. in the Chair.

John Howell, Esq., called in; and Examined.

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135. *Chairman.*] YOU are a partner in a large house in the City of London?—I am a partner in the firm of Ellis, Everington & Company.

136. Of St. Paul's Churchyard?—Yes.

137. What is your business?—Warehousemen.

138. It is one of the largest in London?—It is.

139. Have you taken an interest, with other gentlemen of the City of London, connected with commercial and manufacturing undertakings, in inquiries with reference to the Law of Partnership?—I have latterly.

140. Mr. *J. A. Smith.*] Do you belong to the society for the amendment of the law?—No, I do not belong to the society for the amendment of the law; I am on the City Committee for the amendment of the Bankruptcy Laws.

141. *Chairman.*]

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141. *Chairman.*] In consequence of communications with other gentlemen interested in commercial matters, has the question referable to the policy of introducing limited liability, or what are called partnerships *en commandite*, been one matter which has engaged your attention?—Yes.

142. And the consideration of how far it would be politic to introduce it into this country, and with what checks or safeguards it might be accompanied?—Yes.

143. There was a division of opinion on the subject among commercial men, some being of opinion it might be beneficial, and others thinking it would not be so?—There is a division of opinion on the Bankruptcy Committee.

144. In consequence of that division of opinion, were queries circulated by your committee, and sent to different places abroad, from whence they thought valuable information might be elicited?—Yes.

145. Is this the title of the report you have received, "Replies from foreign countries to questions relating to the Law of Debtor and Creditor, and to the Law of Partnership, circulated by the committee of merchants and traders of the City of London, appointed to promote the improvement of the Law relating to Debtor and Creditor"?—Yes.

146. In that work there is given, in the first page or two, an introduction, stating the mode in which the inquiry was carried on, signed, "by order of the Committee," by "W. Hawes, Chairman," and counter-signed by the Secretary. Then there is stated a "list of the cities and towns from which information has been obtained, and the names of the firms, and others who have kindly afforded it." It comprises Paris, Rouen, Lyons, Marseilles, Grenoble, Bordeaux, Besançon, Cambrai, Antwerp, Brussels, Aix La Chapelle, Basle, Berlin, Leipsic, Amsterdam, Rotterdam, Hamburgh, Bremen, Trieste, Cadiz, Madrid, Oporto, Milan, Venice, Turin, Naples, Stockholm, Gottenberg, Russian Finland, New York, Boston, Baltimore, and Philadelphia?—Precisely.

147-8. Then the queries follow, some of which relate to matters which are beside the subject which the Committee is specially inquiring into; but the eighth query is, "Is an annual return published of the number of partnerships, distinguishing those *en commandite*? if so, please give the return for three years." The ninth query is, "Are partnerships *en commandite* confined to any particular class of traders; that is to say, to traders (buyers and sellers of commodities in the home trade), or to those engaged in commerce (the dealers in or importers of foreign goods) or to manufacturers"? The

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10th query is, "Are partnerships *en commandite*, speaking generally, considered more or less successful than other partnerships"? The 11th query is, "Do such partnerships command the same amount of credit and general confidence as ordinary partnerships? Are they generally composed of few or many *commanditaires* with large or small capital? Are private partnerships often converted into '*commandite*' partnerships to enable old partners to withdraw, and are these partnerships generally considered to be in a sound or unsound state"? The 12th query is, "Has the principle of *commandite* been applied to associations of large numbers of workmen, each contributing a small sum either for trading or manufacturing operations, the collective capital being entrusted to a '*gérant*,' and if so, have such associations been successful"?—Yes. (*The Witness delivered in the document above referred to.*)

149. There are differences of opinion with respect to the introduction of partnerships *en commandite*, and the policy and advantage of it, given in these replies from different countries?—Yes.

150. The answers in favour of it appear to be from Holland, and from the commercial States of America?—The answers, I conceive, are generally favourable.

151. Have you turned to those particularly from the commercial States of America; for instance, from New York and from Boston?—Yes.

152. Do you find those particularly favourable, and the reasons given?—Yes.

153. Do you think that the answers which has been given have made any difference in the opinion of those for whose benefit they were sent?—Undoubtedly.

154. What effect has it worked upon the minds of those gentlemen to whom they were sent?—Upon several it has changed their views of the subject, and they are now favourable to that principle of limited liability in partnerships which, at first, they conceived to be wrong; but I would rather that gentlemen should express their own opinions than that I should endeavour to express them. I will express my own opinion, but I hardly like to presume to express theirs.

155. Mr. *Cobden.*] What are your opinions?—My opinions are decidedly favourable to a system of *commandite*; and in the expectation that I should be called upon to state them, I have written my views on the subject.

156. Will you be good enough to read them?—Very

erroneous

erroneous ideas prevail in this country on *commandite* partnerships. The subject is one of the deepest interest to an industrious community, but educated as we have been in our own system, our English minds become confused with terms, and a clear apprehension of the subject is rare even amongst commercial men. At first sight the principle of limited liability appears a restrictive principle, and prejudicial to the interests of the creditor, but upon examination it is found to be liberating and favourable to credit. If England be right in rejecting the system, nearly all other civilized countries are wrong in having adopted it; but if in her isolation she be wrong, she ought not to be too proud to assimilate her law to that of other countries, and to profit by their experience. In my opinion our misconception of the *commandite* law arises from a forgetfulness of the characteristic and indisputable provision, that a *commanditaire* can take no part in the management or control of a business; should he do so he becomes an *associé solidaire*, or responsible to the whole extent of his property. I contend, therefore, that it is only a form of loan; although called a partner the *commanditaire* is a mere creditor; cease to call him a partner, and the compact becomes more intelligible. The evidence I have produced from Grenoble clearly puts it thus: "The capital of the *commanditaire* may be considered a loan to a society, for which he is not an ordinary creditor, as he cannot be repaid until after the ordinary creditors are paid." He is neither buyer, contractor, controller, nor seller; he simply lends his money, agreeing to take his consideration for the loan, out of profits, if profits be realized, and is under the peculiar disadvantage of not being able to withdraw it suddenly, or to rank with other creditors if the business fail. When the Legislature wisely repealed the usury laws, it left our laws in somewhat an anomalous state. The law says now to the capitalist, "You may lend your money on bills of exchange at any fixed rate of interest, three, ten, or sixty per cent. with right of proof; but you shall not lend it for an uncertain consideration, depending upon profits realized, without right of proof." This is a palpable interference with the free play of capital, a remnant of the old monopolising spirit, and at direct variance with the more liberal principles of modern legislation. It is an interference on the part of the Legislature with the management of the property of individuals—controuls their dealings with one another; it is perhaps favourable to the largest capitalist, but retards the increase, and more especially the diffusion of national wealth, by creating a gulph between capital and labour prejudicial to both.

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No advantage which results to any class of persons in consequence of law restraining the free management of property, is a reason for the continuance of such a law; because the advantage must be obtained at the expense of some other class upon which the restriction operates, and which is equally entitled with the first to the protection of the Legislature. This argument may silence, though it will hardly satisfy those whom the proposed reform of our law is deemed likely to affect; we have the best evidence from abroad to show that the credit of firms constituted in this way depends mainly on the character and means of the acting and responsible partners, and is improved only *pro tanto* by the additional capital advanced by the sleeping *commanditaires*. I do not think they would enjoy the highest class of credit in this country, and therein I see an element of safety, but they would nevertheless confer an immense benefit on society; neither do I desire to stimulate the formation of such partnerships, I merely wish the law to provide for and permit them. I will now adduce some interesting evidence from the pamphlet I have submitted to the Committee, and which is replete with such testimony to show how well the system works, and how visionary and illusive are the fears of those who apprehend that it engenders fraud. From Amsterdam Mr. Simpson writes, "I do not hesitate to state as the result of 28 years experience, during which time I have acted as *jurisconsult* and barrister, that these partnerships have produced great good and little evil; have caused less controversy than other partnerships; in only a few cases have been instruments of deception; and the laws have proved sufficiently efficacious to prevent abuse. It would be a fatal imprudence to deprive the spirit of enterprise of this resource. The anonymous societies are much more dangerous, and have been productive of more disastrous consequences than the partnerships *en commandite*. In the latter all who have transactions with the *gérant* are fully aware that he only is the responsible person, and that the *commanditaires*, known or unknown, have only furnished a limited capital. The *gérant* knows that he is liable for all the engagements of the partnership; the public cannot be led into error, and the acting partner cannot be imprudent with impunity." Hope & Co. write: "It cannot be said that the failures of *commandite* partnerships are more frequent than others, and they are not worse; the amount of the capital employed must be published." Messrs. Sichel & Co. write, "*Commandite* partnerships are proved by experience to be advantageous to the community, but are subject to all the vicissitudes of commerce." Messrs. Mendelsohn,

Mendelsohn, of Berlin, write, "These partnerships appear to be useful. There is no reason why the law should prevent a person taking a share in the gain and loss of business, instead of merely lending his capital." Mr. J. Brown, of Boston, writes: "The commercial effect of these partnerships has been beneficial; great activity is hereby given to trade; failures are not more frequent or more disastrous than in other partnerships, nor have they been abused in periods of excitement; and under the laws creating them they are not liable to more abuse than other forms of partnership." The effect of a change would be to bring the interest of the working man into closer identity with that of the capitalist; it will bring hope, the value of character, and a chance of advancement earlier in life to the artist, the sailor, the man of talent and the mechanician; it will promote schools, in a word it will develope industry. It is not every Watt that has found a Boulton. Aided by the vigorous administration of good bankruptcy laws, I recommend the registration of the amount of capital actually advanced, the share of the profits to be allowed in consideration of such capital, the term for which the partnership is formed, dissolutions gazetted, and free access by post without cost to that registration; the expense of the office to Government being defrayed by a fee, to be paid at the time of registration. With these safeguards, the already existing foreign codes afford every facility for framing a law suitable to this country. Looking at the subject politically, I think it has important bearings; we are too apt to form narrow and false estimates of the probable extent of future trade. We forget that in our time we witness only the dawn of an age of peace; the infancy of grand scientific discoveries. Overtrading has been made somewhat of a bugbear. Reckless speculation it is the duty of the state to discourage, and the best way to do so is to give sound principles free play. We have witnessed and had to deplore the existence of this evil too often in this country, and in the grossest form. Our partnership system did not prevent 20 houses of rank failing in one month (September 1847), whose aggregate liabilities were between 9,000,000 *l.* and 10,000,000 *l.* and those pet specimens of the anti-*commandite* principle. Joint stock banks have been no models of temperate and wise trading. It is a *plethora*, the conjunction of capital in a floating state, at the call of the speculator, but beyond the reach of the artizan, and wanting a wholesome vent, that creates our panics. Floating capital is far more dangerously susceptible to the influence of panics than fixed capital; it inflates the sails in prosperity, and flees to its

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caverns in the hour of peril. I have had some experience of this, and see increasing danger in it, and I think it the duty of the Legislature to encourage the fixing of capital as much as possible. It is irrigation, and not inundation, that fertilizes our fields, and the free and fair dispersion of wealth, not its mere accumulation, that must enrich and employ our people. I concur with Mr. Bradford of Boston, who says, "I am of opinion the system is a good one, and may be safely adopted in any commercial country." The law of New York was passed in 1825; that of Massachusetts in 1835. I have not heard a complaint against its operation in either state, nor do I remember a case in which it has been a vehicle for fraud, or to escape the payment of a just debt. Some of the first houses in New York have been acting under it for some time, and renew these partnerships as often as they expire. Under the old plan it is difficult to ascertain the capital of a house; but as regards partnership *en commandite*, it is publicly declared on oath, and known to every one. In America, as probably in England, houses are constantly failing who had the reputation of ample capital; whereas after failure it is discovered that but little, if any, capital was paid in. The co-partnership *en commandite* meets this difficulty; and should Parliament be induced to pass a law authorizing such partnerships, I believe it would be approved by the people, and would add to the commercial prosperity of the country.

157. *Chairman.*] Do you consider that the establishment of the law *en commandite* in this country, guarded by restrictions against fraud, such as perhaps our sagacity might enable us to add with those which have been found practically useful in America, would work well for the benefit of the middle classes in this country?—Most undoubtedly; it is in my opinion the greatest boon within the power of the Legislature to confer upon the industrious classes.

158. Do you think it would open a fair ground for investments of sums of a medium nature, which now it is difficult to invest?—Certainly.

159. Do you think that persons of moderate capital, living either in country towns or commercial districts, would feel glad to have an opportunity of investing, under the management of persons selected by themselves for their honesty and for their skill, moderate sums in manufacturing, or commercial, or other enterprises?—I do think so.

160. Do you think that at the present period, for sums not of very large amount, but of a moderate amount, their being combined together in partnerships of this kind would give the

the owners an advantage which they have not at present?—I do not understand the word "owners." J. Howell, Esq.

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161. The owners of each several capitals?—I believe that the proprietors of capital would have greater facility for their investments, of a safe, legitimate, and profitable character, if this law were in existence.

162. Do you think that to persons of energy, industry, and talent, but who have not capital at disposal, in many instances persons of capital cognizant of those qualities would be willing to give encouragement and assistance?—Undoubtedly.

163. By affording to them the means of capital, lent to carry out those plans which they may have put before them?—Certainly.

164. Do you think that generally, with reference to what may be called the more intelligent and skilled of the working classes, gaining, perhaps, at the rate of a guinea and a half or two guineas per week, these would be inducements to them to exercise energy and industry?—Indirectly I think they would.

165. On the whole your opinion, after having looked at the subject with a good deal of attention, is, that it would be beneficial?—Decidedly.

166. Are there any safeguards, with reference to the introduction of such a system in England, besides those you have mentioned, that you would recommend in the way of either registration, or paid-up capital, or checks of that nature; or do you think that those which are made use of in America would be sufficient?—I think the proper administration of the bankruptcy law of great importance to the successful carrying out of a system of *commandite* partnerships.

167. You are probably aware that in this great country many enterprises requiring large capital can alone be carried out by very considerable amounts of capital, and that to give small capitalists, or moderate capitalists, the chance of having the same kind of profit, it must be necessary for them to combine their capitals?—I believe that such is the case; but I would rather confine my observations to the commercial bearing of the subject, for firms with a limited number of partners.

168. And with reference to that your opinion is strongly in favour of it?—Decidedly.

169. Have you, since this report to which you have alluded has come back, heard many discussions on the subject?—Yes, a great many, and I find opinions favourable to it gaining ground rapidly. That is the case in our committee.

170. You think, then, on the whole, that although in the first instance there was a considerable opinion against it, the

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evidence and the discussions that have taken place have at all events lessened the opposition to it?—Certainly.

171. Mr. *Cobden.*] Can you state generally what are the objections in the minds of the members of your committee?—The chief objections in the minds of the members of our committee I believe to be, that the bankruptcy law is not sufficiently strict in this country, and that it is more stringent and effective abroad. The punishment for criminal frauds is abroad more certain, and more serious to the criminal.

172. Do you speak of America?—No, I omit America. I speak of the Continent of Europe; and in the absence of that force in the law which exists there they are fearful that frauds might exist to a considerable extent.

173. But in the case of America the law is more favourable?—The law is still more lax there than it is here, but still the reports from America are most favourable. Messrs. Dennistoun, of New York, write, "It is an excellent law." Mr. R. B. Minturn writes, "Such partnerships command as much credit and general confidence as ordinary partnerships, perhaps more. There is a certainty in the knowledge the community possess of the resources of such firms."

174. You have quoted the opinion of Mr. Bradford, of Boston. Are you aware that Mr. Bradford has for nearly 30 years been resident in Europe, and carrying on large business in England?—No, I am not. I took no part personally in preparing the letters of enquiry or in translating the evidence.

175. Mr. Bradford's name was given to you probably by Mr. Brown or Mr. Alexander Henry, as one of the most intelligent merchants in America, and his opinion is very favourable to the adoption of the plan of partnerships *en commandite*?—Very favourable indeed.

176. *Chairman.*] The preface states the obligations of the committee to Mr. Henry for the assistance he has given?—It does.

177. That is Mr. Henry, the Member for South Lancashire?—Yes.

178. Mr. *Cobden.*] Are there any other objections which you can mention that have had influence on the minds of your committee?—As I said before, I think it is hardly fair that I should state their objections, because they might state them much more forcibly than myself.

179. Are there members of your committee who are prepared to come and state to this Committee their objections to the plan?—I think it is very probable, and if I may take the liberty of doing so, I would suggest that Mr. William Hawes,

whose

whose first opinion was most unfavourable to the principle of partnerships *en commandite*, and whose opinion is very much modified, would be a most competent witness to come before this Committee.

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180. You are understood to say that your view on this subject has reference exclusively to partnership of a private nature, and not to joint-stock associations?—Yes.

181. You think it would be a very great benefit to able and intelligent young men, who are embarked in business, if they could enlist the aid of a monied partner for a limited sum, which partner would not have his whole property involved in the prosperity or adversity of the business?—I do. I think it is the most natural course in which money could flow from the capitalist to the working man, whatever he may be.

182. Do you think that would apply to the case of skilled mechanics, who might make discoveries, or take out a patent for some new process in mechanism?—Decidedly. I am told that at St. Etienne, where they manufacture ribbons infinitely superior to the ribbons which we can manufacture in Coventry, the system prevails to a great extent; and that a great many clever workmen, artizans, draughtsmen, and managers of the loom, have accumulated property and are actually now conductors of business, who have risen from their talent, and the advantage that talent has had in forming connexions with men of property; and in St. Etienne it prevails to a great extent, and is doing a great deal of good.

183. That argument would apply with still more force to this country, where the energy and ingenuity of our artizans is employed on a still larger field of industry?—Yes; and it is for want of that aid, I think, that the artist is so far removed from the capitalist, and partakes so slightly of his prosperity.

184. Do you consider that an alteration of the law might also be beneficial in the case of young men entering into business as shopkeepers, or in any other way of business, apart from those mechanical inventions of which you have been speaking?—I do certainly.

185. Now take your own case; you employ a great number of young men as assistants in your extensive business; many of those young men come from the country for experience to your house of business?—Yes.

186. For the purpose of illustrating your view on this subject, suppose you had a young man of very superior talent and character, who came from a town in the country where he was well known, and his connexions lived; as a capitalist, having an opportunity of seeing his morals, and having a high opinion

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opinion of his future prospects, you might be disposed to embark 1,000*l* or 2,000*l*. of capital in that young man's business, in his own native town, where you might share the advantages of his superior talent, and his excellent character to a limited extent, with a limited risk. Do you think that such an undertaking as that would be more likely to be entered into if the law were altered, than it is now, for a capitalist to lend that young man a sum of money of 1,000*l* or 2,000*l*. at a certain rate of interest?—Certainly, and infinitely more beneficially to the young man, because a young man beginning entirely with borrowed capital, according to the rules of our trade is entitled to no credit. He is a dangerous customer if he borrows money which can be called from him at any time when the lender begins to be fearful, or when for his own purposes he requires it; whereas if the lender become a partner *en commandite*, he fixes it there for a specific period, and he cannot withdraw it, and that capital is absolutely liable to the creditors who trust him; whereas the borrowed money would not be liable, and in the event of failure would be proved as a debt on the estate, in diminution of the dividend.

187. *Chairman.*] If you are right, that would prevent panics, in many instances?—It is a difficult thing to prevent panics.

188. It would prevent the effect in the one case or the other. Supposing it could be called back immediately, in the case of a panic, it might be called back; but supposing it was left *en commandite*, it could not be called back immediately?—That is the very idea I have expressed. I think that if the capital of the country is becoming a floating capital by bills of exchange, and it goes on increasing in that way, it is more susceptible to the influences of panics than capital which is positively vested and fixed in business, either by *solidaire* partners or *commandite* partners.

189. Mr. *Glyn.*] You have been understood to say, that the great security which you thought was required would be a greater stringency of the bankruptcy laws; would that be in their application to the *gérant*, or generally in their application to all those who put in their money?—Only the *gérants*. As I am informed, the law of France is this: the amount placed in by a *commandite* partner is registered; an account is kept of that amount; another account current is kept with the *commandite* partner for his accumulated profits; thus if a *commandite* partner puts 2,000*l*. into a business as his share of the capital, and he realizes another 2,000*l*. in profit, which is not drawn out of the concern, and some sudden misfortune

overtake

overtake that business, and they fail, he proves for the balance at his credit on the account current; so that he is to all intents and purposes a creditor, and not a partner, making contracts, buying and selling, dealing and controlling. I maintain that he is a creditor, and that it is the calling him a partner which creates the confusion that exists in our English minds.

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190. In point of fact, in that case he holds a double character; he is a subscriber in the first instance *en commandite*, and he becomes afterwards a partner in the surplus profits, which he may leave in the hands of the concern?—Exactly.

191. *Chairman.*] You think that an alteration of the law in that respect would be beneficial?—It would be very beneficial to trade, and it would create a great increase in the consumption of all commodities, and employment for a vast number of deserving well-disposed persons.

192. Do you think that the alteration which has been spoken of as to limited liability, carried out under proper regulations and safeguard, would have a very beneficial influence on many persons who now consider themselves excluded from commercial undertakings?—Certainly. Those persons are now compelled to seek public investment when they accumulate and realize property.

193. Do you not think there are many persons of large landed property, or property in the funds, or other property, who would advance a limited amount of capital *en commandite*, who are now deterred entirely from doing so in any enterprise, because they have hung round their necks the unlimited liability of sacrificing their last acre, or their last pound, if it fails?—Certainly. I have heard my own senior partner, Mr. Wynn Ellis, who was Member for Leicester, say he has seen many opportunities when he would have been glad to assist young men of skill and character; but the existence of that law has deterred him.

194. Do not you think the same apprehension of the mind of which you have spoken, with reference to a man of caution and circumspection and experience, referable to that particular species of enterprise, would apply itself to minds of the same kind and character, in whatever station they stand, either in the country or in towns, with reference to other enterprises of a like nature?—I think so. I think it takes its rise in human nature.

195. Mr. *Glyn.*] Do you consider that greater stringency of the bankruptcy laws is the only security which you, as a commercial man, wish to see enacted in the event of these partnerships *en commandite* being allowed in this country?—No.

196. Do

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196. Do not you require a system of registration?—I have already stated there should be a system of registration of the share which that capital so advanced is to give the partner; so that if I see that A. puts 2,000 *l.* into the business of B., I wish to know what share of the profits he is entitled to, which will give me some idea of the capacity of the business of B., and the capital he requires. I have stated that I do not believe that partnerships so formed would enjoy the highest class of credit, because the very fact of their having a *commandite* partner is evidence that capital is wanted; and there is a class of traders in this country, and I hope there always will be, who do not require such aids, and who enjoy the highest credit in the country; but I think it would be a very beneficial law for the middle and a great class of traders in this country, and is justly due to them.

197. Would you require any publicity of accounts in those partnerships?—No; there should be periodical settlements.

198. As between the partners?—As between the partners.

199. But no publication of those settlements?—No publication of those settlements.

200. *Chairman.*] An inspection of the accounts from time to time by the partners?—Yes, as it exists abroad.

201. Mr. *Glyn.*] But no security as regards the public in those accounts, with respect to inspection?—No; I think it is uncalled for.

202. Mr. *T. Egerton.*] You were understood to say, that you would put a limit to the number of the partners?—I believe the law now limits partners to six.

203. Mr. *Sotheron.*] Do you recommend that there should be any limit to the number of partners *en commandite*?—No other limit than now exists under the partnership law.

204. But that limit which does exist under the law of partnership, which you understand to be a limit of the number to six, you recommend should be applied to the law *en commandite*?—I am favorable to that opinion, without giving further consideration to it, for trading bodies.

205. Mr. *J. A. Smith.*] What reason do you give for wishing to limit the number of partners; what danger do you foresee in an unlimited number?—I see no particular danger in an unlimited number of partners *en commandite*; but I think it is more convenient for the purpose of trade generally, that the number should be limited; the concentration of action, and the operations of trade, are more successfully conducted under a few than under a great number; I am in favour

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favour of a limited number of partners in consequence of the convenience of it.

206. Mr. *Tufnell.*] Do you consider that the introduction of partnerships *en commandite* would be particularly advantageous for artizans and for people of small capital to invest their money in trade?—I do.

207. If you limit the number of partners to six for the purpose of carrying it on, you would have hardly any capital at all, if it is to benefit small capitalists?—There may be a great number of partnerships formed consisting of no more than six partners in each.

208. If partnerships *en commandite* are limited to six partners, the sum contributed by each of those six partners must be very considerable?—It is not necessarily so; one man may be a rich man, and contribute a very large sum.

209. *Chairman.*] Do not you think that the principle of *en commandite* properly regulated might apply to partnerships of a much greater number than six?—I think it is capable of regulation; I have said before that I do not presume to offer an opinion on large bodies of men combined for special purposes; I should rather wish to confine my opinion to the commercial view of the subject, with the ordinary number of partners who may exist in firms, generally speaking.

210. What objection do you see to the case of 30 persons, each putting in 500 *l.* for the purpose of carrying on water-works, gas-works, or any local enterprise of that nature, which is likely to yield a moderate profit, and being carried on under the superintendence of persons whom they have selected for their sagacity and caution?—The principle appears to me to be somewhat different, because under a *commandite* partnership in trade you have always the *gérant* or *gérans* responsible to the Court of Bankruptcy, and responsible for conduct in every sense; in such a body as you have put to me, you have not stated whether there is any one who is positively responsible.

211. The question refers to carrying it out *en commandite*, with a *gérant* selected for his sagacity and caution?—And the *gérant* to be amenable?

212. Yes; for a local purpose, such as constructing water-works, which might require 10,000 *l.* to carry it out, and in which the parties have each of them 200 *l.*, or amounts of that nature?—It seems to me that such a co-operation would be beneficial.

213. Mr. *Tufnell.*] Although the number of proprietors was not limited?—Yes.

214. Mr. *Sotheron.*] Would you suggest that if the law is

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altered in England so as to admit the *commandite* principle, that should be the universal law, or would you have the principle *en commandite* go on concurrently with the ordinary law of partnership as it now stands?—Concurrently. I do not desire to stimulate the formation of such partnerships; I only wish to provide for their existence.

215. You would recommend the *en commandite* principle to be capable of being applied to even large businesses, such as your own?—Yes.

216. Do not you think that if that principle were applied to large concerns, the public would be likely enough to be imposed upon, by the appearance of wealth and character, which the limited liability of the *commandite* principle would not justify?—No; all the foreign testimony we have received in the pamphlet I have delivered in, is opposed to that view.

217. Would you suggest that in such a business, for instance, as your own, there might be three or four partners upon the ordinary principle, and three or four more on the *commandite* principle?—It is very possible.

218. You would think that a good arrangement?—I should.

219. Suppose the case of a senior partner, after having made his fortune by his business, retiring from trade; would you allow him to keep his name upon the concern upon the *commandite* principle, leaving only a certain sum in it?—Not his name.

220. In such a case as has been suggested to you, such a person could not leave his name upon the principle of partnerships *en commandite*?—I believe not.

221. *Chairman.*] Otherwise you would be giving false credit; and that you do not wish at all?—The business is sometimes carried on in an old name when the old partner has retired; and if the *commandite* law were to be the law in this country, I should recommend that if there were a *commandite* partnership, the name should be withdrawn; now it is not absolutely necessary.

222. If the name was specified as a *commanditaire*, and the amount known, that would prevent, at all events, any false credit?—To those who took the trouble to inquire.

223. If it was published, or anything of that kind, it would prevent any false credit?—Yes, if published. Publication is indispensable.

224. Mr. *Sotheron.*] Upon the whole, do you see any very great difference between the *commanditaires* and the contributors or subscribers to an undertaking according to the English law; should we not be able to gain pretty nearly the

same

same advantages which are allowed to belong to the *commandite* principle on the ordinary plan of a certain number being allowed to lend their money to a concern, but their return varying according to the profit or loss of that concern?—I believe the law prevents any one receiving his return now according to profit or loss, except partners; and that it constitutes a partnership.

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225. The question supposes that the law should be altered to the extent of allowing persons contributing money to an undertaking, to receive interest for that money varying according to the profit or loss of the concern. If such a thing were done, should you not gain all the advantages of the *commandite* system?—It appears to me that it would be the *commandite* system.

226. Do you not know that there is a very great objection to touch even the law of partnership as it at present exists, from the fear of unknown evils, or such as might not be provided for beforehand, arising to great concerns in this country?—I believe there is a great deal of tenderness existing on that point, which inquiry and the study of the subject will remove, and to which it is the duty of the Legislature to apply itself.

227. If it should be in the power of the Chairman of this Committee to devise some system by which that advantage might be gained, of allowing the interest received on money to vary according to profit or loss in a concern, without in the least affecting the ordinary law of partnership, would not that be in your opinion a mode of getting over many objections to it?—It would not be so beneficial as the *commandite* system, because under the *commandite* system the party lending his money as a *commanditaire* cannot rank with other creditors, whereas in the case which you have put to me, he would, in the event of failure, rank with other creditors. In your case the general creditors would be damnified by the ranking of that party. In the case of *commandite* partnerships they would be benefited from the fact that the *commandite* partner could not rank with them.

228. Mr. *Glyn.*] It is the difference in point of fact, between its becoming partnership money or mere loan capital?—Yes.

229. In the one case the loan capital is objectionable, because it affects the general interest of the creditors; and in the other case, the money which is put in *commandite* comes into the general assets, and is divisible among the general creditors?—Precisely.

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230. Mr. *Morris.*] Are you of opinion that business conducted by companies formed under limited liability, is conducted with the same prudence and caution as it is in companies responsible to the extent of their property?—Yes; and I am borne out in that opinion by the evidence from abroad. We have no such instances in this country to give evidence upon; it does not exist here; but abroad the evidence is decidedly favourable to the safety of such companies.

231. Do you think the public would have the same confidence in the one company as in the other?—I believe the public in this country would have the same confidence as the public generally abroad.

232. Mr. *Glyn.*] Do not you think that the evidence as given in the pamphlet you have delivered in as to the effects on the Continent of the *commandite* system, leaves the general question very much in doubt?—I think not. There is a gentleman in the room who is capable of giving evidence on that point. The opinion from Cadiz is unfavourable to the system, but that opinion is flatly contradicted by the letters from Madrid.

233. *Chairman.*] Is not the American evidence in the great commercial cities of New York and Boston, favourable to it?—Highly so; and the testimony deserves special attention. The general opinion is, that they are as safe as other partnerships. There is very little distinction drawn as to their relative safety.

234. Mr. *Glyn.*] Will you direct your attention to the answer from Paris particularly, where it is said that the *commandite* partnerships have been very unsuccessful in shares?—That has reference, I think, to the partnerships which were formed immediately after the Revolution. There were some partnerships formed there under Louis Blanc, which really have proved very unsuccessful; but commercial partnerships which I advocate have been generally as successful as other partnerships; and I am borne out in that, for the evidence is, "*Commandite* partnerships in shares have been very unsuccessful, but not so ordinary partnerships in *commandite* with one or two capitalists."

235. Mr. *Heald.*] Your recommendation of the application of the law *en commandite* to this country is based on an alteration in the bankruptcy laws?—I conceive myself, that the late alterations of the bankruptcy laws have been very effective, and very beneficial, and that they are sufficiently stringent to enable us to commence on the experiment of *commandite* partnerships

nerships at once; but I think that a vigilant administration of those laws is an essential element to the success of *commandite* partnership, and in fact of trade generally.

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236. You were understood, in a former part of your evidence, to go a little further, and to add, that this made the difference between this country and the continental States?—I stated that the opinion of some of my co-committee men was, that our laws were not sufficiently severe to permit the *commandite* system to be introduced.

237. Can you assign to the Committee anything like an element which reconciles or harmonizes the difference in the operation of the law *en commandite* on the Continent with stringent bankruptcy laws, and in America, where the bankruptcy laws are more lax than our own?—I confess I do not share in those fears which Mr. Hawes and some other gentlemen in our committee have, that our law is not sufficiently severe. I think the fact that the law is lax in America, justifies me in the opinion that with our law it would work well, because it works well in America. Fraud could not exist without conspiracy, and publicity and fraud seldom exist together.

238. You were speaking of the opinions of others, and not your own?—Precisely.

239. Mr. *Tufnell.*] Are you aware that at present the Crown can by charter, in certain cases, limit the liability of partners?—Yes.

240. Why is not that power sufficient, without introducing a new law?—It is not obtained except at great expense.

241. Supposing that expense were diminished, do not you think it would be an easier way than introducing a new law into this country?—It would be practically the same thing; but the more simple the commercial laws, and the more easily understood (and if they are good the more easily the objects of them are attained), I think the better for the community at large.

242. Mr. *T. Egerton.*] You were understood to state that you saw no objection to unlimited liability and limited liability acting together, as far as regards commercial law in this country?—I see no objection; it is the very system of freedom I advocate. They act concurrently abroad.

243. Is there abroad any limit placed to the amount of capital to be engaged *en commandite*?—I believe not; but there is a gentleman from abroad present, who is very competent to give evidence on that subject, being a partner in one of the largest woollen manufactories in France.

M. *Henry*

M. *Henry Sieber*, called in; and Examined.

M. *H. Sieber.*

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244. *Chairman.*] THE Committee understand that you are acquainted with commercial undertakings in Paris and other places in France?—I am.

245. You have probably heard the account of the *commandite* system, as given by the last witness?—Yes.

246. You are cognizant of what that law is, as exercised on the Continent?—I think I am; at least, in France.

247. With reference to Paris, do you think the commercial undertakings in Paris which are carried on by partners, some of the partners of whom are under limited liability, *en commandite*, work well?—Exceedingly well.

248. Do you think it advantageous, for the purpose of enabling persons desirous to advance portions of their capital, but not to be liable to the whole amount of their fortunes, still to aid those who continue in business?—Undoubtedly.

249. Does it tend to enable men of capital, wishful for retirement, still to aid enterprising and active men of character whom they can trust?—It does.

250. Does not the beneficial carrying out of that system depend a great deal upon the character of the *gerant* or manager?—Decidedly.

251. The selection of the *gérant* or manager is made by the parties who advance the capital?—Yes, as *commandite*.

252. They are interested in having a sagacious, an intelligent, and an honest man?—Most decidedly.

253. They are interested inasmuch as their own shares, which they advance, depend upon it?—Yes.

254. Are these partnerships registered?—Yes; it is indispensable.

255. Is it indispensable that the *commanditaire* shall not interfere in the management of the business, but that it should be left to the *gérant*?—Entirely.

256. Will you be kind enough to state to the Committee what is the form of registration; is it done before a public officer?—Yes.

257. Is it accessible to any person who likes to go to see what it is?—It is.

258. Is it known that an office exists where parties desirous to inquire may go?—Yes.

259. And there they can find the names and the amounts?—The names, the amounts, the date of the partnership, and the period for which it is to last.

260. If, therefore, there be a partnership formed to the amount

amount of 20,000*l*., consisting of a number of partners, they can there find the names, the amounts, the date of the commencement of the partnership, and the period for which is to last?—Yes.

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261. They have the means, therefore, of knowing that such and such an amount is there, and that at the end of such and such a period it will expire?—Yes.

262. Do you think that this law of limited liability, as it works in France, is beneficial both as regards the parties who advance the capital and as regards many persons who have not a great deal of capital, but who have a great deal of intelligence and integrity to direct it?—Generally it is so.

263. Do you think that it is proved by experience?—Most decidedly.

264. Can you speak of it with reference to Holland or other countries?—No; only in France.

265. Will you state to the Committee one or two partnerships of this kind which have been applied to any particular business which has been carried out, either a manufacturing or commercial business, or any other cases which you think would be fair examples?—Yes; for instance, I know a large establishment of a retail house which has been lately established in Paris; there are three or four partners who are very intelligent young men, knowing the business very well, and of good conduct; and having no capital they applied to different manufacturers for money, and they received a large capital from the manufacturers who advanced that money as *commanditaires*.

266. You said a "retail house;" what description of retail?—Silks.

267. Ladies' wear?—Yes.

268. Is that carried on beneficially?—It is carried on beneficially.

269. Do the manufacturers supply capital in the form of goods, or advance a loan?—They are obliged to advance money, and not at all goods.

270. And it is for a given period?—Yes.

271. And they cannot retract it or withdraw it until that period has expired?—No, not without taking legal steps, or without a dissolution of the partnership being published.

272. That must be at the end of the period?—It may be before the end of the period, if the parties choose to do so.

273. But with complete publication?—Yes, with complete publication.

274. Are they exclusively manufacturers, or are there other parties

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parties besides manufacturers?—There are other parties; there are some manufacturers; there are also people who are capitalists, who want to invest money.

275. Mr. *Glyn.*] What security is there that the capital is actually subscribed in money?—There is no security but the personal security; a man may promise to give one thousand francs, for instance, as a *commanditaire*, and not be able to give it.

276. Then in point of fact they register that which they say they will pay, and not that which they actually see is paid?—It is the sum promised, and not the sum actually paid.

277. *Chairman.*] That is to say, it is not actually paid up?—It may or may not be actually paid up, because it is not under the control of the public.

278. Mr. *Heald.*] Suppose that in a house silk is rather a large article of trade, and the house in Paris has a connection at Lyons with some manufacturer, would the acting partners in Paris feel as much at liberty to go and purchase their stock from manufacturers in any other place, and leave the partners who advance money, and are partners *en commandite*, as without it?—Certainly there is no moral obligation of that kind; they would not like to give a preference to one particular party.

279. Mr. *Tufnell.*] Practically the partners who set up those retail houses do purchase their silks from the merchants who advance the capital?—They purchase of the party who manufactures best, and whose prices are the lowest.

280. *Chairman.*] Without reference to manufacturers or wholesale dealers, are there not other capitalists who advance their money in this way?—There are capitalists who advance their money in that way.

281. Do not you think it would be an additional safeguard to partnership *en commandite*, if the parties who are registered for such an amount were to pay up such an amount?—Most decidedly.

282. That would be an improvement in the security?—Decidedly.

283. It would be perfectly consistent with *commandite* if each party was obliged to pay up the amount?—Yes; but it would lead to nothing, practically speaking, in my opinion, because on the next day the same sum of money might be withdrawn.

284. If the *commanditaire* were obliged to pay up the amount, and were not allowed to withdraw that amount until the end of the period of his partnership, then there would be

be always a capital to which the creditor would refer?—I do not know that it would increase the responsibility of the parties, because that money might be withdrawn afterwards. The parties may either be honest or very dishonest; if they are honest, and they promise to pay a certain sum of money, they will pay it; and if you forced them to pay, they might withdraw it on the following day, if dishonest. M. H. Sieber. 20 May 1851.

285. Are you acquainted with the working of this *commandite* system in other places?—Yes, in a great many other instances.

286. Besides that of manufacturers?—Yes; for instance, a manufacturer grows old, and wishes to retire from business; he may select the most intelligent of his young men, and leave him a limited capital to go on with his business, and reserve a small share to himself, in proportion to the capital which he leaves in it.

287. Putting aside manufacturers, are there other businesses carried on in Paris of the same nature, *en commandite*?—A great many; but the *commandite* has always a personal character, because the *commanditaires* are people who advance money only to persons who are well known to them personally.

288. Will you state some other kinds of business, besides that of manufacturers, which are carried on *en commandite*?—They are more particularly businesses where people mean to retire.

289. What kind of business?—Manufacturers, and also merchants. A merchant may receive a sum *en commandite*.

290. Either retail or wholesale?—Of any description.

291. Mr. *T. Egerton.*] What is the general number of persons who are engaged in that way, *en commandite*? You have spoken hitherto of three or four persons, or one principal person, leaving his business and giving a share in it to four or five others?—I do not think there is any legal limit to the partnership.

292. Practically?—Not more than five or six, generally speaking, and very often less.

293. Then it is not 30, 40, or 50 people, each putting in 1,000 francs?—No; that is a different system of society, which we call in France *Société Anonyme*.

294. Mr. *Tufnell.*] Each of these partners *en commandite* may subscribe a small amount and withdraw on the next day?—They cannot do it legally. It would be fraud; because, if they have subscribed for a certain number of shares, and on certain conditions, they cannot change that agreement.

295. Are

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295. Are they bound by law to subscribe for a certain number of shares, or is it only by the regulations?—By general convenience.

296. Mr *J. A. Smith.*] What is the state of the law as to the liability of a person entering into a *société anonyme*?—He is liable only to the amount of the shares subscribed.

297. Is the *gérant* in that case personally liable?—He is entirely irresponsible, except for the acts of his own administration; but commercially he is not.

298. He is liable to his own partners to the extent of his fortune, but he is not liable to the public beyond the amount of his subscribed capital?—He is only liable for the amount of the shares subscribed.

299. Towards his own partners?—Yes. I am speaking of a *société anonyme.*

300. He has no liability either to his partners or to the public beyond the subscribed capital?—No, not beyond the number of the shares subscribed; but such companies can only be established under the control of the government.

301. With certain rights of inspection and examination?—Yes, during the whole year.

302. You are understood to say that there is no limit by law in France to the number of persons who may unite in a *commandite* partnership?—No, not that I am aware of.

303. Then what is the reason for preferring an *anonyme* partnership to a *commandite* partnership, inasmuch as a *commandite* partnership is free from the interference of government, and an *anonyme* partnership is not?—A *société en commandite* has generally a personal character, persons knowing each other; and a *société anonyme* is for other objects; for instance, for insurance companies, mining companies, whose object may be appreciated by every one, and not only by the personal friends of the parties.

304. Then the selection of the one or the other, is in reference to the public credit which the one or the other would enjoy in that particular business?—I think that, generally speaking, for the public *société anonyme* is preferable, because the objects being under the control of government, they find an additional security in it. A *société en commandite* is of a personal character more than of a public character.

305. Are the Committee to understand you to say that, generally speaking, a *société en commandite* does not enjoy as high credit with the public as a *société anonyme*?—Not so extended a credit, because it is always limited. It is much more limited than a *société anonyme*, but may have as high a credit

credit with the public who know the parties, although not so extended a credit, because the object of the parties is less known. Mr. H. Sieber. 20 May 1851.

306. In comparing a *société en commandite* with a general partnership with an unlimited liability of the partners where every party is responsible, is the one or the other superior in point of public credit, in your estimation?—Neither the one nor the other, because all depends on the parties, on the capital invested, on the more or less favourable opinion which is entertained of the parties.

307. Those conditions being equal, would public opinion in France prefer, as a matter of confidence, to trust an unlimited liability, or a *société en commandite*?—I think all depends on the personal character of the *gérant*.

308. Have you any experience yourself in France of associations carried on by the lower orders for any object whatever, either *en commandite* or as a *société anonyme*?—Those associations do not profess to be successful. I have no personal experience of them, but the general impression is, that they will have no favourable results.

309. Perhaps it would be more fair to ask you the question as to associations existing before 1848. Were you aware of any such associations having existence before 1848?—No.

310. And all that you are now aware of have sprung, perhaps, out of the opinion which gained currency in 1848?—Yes.

James Stewart, Esq., called in, and Examined.

311. YOU are a Barrister?—Yes. J. Stewart, Esq.

312. You belong to the Society for the Improvement of the Law, and have taken considerable interest in it?—Yes, I have taken great interest in it.

313. One of the questions which has been discussed by that society, which consists of a good many gentlemen who are connected with the law and connected with trade, was with respect to the policy of the introduction of partnerships of limited liability?—Yes. That question was referred by the society to a committee, who took some pains to consider the question; and they prepared a report.

314. Will you be good enough to put in that report?—Yes. I should say that you should not take this report for more than it is worth. I do not think that the gentlemen who attended that committee, although very respectable persons, were men either of very great experience or very great eminence

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eminence in the profession. I think they came there with entirely unbiassed minds, and had every wish to arrive at the truth; but I think you should take that report with the statement I have made. I may add, that that report has elicited the opinions, to me personally and in other ways, of many men of great eminence in the legal profession, with whom I have had an opportunity of conferring. I certainly agree with that report; and I think I may state, that as far as I know, the general opinion of the legal profession is in favour of the conclusions which that report contains. (*The Witness delivered in the report referred to.*)

315. That report, after balancing the matter both ways, gave a favourable opinion?—Yes, to an alteration in the law as to unlimited liability, with certain safeguards.

316. The opinion which was arrived at was in favour of the introduction of the law of limited liability to partners under certain circumstances and with certain safeguards?—Precisely so; and they are very briefly stated. You will find stated the opinion to which the majority of the committee came, for it was only a majority. I should say we have amongst them several merchants of eminence, and the opinions of the minority were also stated. The majority came to these resolutions: "That it is advisable to allow the formation of partnerships, in which, while the liability of the ostensible and active partners continues unlimited, parties who take no active share in the business, and whom it is proposed to call limited partners, should be able to restrict their liability to the amount of capital agreed to be advanced by them. That the names of all the members of such partnerships, and the amount of capital agreed to be advanced by the limited partners, should be registered. That a limited partner should not be allowed to take any active part in the management of the firm. That every limited partner should be required to pay up the amount agreed to be advanced by him before his name is registered. That no limited partner should be permitted to diminish the amount agreed to be advanced by him. That a limited partner retiring from partnership should continue liable in respect of debts incurred during his continuance in the partnership for a definite period, according to the analogy of joint-stock companies. That the wilful violation of any of the above provisions by a limited partner should subject him to unlimited responsibility."

317. You have stated that since that period you have had conversations with many gentlemen on the subject—legal men and others, and you think that upon the whole their opinions

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opinions are growing favourable to the introduction of that system?—Not only growing, but I have been surprised at the unanimity of opinion which has been expressed, which was certainly much greater than I had supposed to exist, and this from persons practically acquainted—as, for instance, Commissioners of Bankruptcy—with the evils of the present law of partnership. One friend of mine, Mr. Commissioner Fane, who, I dare say, will be glad to come before this Committee, said, that from his experience as a Commissioner of Bankruptcy, he believes that one-half of the misery arising altogether from commercial transactions had arisen from the present law of partnership, and from its being practically against common sense.

318. Do you think that the introduction of the law of limited liability would give facilities for many parties of moderate capital to advance it and to combine it together, under some able person, for the purpose of commercial enterprise?—I think it would be the means of bringing together two great classes, the class which has capital, of which we know there is a very great superabundance in this country, and the class which consists of active, clever, and enterprising men who have not always capital. I think an alteration of the law in this respect would have a beneficial effect in bringing those two classes together.

319. Probably your observations of late have shown you that in this country there are capitalists of immense wealth, and there is also an immense number of persons in the humbler classes; do you not think this would tend to give stepping-stones between the two, and, as it were, the means for industrious, energetic and intelligent men of good character gradually to advance themselves in life?—I certainly think it would have that effect. I should say, that not only has my opinion been confirmed by the concurrence of opinion of other lawyers, but I have had an opportunity of seeing the body of evidence which I think was referred to by a witness to-day. That body of evidence was taken at the request of a number of commercial gentlemen in the city; and I have been exceedingly gratified to find that the opinion which is expressed in that report is, as I conceive, almost entirely confirmed by the evidence there taken, and chiefly resting on the point, that the confidence placed in these companies seems to depend entirely upon the character of the *gérant*, or the person who, in fact, carries it on, and on the general credit for its being well conducted, honestly conducted, and advantageously conducted. Just before I came down here to-day, I found that the

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the expression of opinion coming from many towns rests upon that point. They all say that the confidence which is placed in these companies depends entirely upon the opinion of the *gérant*, for two reasons. They say that the *commanditaires* who advance the capital must know the *gérant*, and they would not place confidence in him unless, in fact, he was a prudent man. They have, therefore, this security, and that if the *gérant* has a good character, they also go upon that, and place their confidence entirely in the *gérant*, and the mode in which the business is conducted. I find that this opinion comes from Paris, from Lyons, from Cambrai, from Marseilles, from Antwerp, from Brussels, from Berlin, from Amsterdam, from Rotterdam, from Madrid, from Turin, and from Boston, in the United States.

320. Upon the whole, you are of opinion that the introduction of this law, with such safeguards as you have spoken of, which comprise the payment up of the amount for which every party is liable, would be beneficial, both as regards encouragement to industry and encouragement to men of character, and also as giving facilities for the investment of capital?—Yes; protected as I have mentioned. It would not, of course, be possible to say whether a party had paid up or not; but then there might be this further protection, that if he did not pay up, he would be liable to an unlimited extent; and therefore that would be complete protection. If it was found at any future time that he had not paid up, he would be liable to the whole extent of his property.

321. Are you aware that considerable dissatisfaction is felt by many parties, that they are not able to have the same advantage in putting out their small or moderate capitals which great capitalists possess, because the existing laws of partnership give an advantage to large capitals, to that which it gives to a combination of many small capitals?—I should say that it is very generally felt; and it is felt, as it appears to me, not only by the poorer classes, but by the comparatively richer classes. For instance, I am a barrister in Lincoln's-inn; I may have a certain amount of capital which I do not choose to take to the funds, because of the small interest I get. Why may I not say to any commercial firm in which I have confidence, "I will lend that capital to this firm and get a share of their profits?" There is nothing surely morally wrong, there is nothing imprudent in the transaction on my part, if I have confidence in the firm. I am restricted in that, if I live in England; I am restricted nowhere else. I cannot see why we are right and everybody else is wrong.

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322. Mr. *J. A. Smith.*] Do you believe that state of things does not practically exist in every large merchant's house in the city?—I believe that money is lent at interest; but immediately profit is taken, difficulty begins; but it is a fair thing I think for both parties to make the transaction depend upon the profit.

323. May not that rate of interest vary to any extent?—Under the relaxation of the Usury Laws it may now undoubtedly vary.

324. Does it not vary?—I believe it does.

325. Then you have the advantage of lending your money as a lawyer, at a high rate of interest, if you choose to trust the house of business in which you place it?—I have the advantage of getting a profit in the shape of interest, but I have not the advantage of getting it in the shape of profit.

326. That depends upon the rate of interest that you exact?—It is reasonable for both parties that if I choose to lend my money, taking profits, I may do so, and that perhaps may be a wiser course for both parties. I may get a larger sum in the shape of profit, than I could get in the shape of interest; and, on the other hand, the firm may be much more willing to take it upon that understanding. I do not see why, in this country, a restriction is placed upon a transaction, which appears to me to be a perfectly proper and legitimate one.

327. But, in point of fact, the suggestion you have made with regard to an alteration of the law, goes but little further than an alteration of the power of lending at a rate to vary with the rate of profit of the house in which it is deposited?—I dare say that might meet that particular difficulty.

328. *Chairman.*] In the case of lending upon a varied interest, you are a creditor to the house; and in the case of a *commanditaire* you are not a creditor to the house?—No; and am to be postponed to all other persons.

329. Mr. *J. A. Smith.*] You would wish any alteration of the law to be general; you would not wish it to favour the enterprises or associations of the middle and humbler classes?—I should wish for a general alteration of the law for all classes.

330. *Chairman.*] You would wish it to be concurrent with our general law; you do not mean to abrogate the general law of partnerships, but to make this law concurrent?—Precisely; the difficulty I feel in principle is this: why should we not have entire freedom of contract; and if I choose to make this contract with another person; and he chooses to make it with me, and we have the means of publishing that to the world, so that no fraud is effected, why may I not do that

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that in this country? that is the great difficulty I feel as a matter of principle.

331. Mr. *J. A. Smith.*] Is it not rather the result of experience, that it is very difficult to guard against an undue credit; is not the result of one's experience such as to lead one to say, that credit is given without due examination of the grounds on which it is given?—I am afraid it is at the present moment; it is found that there is a great deal of improper credit given.

332. Would not credit be given to a *commandite* partnership in reference to the names and the position, and so on, of the persons engaged in it, rather than with reference to the amount of the sum?—I dare say it would, just as it is now, be improperly given under similar circumstances. Persons trust without always knowing exactly the grounds on which they trust, but I do not think that would apply to *commandite* partners more than to any other class; I should say that I have practically found the difficulties of the present law, in undertakings which I conceive to be of public advantage, and which might give the parties a certain degree of profit. I am not much in the way of hearing of commercial transactions of this nature, but certainly in three instances, at least, in connexion chiefly with the amendment of the law, I have found what I should consider to be useful undertakings stopped in this way. I believe the only way that the owners of landed property of this country can get out of the great difficulty which the present system of conveyance involves them in, I mean from the expense of titles, is by applying the principle of insurance to titles to land. I believe that might be done with perfect safety, and with great advantage to the landed interests in this country. I believe that the value of land would be greatly raised by it, and the whole system of the transfer of land would be altered and greatly improved; now the only way that can be done, unless it is done by Government, is by a public company. I should say, that having brought forward this idea in the society that has been mentioned, I have been repeatedly applied to, to join in companies of this kind; and in one case a company has been formed, several attempts having been made to form companies for carrying out this principle, but no other has been formed; it was formed, I believe, by very respectable persons; and they were kind enough to apply to me, as having been the author of this idea, to become a director; they invited me to go down and see the business which was carried on, that there was a great deal being done, and that it was of a legitimate nature. I did go down, and, as far as I could see, there

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there was a great deal of business which appeared to be coming in; but without saying I had not perfect confidence in these gentlemen, for I believe them to be perfectly respectable, yet I did not think them altogether the persons, from their station in the profession, who should undertake it, and I declined to become connected with them; but my main reason, I must say, was, that if I had become connected with them I should have been liable to the extent of every farthing that I had. If the law of limited liability had prevailed I should have been relieved entirely from that difficulty. If the principle is a right one, and that principle could be protected in the way in which I am anxious it should be protected, by a law of limited liabity, it would not much matter who were the persons who carried on the company, supposing it were respectably and honestly conducted.

333. *Chairman.*] Does not the same objection which is referable to the circumspection and caution that a man must exercise for his own safety, apply to many other plans, which would be advantageous if they were carried out, but which are now prevented by the law of unlimited liability?—I think the law of unlimited liability acts often as a bugbear to respectable persons being connected with associations of a nature which might be productive of great public good, and might produce considerable profit. There are two other instances which I may mention: one was an association which I was applied to, to become connected with, for Ireland chiefly; and I should say that it was in connection with the Encumbered Estates Commission; I believe it was to apply to England also; it was to be the means of bringing together persons willing to lend money on mortgage, and persons willing to borrow it; that, I think, was a very excellent association. It might be done with great advantage to all parties, I think; but, looking at the difficulties connected with this law, I was certainly deterred from joining it. The other instance is this: many of us have been of opinion that the law should be greatly simplified, and that the best mode of simplifying it, and of depriving it of that sort of technicality and mystery which exists about it now in unprofessional classes, would be to encourage the sale of law books; law books at present are exceedingly dear, as everybody knows who buys them; some of us thought that the principle adopted with respect to other publications might be adopted as to law books, and that we might publish standard books in the same way in which books are published by the Parker Society and others, and many of us were desirous of undertaking it; we were of course quite

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willing to get any reasonable profit that might be got by it; but when we came to consider that the man who was to publish the books might involve us in very considerable liability, and that there was no means of guarding ourselves against these disadvantages, I should say the idea has very considerably flagged. Now that is the very case in which I conceive the doctrine of limited liability might be applied with advantage. We should have got, as I believe we did get, an enterprising young man to undertake the sale of these books; several of us were disposed to embark, say 1,000 *l.* or 2,000 *l.* in this transaction; and if we could have done it, protecting ourselves by saying, "Now we will give you this 1,000 *l.*, and no more," I think a great benefit would have been conferred on the public, and, for aught I know, considerable profit might have been made by those who lent their money.

334. Mr. *J. A. Smith.*] With reference to the three instances you have mentioned, one of the enterprizes which were proposed to you was actually carried into execution, and the other two were not?—One has been carried into execution, but not, I should say, by exactly the parties in whose hands I should like to find it.

335. But it has been done?—It has been done.

336. And, as far as you know, with success?—I believe with success, and I believe the persons are quite respectable who are conducting it.

337. In the one case the expectation of profit was sufficient to form the association?—Yes.

338. In the other two, it was not?—It was not.

339. Are you aware, generally speaking, in England, of any one instance where there was a fair chance of profit, or a reasonable rate of profit, to be expected, which has been abandoned for want of capital?—I give those three instances.

340. The one case has been undertaken, because there was a fair chance of profit?—Yes; but possibly in a way not so efficient for carrying out the principle as it would have been if the law had been altered; that is the distinction which I draw, that you now deter the men you would like to see associated in these concerns from joining them.

341. Have you any limit as to the number of partners in your associations of partnership?—That is not provided for, but I should certainly say there seems to be a wide distinction between *commandites* generally divided into small shares, and *commandites* where there are only a few partners, without exactly limiting the number; and I should confine my approbation, or the opinion I have given, to a partnership composed,

composed, not of a large number, but of the same number that perhaps are now associated in partnerships. I do not know whether I am right, but I should conceive that six or seven persons are very often in partnership at this present moment.

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342. Do you conceive that the question of limited liability may be safely applied to banking?—In our investigation we excluded banking; and I do not intend my observations to apply to banking, because I did not consider the question with reference to that.

343. Have you any other exception besides banking?—No, I think there is no exception besides banking. I should say that I find from the body of evidence taken by the merchants in London that partnerships *en commandite* have not been usually applied to retail businesses.

344. Can you give a reason why you omitted banking?—No; I cannot give you a better reason than that we were warned off it.

345. *Chairman.*] You have stated three undertakings, two of which were prevented, and the other was not carried on as effectually as you think it would have been, supposing limited liability had been permitted?—I have no doubt about that.

346. Have you any doubt that there are other undertakings in this country of various kinds; various local enterprizes of a useful nature which are impeded from want of the funds which would be given if limited liability were introduced?—I have no doubt about that.

347. Mr. *Tufnell.*] Can you give any instance of it?—I can give you an instance as to the general difficulty of the law of partnership.

348. Can you give any instance of a useful undertaking being put an end to in consequence of the want of the law of limited liability?—None others than those I have mentioned.

349. *Chairman.*] You have probably read over the evidence which was given upon the Committee of last Session?—Yes, I have read over the evidence, and to a certain extent I am acquainted with those associations which are mentioned in it; but I cannot speak particularly to them.

350. Are you aware that it was stated in evidence that there were from 16 to 20 different towns in which the money was ready, where the parties were ready to go on, where it was their earnest desire to establish lodging-houses for the humbler classes, and where it was expected they would get a moderate profit, but that they were prevented from undertaking them entirely by the law of unlimited liability?

—Yes,

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—Yes, I have read that evidence, and I believe it, from my own knowledge, to be true.

351. Are you aware that in this city, in the first instance, a number of noblemen and gentlemen, for that purpose, united themselves to advance the money, but that they were impeded by the law of unlimited liability, until they got a charter, which cost them nearly 1,000 *l.*?—I believe that to have been so.

352. Mr. *J. A. Smith.*] Would not a reduction in the expense meet all those cases?—I think it would.

353. Have you seen Mr. Law's Bill for a reduction of the expense of charters?—I have not seen it.

354. Mr. *J. Ellis.*] Have you any knowledge of those associations which came before the Committee last year?—I employed one of them to paint a house. The manager came to me to sign the particulars of what he was to do, and he signed it on behalf of his association. I told him, "If you do not do your duty by me, I am afraid I cannot compel you; but it is quite clear that if I choose not to pay you, I may evade the payment."

355. Did the man go on with your work?—The man went on painting my house; he did it satisfactorily, and I paid him his money.

356. You do not know whether they have been successful at all or not?—I believe they have been successful; the particular association to which I allude has been successful. They have been employed greatly by lawyers, who generally know what they are about.

357. Mr. *J. A. Smith.*] You will probably be of opinion that the question of unlimited liability is of importance to each person, in exact proportion to the largeness of his means not engaged in that particular enterprize?—Certainly.

358. Therefore it is comparatively of less importance to a person of very small means?—Certainly.

359. And therefore perhaps you will be of opinion that an easy and ready mode of settlement of partnership disputes would be more important in promoting the association of the humbler and middle classes than even an alteration of the law of liability?—I think it would be exceedingly desirable to have an easy mode of settling partnership disputes; and as the Court of Chancery is the only mode which is now in existence, I am afraid that is anything but an easy mode; but I do not know that we should postpone any alteration in the law of unlimited liability until we obtain the other.

360. You think that an easy and ready mode of settlement of

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of partnership disputes would be more important, in reference to the associations of people of small capital, than even an alteration of the law of unlimited liability?—I think it would.

361. Mr. *Sotheron.*] Do you contemplate a change of the law to this extent; that it should be competent, for carrying on local purposes, for one or two gentlemen of character to give their names for a certain sum, and that a very large number of poorer persons in the neighbourhood, induced by their opinion of those gentlemen, should come in as sharers in the concern?—That is not the sort of partnership that I contemplate; the partnerships I contemplate are those that have been described as existing abroad, where there are one or two active and enterprizing men who carry on the business, and the capital is supplied by certain other men, who advance money to a given amount.

362. Are the Committee to understand you to mean that you recommend that the law of limited liability should be pretty nearly, in other respects, on the same footing of personal intercourse, and personal confidence, and number, as partnerships under the present law?—Yes, very much.

363. You do not at all contemplate six or seven persons unknown to each other contributing small sums, and putting it into the hands of a *gérant* to carry on the business, but you contemplate a partnership with limited liability of six or seven persons having confidence in each other?—I contemplate that very much; but I should say that in altering the law I do not contemplate an alteration only to the extent to which you allude. Of course in altering the law you cannot know the indirect consequences. I find a great body of evidence which shows that where a partner retires there is a great advantage in the operation of this law abroad, that the partner is induced to leave his capital in the firm.

364. You have been understood to say that on looking at these returns which have been laid before the Committee, you find personal confidence spoken of as a main ingredient, in twenty different cases?—Personal confidence of the public in the *gérant*.

365. Mr. *J. A. Smith.*] Do you believe that an alteration of opinion with regard to the law of partnership has made great progress among the more eminent part of the legal profession?—That certainly is the conclusion to which I have come, because almost every lawyer with whom I have conversed has expressed that opinion to me.

366. Do you know anything of the opinions of the judges on the bench, who are most celebrated for their knowledge of

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commercial law?—We are not in the habit, as law reformers, of placing implicit reliance on the opinions of the judges.

367. *Chairman.*] You have stated that you think it would be beneficial as applicable to partnerships, for commercial purposes, of a moderate number. Do you see any objection to the application of it to a case of this kind: where 50 tradesmen, or persons of moderate capital, put in 100*l.* or 200*l.* apiece, for the purpose of carrying on waterworks, in the town in which they reside, or in the neighbourhood?—I reside at Harrow. I was asked that question with reference to that town; and one of the difficulties immediately raised was, the liability which we should incur if we undertook waterworks.

368. Should you think it was beneficial that that liability should be taken off for the purpose of carrying it out?—Certainly, for public works of that nature.

369. As applicable to waterworks, gasworks, roads, or bridges, or any other improvements consequent on the increase of population in our suburban or other districts?—I have no doubt it would apply with great benefit to all undertakings of that description.

370. Mr. *C. Fortescue.*] With respect to associations of the working classes, do you think that a change in the law would make it easier for working men, associated as they are, to obtain the small amount of capital which they wish to obtain, to carry on enterprizes?—I have no doubt it would assist them in obtaining capital; but I should say that I do not think myself competent to speak much to those associations, because I have only seen them in the way I have mentioned.

Jovis, 22° die Maii, 1851.

MEMBERS PRESENT.

Mr. Slaney.	Mr. Morris.
Mr. Cobden.	Mr. Glyn.
Mr. Sotheron.	Mr. Tatton Egerton.
Mr. Ewart.	Mr. Pilkington.
Mr. John Ellis.	

R. A. SLANEY, Esq., IN THE CHAIR.

Mr. *T. Townsend.*

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Mr. *Turner Townsend,* called in; and Examined.

371. *Chairman.*] ARE you acquainted with the mode in which the partnership which is called *en commandite,* a limited liability

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liability, works in France?—Yes; I am in the foreign trade, an importer of French ribbons. I have been connected with St. Etienne for the last 20 years.

372. Are you acquainted with St. Etienne?—Yes.

373. That is the great ribbon manufactory in France, I think?—It is.

374. Are you acquainted with the mode in which the law of limited liability, *en commandite*, works in that part of the country?—I have seen it very often; my opinion is, and the opinion I think of everybody in France, that it works remarkably well.

375. I ask you your opinion referable to the district with which you have been acquainted?—There I can speak positively; I may almost say that nearly half the present manufacturers have commenced business, having been *commandités.*

376. That is, the *commanditaires* have a limited liability, to the amount of their particular shares?—Yes; limited to the amount of their share.

377. Their capital is furnished by parties *en commandite*, whose liability is limited to their particular shares?—To the amount that they furnish; and that amount is made public at the Chamber of Commerce.

378. It is registered?—Yes.

379. In your knowledge, have firms supplied with their capital in the way you speak of, that is, by other parties advancing it *en commandite*, been successful, and have they worked well?—In general.

380. Are they viewed with considerable trust, and so on?—Of course, according to the amount to which they are *commandités*; without that, they would most likely receive no credit at all.

381. Do you think that that mode of supplying capital has been useful for the parties who have had it supplied to them for the purpose of carrying on their business?—Very much so; it enables young men to commence business who otherwise would not be able to do so.

382. Has it generally been supplied to parties of integrity and intelligence, and of whose good qualities they have had experience?—Of course; without that, they would not furnish them with the funds, because, of course, in case of their failing, everything would be lost.

383. Then it has the tendency, you think, to encourage enterprise and a forethought and good conduct in the *gérans*?—Of course, because it enables young men to commence business. It is certainly a means of encouraging young men of

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of intelligence, and enabling them to start in business; but, on the other hand, I think it prevents enterprises that are not of a safe kind; for instance, young men in England commence business, and it is impossible to know the amount of capital they have; you may go to their bankers and they will tell you a certain amount, but that may be drawn out in the course of a few months, consequently it is almost impossible to tell what capital they really have. But in France the sum that the different parties advance to them is made public in several ways. I dare say the Committee are aware of the modes they take to make it public, and, consequently, unless they are *commandités*, they do not receive credit.

384. Then you think that its tendency is to give an advantage to parties of caution and of care?—Quite so.

385. And that it also gives to the public a publicity of the amounts, which is useful?—A guarantee.

386. Have these companies so carried on been generally (of course there are exceptions) carried on pretty successfully?—Generally so; not always.

387. Then they must have divided tolerably fair profits, I suppose?—Yes, no doubt of it.

388. If they have divided tolerably fair profits, that division has taken place among the parties who have lent the money?—Of course; they always have a share.

389. If that has been the case, they must have been reasonably fair investments for those parties in lending their money?—No doubt; when it is successful it is a superior investment to any other kind of investment; but on the other hand, if the parties do not succeed (and they have only the guarantee of their knowledge of business that they shall succeed) they lose everything, because everything goes to the creditors.

390. Do you think, from your knowledge of the way in which it has acted there, that it has or has not been a moderately good investment for those parties who have lent?—Certainly.

391. It is an investment in which persons with moderate capital can lay out their capital, is it not?—They do so; it is generally persons who have been in business themselves; they generally having some knowledge of business invest their capital in that way; never the whole of it, but part of it.

392. Do you think they would so invest it if they were liable to the whole amount of their fortunes in case of anything going wrong?—Of course not.

393. Then you think that this mode of limited liability gives a facility to useful enterprises which otherwise would not take place?—

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place?—As to useful enterprise, of course every business that succeeds is useful, but I think it rather puts a check upon rash enterprise.

394. Mr. *Ewart.*] To what species of undertakings are these partnerships to which you have referred generally directed?—Every kind.

395. Are they public?—No; all those that I speak of are private.

396. Mr. *Glyn.*] Manufacturing chiefly?—Yes; but I also, have knowledge of several parties in Paris, who are not manufacturers, who have lent money *en commandite* to other parties. A friend of mine, who himself was *commandité*, who received capital from other parties, succeeded, and now lends money himself *en commandite.*

397. *Chairman.*] How many partners are there usually in those partnerships which you are best acquainted with?—Do you mean the partners who *commandité?*

398. The partners who lend their money with a limited liability?—Generally one or two; in general one.

399. Mr. *Ewart.*] You do not mean the *gérans*, but the *commanditaires*?—Yes, generally one or two.

400. *Chairman.*] The number of those who so lend are generally limited?—Yes.

401. Have you known the case of any undertakings in that district of which you are speaking that have been carried on by limited amounts from a more numerous body?—No, not any.

402. Take the case of undertakings requiring considerable amounts of capital, and where there is not one large capital, but a number of small capitals combined, is there anything of that kind carried on there?—I think not. Since the Revolution of 1848 I have heard of several associations of workpeople, but I do not think they have been ever carried out; I am not aware of anything of the kind.

403. I am not speaking now of associated labour, but of small sums?—Small amounts of capital: I know that at St. Etienne there were several attempts of the kind; the workpeople amongst themselves tried to form societies in that way, but they never succeeded.

404. There has been a considerable distrust of all such things, I think, since the Revolution, in consequence of Louis Blanc's schemes, and other plans of that kind?—Yes.

405. Are you aware of this limited liability of partners being applied to stores for the sale of goods of any kind, or inns, or any enterprises of that nature, not of manufacturers, but retail?—No, I never heard of anything of the kind.

406. Do

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406. Do you know whether on the borders of Switzerland, or whether in Switzerland, the same principles are applied?—No; I know Switzerland. I have done considerable business with the manufacturers of Basle, in Switzerland, but have not heard of that.

407. And you do not know of hotels or inns being carried on in that manner?—No.

408. Do you know whether or not the same principle has been applied to enterprises for the improvement of lands, either farming or inclosing lands?—No; I have never heard anything of the kind.

409. You are not aware that in Holland it has been the case, that inclosures, both from the rivers and from the sea, embankments and enterprises of that nature, for the advantage of the community and of the parties, have been carried on *en commandite?*—No; I know that there are companies for clearing the lakes, one or two, but I have not inquired into it.

410. When you say that the system of *commandite* tends to check enterprise, do you mean to check rash enterprise?—That is exactly what I meant.

411. You think that it has a tendency to check rash enterprise; do you think, on the other hand, that it has a tendency to encourage useful and safe enterprise?—Exactly so; that is my opinion.

412. On the whole, you consider it a beneficial principle?—Certainly; I have never heard it doubted at all; not in France.

413. Do you think that if a man having a given amount of capital, retiring from business, were obliged to have the whole of his property liable because he advanced a certain sum to another party, that sum would not be advanced?—I should think not; of course, being liable only to that amount is an inducement for him to invest it.

414. Do you think that, supposing you could place side by side two districts, in one of which the law you have spoken of was allowed to work, and in the other of which no party could advance his capital in such an enterprise without being liable to the whole amount of his fortune, the first would be more likely to prosper and more likely to do well?—Yes, I should think so. I say I should think so, because it may be the case where there is not such a law that there may be more rash enterprise, and in consequence more business done, but not with the same profit, and not with the same security.

415. Then we come to this, that the law *en commandite* has a tendency rather to check rash enterprise, and rather to facili-

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tate useful and cautious enterprise?—Yes; I have always considered that it has worked so.

416. Mr. *Glyn.*] Must not it depend entirely upon the character of the *gérant* himself?—Of course, but unless he were a clever young man, it is not to be supposed that a person would advance money at all.

417. Mr. *Ewart.*] In what way does it check rash enterprise?—Because persons receive no credit unless they are supported by somebody *en commandite*; of course, persons will not lend money unless they think it is likely to succeed, because there are many instances in which they have not succeeded, and then the money has been lost.

418. *Chairman.*] I believe that the factories and manufactories which you speak of, that are carried on by this law of limited liability, furnish some of the most beautiful ribbons in the world?—Yes, they do.

419. They are those for which France is particularly famous, are they not?—Yes.

420. Do you think that the system has a tendency to bring out ingenious persons devising fresh plans and patterns, and so on?—I think that the system is calculated entirely to do that, because of course, if a manufacturer retires from business with a fortune, and he wishes to invest part of it at greater interest than he would have by investing it in any other way, he generally chooses the clever young men who have been in his house, and lend them money.

421. Is not the superiority, or at least the celebrity, which these French ribbons have acquired owing a good deal to the introduction of improved patterns and beautiful designs, and so forth, from time to time?—Yes, of course it is.

422. And you think that that is encouraged and assisted by the law of which we speak?—Of course it is, in a great measure.

423. It brings forward ingenious, clever, intelligent persons, who perhaps may not have capital, but who, by these means, have capital advanced to them?—There is not a doubt of it.

424. Do you think that the same principle of bringing forth intelligence and ingenuity in persons applying their minds towards the improvement of fabrics would be aided in all other fabrics as well as that of ribbons by such a law?—It is so in France; of course, the same law exists for Lyons and for Paris; in Paris there are comparatively few manufactories.

425. Mr. *Sotheron.*] In the case of the societies which you mention, I think for the most part they consist of only one or two partners?—Those that I am aware of.

426. They

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426. They are, in fact, for the most part cases where a person, having made his fortune in a particular business, wishes to retire from business, and leaves a certain sum with the *gérant*, thus becoming a *commanditaire*, and it is carried on by this person?—No; those that I have known have not in general been so; they have certainly been by persons who have been in some business, but they have not left the money in their own business.

427. Have you known any cases of any public objects being carried out *en commandite*?—No, I am not aware of it; it may be so.

428. In the cases which you have spoken of, where there has been one *commanditaire*, it has been in fact this, that one person, lending a sufficient sum to carry on the business, finds a clever young man who carries it on as his *gérant*?—Yes, but he is not allowed to interfere in the business at all; if he does, of course he becomes a partner.

429. Mr. *Glyn.*] You say that these partnerships are registered?—They are.

430. They are registered in the Chamber of Commerce?—Yes.

431. What form do they go through to prove the payment of the capital which is supposed to stand in the name of the *commanditaire*?—The amount for which the party is liable is fixed on the door at the Chamber of Commerce, I think, and kept there for three months, and they are also obliged to advertise in three papers, I think; but that I expect will be found in the commercial code of France.

432. There is no precaution taken to prevent the money being repaid to the *commanditaire* before the expiration of the partnership?—It cannot be.

433. In what way cannot it be?—Not unless they falsify the books; the amount appears in the books, and must be accounted for.

434. By collusion between the *gérant* and the *commanditaire*, there would be no difficulty in the money being repaid?—I should think very great difficulty; if a person keeps books, I do not see how by any possibility he can give him back the money.

435. What would there be to prevent collusion between the *gérant*, the man carrying on the active part of the business, and the parties lending the money *en commandite*; supposing they had an intention to commit a fraud, what difficulty would there be in the repayment of the capital subscribed?—If the money is repaid, it must appear in the books.

436. Have

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436. Have the public, in any way, access to their books?—In case of failure, of course; if they do not fail, it is of no consequence.

437. Then, in point of fact, there is no security whatever against the possibility of the capital of the *commanditaire* being repaid by the *gérant*, and so fraud practised on the public?—On the contrary, it cannot be repaid; if it is repaid, it must appear in the books.

438. Mr. *J. Ellis.*] What security is that to the public when the money is gone?—The *commanditaire* can be proceeded against.

439. *Chairman.*] On the whole, with the checks that exist there, does the system work well?—Certainly; I have not the least doubt of it; I never heard it doubted in France at all.

440. Mr. *Ewart.*] Are there companies in France associated *en commandite* for public purposes, such as an association for drainage and irrigation, and other public purposes?—I am not aware of them; there is a society to work the mines at St. Etienne, and they have associated themselves, but I know that they are liable for the full amount of their fortune.

441. *Chairman.*] Can you tell us anything with respect to the *sociétés anonyme?*—No. There is another form of partnership, namely, young men in a house of business who are *interessés*, who receive a share of the profits, but are not partners. In England they would be considered as partners, and consequently that is very seldom acted upon; but that is a very great advantage, I think.

442. Mr. *Ewart.*] Making their salaries depend upon the profits of the concern?—They have in general a fixed salary, and also a share in the profits; that is done to a great extent in France.

443. *Chairman.*] Does it work pretty well?—Yes.

444. They are not partners, but they have their attention to the business stimulated by having a certain share of the profits, if they amount to so much?—Not if they amount to so much; they have a fixed salary, and besides that, a share of the profits.

445. To what employments is that directed?—To every employment in which young men are in general employed; clerks, bookkeepers.

446. And shopmen?—Yes.

447. Such as we have here in the houses of our large silk mercers; would it be applied to such as those?—Yes; in every description of business.

448. That is to say, they have a fixed salary; and besides that

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that fixed salary they have a certain proportion of the profits?—Yes.

449. Without being partners?—Without being partners.

450. Do you think that that has the effect of stimulating their attention, and so on?—No doubt of it.

451. And it works well?—It works very well indeed.

452. Is that also applied to the case where women are assistants?—No, I think not; it may be in some small cases.

453. There are some businesses in which they are almost the only persons?—Yes.

454. But you do not know whether it is applied to that at all?—I do not.

455. You think that it works usefully?—Very much so.

456. Do you know whether it is applied to any enterprises in which not merely shopmen, but workmen, superintendents, and persons who carry on different departments of the works, are employed?—Not in general. I think it may be of course applied to them, but not in general, I think; in general it is applied to two or three of the principal young men in a large house of business.

457. Mr. *Ewart.*] You have never known it applied to railways?—No; I think I have heard something of the kind on the Paris and Orleans.

458. Mr. *Morris.*] Can the capital of any one of these parties be withdrawn from the concern by legal proceedings?—No.

459. Is not that capital liable to the payment of his private debts?—No.

460. The question alludes to the *commandite* system?—Of course the whole of a man's property is liable for his debts.

461. Is he gazetted out, as is the case on this country?—I really do not know how that would be with regard to the money which he had in another business; of course it would be the property of his creditors.

462. Mr. *Sotheron.*] When a partnership *en commandite* is entered into, the amount of money advanced by the *commanditaire* is advertised and made public, is it not?—Yes; it is advertised in three papers, I think, and on the door of the Chamber of Commerce for three months.

463. Does it specify for what length of time the partnership is?—Of course.

464. If during that time the business should be prosperous for a given number of years, and the capital should accumulate in profits so as to give apparently a great increase to the capital of the business, and the *commanditaire* were to draw out

out the amount of money that he had invested as his partnership capital, and afterwards the business were to become unprosperous, and the whole of the remaining capital to be lost, would the *commanditaire* be then liable for that amount of capital which he had originally put in?—Of course, if the term for which it had been advertised to be advanced were not finished he would be liable. I understand your question to be, supposing a person were to advance 1,000 *l.* for seven years, and before those seven years were at an end he drew out more than 1,000 *l.*

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465. Suppose he drew out *the* 1,000 *l.*?—He could not draw out *the* 1,000 *l.*; he might draw out *a* 1,000*l.*, but not *the* 1,000*l.*, because *the* 1,000 *l.* would be the capital that he had undertaken to leave in the business for seven years, and until the end of the seven years it could not be drawn; he might draw interest and profit to that amount, but not the capital.

466. He is always liable for his capital?—Yes.

467. *Chairman.*] He is always liable for his capital during the time for which he is registered?—Yes, and at the end of that time a fresh arrangement is made, and again it is advertised; there is generally some alteration.

468. Mr. *Glyn.*] I believe this is the way in which it stands, that a man subscribes 1,000 *l.* *en commandite* for a term, say of 10 years?—Yes.

469. During the first eight years he makes a profit on 1,000 *l.*—2,000 *l.* stand to his credit in the books of the partnership?—No; I expect that in general they force them to take out their interest and their profits every year.

470. He has a right to draw out his profits?—They pay them out to him.

471. In the event of the failure of the firm, his capital *en commandite* merges in general assets, but he has a credit upon the firm to the amount of his profits?—Yes. Many persons *commandité* a firm for a certain amount, and then they lend a further amount to the firm, which is of course entered, and then, in case of failure, they come in as creditors for that amount, but not for that amount *en commandite*.

472. Mr. *Cobden.*] But it is distinctly understood, that if a *commanditaire* leaves the amount of his accumulated profits in the business, and the house should fail, he can prove as a creditor against the estate for the amount of his profits so left in the concern?—Yes; he can prove as a creditor for the amount of his profits, but the total amount of the sum that he advances *en commandite* is lost.

473. *Chairman.*] If I understand rightly, he is liable to the amount

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amount for which he is originally registered for the whole period?—Exactly so; the public have no cause to complain of that, because only that amount was registered.

474. Mr. *Glyn.*] And the other is money lent?—And the other is money lent.

475. *Chairman.*] The part which is registered, and of which the public have notice, he is obliged to leave in till the end of the period?—That would be entirely lost in the case of failure.

476. Mr. *Sotheron.*] Take the case of a man subscribing as a *commanditaire* 1,000 *l.*, but only 500 *l.* of that is actually used; the concern fails during the period for which the *commandite* exists, he is then liable for the whole 1,000 *l.*?—Clearly.

477. Mr. *J. Ellis.*] Has the system of *interessés* been applied to any great extent to factories?—One or two of the manufactories of St. Etienne with which I am more particularly acquainted have certainly one or two of their young men *interessés.*

478. Can you give us any idea of how far it has answered?—Yes; it has answered remarkably well; it makes the young men very attentive, and very assiduous, of course; it is their interest.

479. Can you tell the Committee as to the amount of profit which has been derived from factories worked upon that system?—I cannot say.

480. As compared with others?—I should think there are very few businesses at all in France where there are not one or two *interessés.*

481. *Chairman.*] Will you mention what the profits may be of some one, or a few, of those partnerships which are conducted *en commandite;* I am not speaking of particular years, in which they have been either bad or good, but taking the average in which they have been tolerably good; have the profits been six, eight, or ten per cent., or thereabouts?—I really cannot say; I know that they generally allow them six per cent. for their capital, and sometimes only five when the business is better established.

482. Mr. *Glyn.*] Do they allow them a fixed interest for the capital?—They allow a fixed interest for the capital; and besides that, the *commanditaires* have a certain share of the profits; that is the advantage.

483. The other witnesses have not mentioned the fact of their having a fixed rate of interest?—Always; that is the first thing that is allowed.

484. *Chairman.*] And that you say is usually six per cent., besides some addition for profits beyond?—Yes; five or six

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per cent. they might obtain in other ways, without risking their capital.

485. Mr. *T. Egerton.*] Is there any allowance made out of that to the *gérant* for his personal trouble?—Not out of the interest, but out of the profits, of course; whatever sum the *gérans* are allowed to draw is considered as the expenses of the business.

486. Is their share according to the sum of money which is put in, or is there an additional sum allowed them for carrying on the business, for the trouble and expense?—There is always a certain salary which they are allowed to draw, which is considered an equivalent for their trouble.

487. Mr. *J. Ellis.*] Supposing there is no profit; supposing the concern does not yield profit enough to pay the interest in the first year, what is done?—I think that is settled by agreement; in general, in the agreement which is made, there is some understanding and some agreement, that if, after two years, two stocktakings, there should be no profit, the *commanditaire* shall have the right of winding up the business; but I think that is entirely settled by agreement between the parties; it is made public.

488. Mr. *Morris.*] Is the acceptance or drawing of bills of exchange limited to the *gérant*?—Entirely so. If the *commanditaire* were to interfere, he would become a partner; I believe in general the *commanditaire* has a right at certain periods to see the books.

489. *Chairman.*] But if he were to interfere he would become liable altogether?—Quite so, for the whole of his fortune.

490. Mr. *Glyn.*] Is it not the case that the circulation of bills, and the credit upon bills, is not nearly so extensive in France as it is in this country?—The greater part of the transactions are carried on in France by bills.

491. Are bills circulated the same as in Yorkshire and Lancashire in this country?—Bills circulate in France from one party to another; in fact, they were obliged to do so, on account of the circulating medium being almost entirely silver.

492. By endorsement from one person to another, as here?—Yes; Marseilles upon Paris, and Paris upon Lyons, and Lyons upon Bordeaux; those bills are continually about.

493. And the payments between buyers and sellers are made very much by the endorsement of bills from one to the other?—Yes, very much so; when bills upon England are negotiated, instead of specie, these bills are given, which are paid away.

Martis, 27° die Maii, 1851.

MEMBERS PRESENT.

Mr. Slaney	Mr. Morris.
Mr. Tatton Egerton.	Mr. J. A. Smith.
Mr. Ewart.	Mr. Sotheron.
Mr. Pilkington.	Mr. Ellis.
Mr. Heald.	

ROBERT AGLIONBY SLANEY, Esq., in the Chair.

Robert George Cecil Fane, Esq., called in; and Examined.

R. G. C. Fane, Esq.

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494. *Chairman*.] YOU are a Commissioner in Bankruptcy?—Yes.

495. You are well acquainted with the law of partnership as it exists in this country?—Yes.

496. And the general working of it?—Yes.

497. We are all cognizant that every partner who puts into a partnership is personally liable, as it was expressed by Lord Eldon, to the last acre, and the last shilling he possesses?—Yes; Lord Eldon went a little further than that, because he said that not only every person who comes forward as a partner, publicly, is liable to the whole extent of his property, but that anybody who secretly stipulates for a share of the profits is so liable. It seems not unreasonable that a person who openly comes forward as a partner should be responsible for the partnership, but that a person who does not publish his name should be responsible seems not quite so reasonable to me. In my early life I set about writing a treatise on the law of partnership.

498. From those circumstances, perhaps, your attention has been particularly directed to this subject?—Not lately.

499. You are aware that in various countries, on the Continent, and in some of the States of America, a different law of partnership prevails concurrently with our law of partnership, a law which is commonly called the Law of *Commandite*, or limited liability of partners?—Yes, I know that.

500. You are aware that by that law, under certain rules and regulations, to prevent fraud between the partners themselves, and between the partners and the public, the partners are

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are able to advance certain sums which are registered and are known, and that beyond that their liability does not extend?—Yes; I know that; my doubt is whether any person who does not call himself a partner should be liable for the engagements of the partnership, even though he has stipulated for a share of the profits. The result of my reflections, when I thoroughly considered this subject, was that no person who advances money to a partnership, upon the terms of sharing the profits, should be a bit more liable to the creditors than if he advanced money as a creditor, at five per cent. interest, or any other sum. I never could understand why a person who secretly advanced money to a partnership, on the terms of taking a portion of the profits, should be any more responsible than a creditor to the other creditors of the firm.

501. But you are aware that in the case of *commandite* it is not secretly advancing to the partnership, but advancing certain sums of money registered and known, which are managed by other parties called the *gérans*; and those parties, the *gérans*, have an unlimited liability?—I know all that. I know that the responsibility of the *gérans* is unlimited, and that the responsibility of all other persons who merely contribute money, and do not otherwise interfere, is limited to the sum which they expressly agree to be responsible for.

502. Do you think that such a law, with such safeguards as the intelligence and experience of parties might suggest, would be useful in this country?—Thinking as I do that no person should be responsible to creditors who does not give his name, it follows that I must think also that partnership in commandite would operate advantageously to the community.

503. Mr. *J. A. Smith.*] Is the converse of that proposition, in your opinion, also true, that everybody who does give his name to the partnership should be liable to the full amount of his property?—I think so. He who by giving his name entitles a person who trusts the partnership to rely upon his personal responsibility, should be fully responsible after that, as a matter of course.

504. *Chairman.*] Do you think that when parties pay up a certain amount, which when paid up is managed under certain regulations to prevent fraud, in that case it is just and politic that they should not be liable to more than a certain amount?—They should not.

505. Have you, from communications with parties acquainted with the working of the law, either on the Continent or in America, satisfied yourself that such a law is a useful law?—

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law?—I have no doubt myself that it would be a useful law; but of course there is a great difference of opinion amongst persons upon the subject, and I can only give my own opinion; but I should say that everything which is calculated to unite enterprise and capital, instead of keeping them separate, is a good thing for the community.

506. Do you not think that such a law would enable parties of moderate capital, combined together, to carry out enterprizes which separately they cannot do?—Certainly.

507. Do you not think that it would enable parties desirous to run a certain amount of risk, but not desirous to go to the risk of their whole fortune, to advance moderate sums for the aid of enterprising men of good character?—I have no doubt of it. I am myself convinced that there would not have been such masses of money sent to South America immediately after the war was over if persons could have invested their money in enterprises in England without incurring a risk of (to use Lord Eldon's phrase) losing every shilling and every acre that they had in the world; saving persons who had got something to dispose of, which was the result of their accumulations, and which they had no immediate means of investing in any enterprise under their own eye, did not know what to do with their money, for the law of England said, that they should not risk a portion of their fortune without risking every farthing they had in the world; and in order to invest their money at what they considered an advantage, they were not unwilling to throw it away in South America, because they did not dare risk it in England, and I really believe that the millions that were sent to foreign states about that time, were merely sent because there was such a desire in this country for investing money in speculations; and the law of this country did not permit a man to invest a small portion without risking the whole.

508. Mr. *J. A. Smith.*] Are you talking of mining speculations?—Yes, and others.

509. Conducted by companies or by individuals?—I believe by companies.

510. Were those companies protected by limited liability?—I should think they would be; but I was at that moment thinking more of the immense quantities of money that were lent to foreign states.

511. *Chairman.*] Do you think that, supposing the law of limited liability had been permitted here, in many cases cautious and careful persons of character and experience in their several neighbourhoods would have been willing to have advanced

advanced money for local enterprises of a useful character, and would have combined in such enterprises the smaller capitals of their neighbours, who would have trusted them? —I believe so.

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512. With reference, for instance, to waterworks, gasworks, bridges, highways, ferries, and, now lately, lodging-houses and washhouses, and any other public enterprises connected with the accommodation and improvement of our great towns springing up around us, do you not think that if there had been facility for obtaining limited liability, there would have been investments by the middle classes in such undertakings, very usefully made?—I certainly believe so; I think that limited liability would have produced as bold enterprises in the cases to which you have alluded as limited liability has produced in the case of railways; clubs I might mention, as another instance, for in clubs there is limited liability; every member contributes a small portion, and he risks nothing more; the consequence is, that we live in palaces.

513. Do you think that in local enterprises, local character would be of great use as a guard?—No doubt.

514. Mr. *J. A. Smith.*] Would you put any limit to the application of this change in the law which you think advisable?—I would not; my belief is that it would tend greatly to the public prosperity, if the basis of the law itself were changed, and if the doctrine that the taking a share of the profits makes a man, of necessity, a partner, were totally and entirely abolished.

515. Do you conceive that that applies to banking as much as to anything else?—I do indeed.

516. *Chairman.*] Without going the whole length that you speak of, as considerable apprehension prevails in the minds of many parties with reference to rapid changes in this country, should you think it advisable to introduce, at all events, with proper safeguards, this law of limited liability concurrently with that of general liability, so as to allow parties to take their choice?—Yes, I should; I only regret that the existing feeling prevents the law from being put upon what I think would be a proper basis. Supposing a person, instead of lending 5,000*l.* to a firm, to be repaid with interest at five per cent., agreed to contribute 5,000*l.* to a firm, taking a share in the profits of the firm, then if the firm did not pay its debts, and the firm became bankrupt, there would be an inquiry what was the capital of each partner, and what was the property of the firm. This person, whom I have in my imagination, might have been a creditor or might have been a contributor.

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a contributor. If he has entered into that partnership in the character of a contributor, then he contributes 5,000 *l.* towards the payment of the creditors; the present law almost forces him to be a creditor instead of a contributor, and in consequence, instead of contributing 5,000 *l.* towards the payment of the debts of the concern, he takes out 5,000 *l.* as a creditor of the concern. It would be much better for the community that he should be a contributor of 5,000 *l.* upon the terms spoken of, namely, of not being made to contribute more than the 5,000 *l.* In the one case, in the event supposed, he is a creditor of the concern, and takes 5,000 *l.* out; in the other case, he brings 5,000 *l.* in.

517. Are you aware that the law of limited liability of partners is applied successfully to many commercial enterprises in France, in Holland, and in the United States, and in other countries of Europe?—I am aware, but only from reading, that that law of limited liability has been introduced to a very great extent. But it has been introduced to a very great extent also in England, for it is the law of all railway companies, of all canal companies, and of all insurance companies; and it is difficult to know why the law should not be general.

518. Mr. *J. A. Smith.*] Is it the law of all insurance companies?—I may be mistaken in saying that it is the law of insurance companies; but if it is not the law of insurance companies, it is practically the law; for who ever heard of a member of an insurance company being called upon as an individual to pay the obligations of the company? Upon consideration, I suppose I am wrong upon that point, as a mere question of law; but I am looking at it, not with reference to what the law actually is in certain cases, but what the law ought to be; and we know, practically, that no person who enters into engagements with an insurance company ever dreams of looking to the responsibility of individuals.

519. *Chairman.*] The instances that you have mentioned are instances of large capitals applied for large purposes, railways, and so forth, in which, therefore, the advantage of this limited liability is given to persons having a large amount of capital, and it is given for large objects; do not you think that it would be fair to give the same advantage to persons of smaller capital, and combining together in smaller enterprises, and probably in many instances local enterprises?—I do.

520. Enterprises not requiring perhaps millions or hundreds of thousands of pounds, but requiring ten or twenty thousand

thousand pounds for local purposes?—Certainly; but the advantages in those cases would undoubtedly not be so great, because when the object to be attained is a small object, it can, generally speaking, be attained by the capital of a few individuals; and in those cases, therefore, the alteration of the law is not so much required, though I agree with you in thinking that the law ought to be so.

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521. As far as regards the few individuals who might engage in the enterprise, the advantage of the alteration might be little, but as regards the many individuals who might participate in the benefit (if benefit there be) of the enterprise, the advantage of the limitation of the liability would be great?—It would, certainly. I remember, for instance, there being a steam-washing company, which was intended to supersede the functions of washerwomen; now I am sure that such an undertaking could never answer, because it is utterly impossible that a company could wash so cheaply as individuals can. When, therefore, great capitals are applied to such purposes as those, it is a misapplication of capital, and it is speedily punished by the parties concerned losing all they have invested in it. However, that is the punishment of folly, and to which folly should be left; and a desire to protect those persons against themselves should not prevent us from establishing a beneficial law, which law, when properly applied, would be productive of enormous advantages.

522. Do not you think that, generally speaking, people might be left to manage their own affairs, and that they are usually prudent enough to see whether they are properly managed or not?—Certainly. I do not think the Government is to act as a nurse or a guardian.

523. Mr. *J. A. Smith.*] Why do you think that limited liability is a more natural state of things than unlimited liability?—Because I do not think that a creditor who has chosen to trust a certain number of persons, whose names have been disclosed, and about whose character and whose property he has ample means of inquiry, and who, upon the faith of that, without knowing of the existence of any other persons who under the present law are liable, chooses to part with his property, has any just ground for insisting upon the liability of a person who does not disclose his name; and that the mere circumstance that an undisclosed person stipulates that he shall have a share in the profits of the concern, in consideration of his increased risk, ought not to make him responsible to the whole extent of his fortune, to the creditors of the concern.

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524. What I meant to ask was this: why do you consider it a more unnatural state of things for a man to be liable fully for the consequences of his acts than to have those consequences limited by an Act of the Legislature?—The real question is, whether the existing law which has been established by the judges is a reasonable law. You are imagining the case of the Legislature interfering to alter the existing state of things.

525. As you are very conversant with the operation of partnership matters in this country, will you take the trouble to point out what you conceive to be the evils of the existing law, and the prominent advantages of a change?—I see no evil in any part of the law of partnership, except that by which it is established, that he who contributes to the funds of an undertaking, on the terms of sharing in the profits, is liable, as a partner, to all the engagements of the partnership to "his last acre and last shilling," although he does not disclose his name; but in that I consider that there is the greatest evil, because its tendency is to prevent capital coming forward to aid industry, ingenuity, and enterprise. Capital without industry is dead, and so is industry without capital. It is the union of the two out of which all wealth arises. It seems, therefore, most impolitic to discourage that union, by saying to each accumulator, you shall not risk any portion of your accumulations for the aid of struggling industry or struggling ingenuity, on the terms of sharing in profits, if profits there be, without risking every farthing you have in the world. Nor indeed is it easy to see what right the law has thus to interfere with each man's discretion. Take a very common case. A person, a successful lawyer, for instance, who has some accumulations lying idle, hears of a project which has been started by some enterprising person, the rescue of a large tract of land, in Victoria county, from the sea. He approves the idea, has confidence in its promoters, and is content to risk a moderate sum, 1,000*l.*, on the success of the enterprise, but no more. "No," says the law, "you shall not risk moderately; if you risk at all, you shall risk your last acre and last shilling." What right has the law thus to dictate, thus to control his discretion?

It is admitted on all hands, that he might have advanced the same sum at 5, 10, or 20 per cent. interest, and incurred no risk beyond his advance; why should he not be permitted to advance it for a share of profits, and incur no further risk? What difference is there between interest and profit, but that interest is certain and profit uncertain? What is interest but

but a fixed share of profit? Why should asking for interest involve no liability whatever, and asking for profit involve liability absolutely boundless?

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In the early part of my professional life, circumstances induced me to study the law of partnership, and I found this strange provision in it. I was so startled and amazed, that I set about tracing it to its source, and then I discovered that it had, properly speaking, no foundation at all. I traced it to a case decided in 1793, on the alleged authority of a case decided in 1775, which last not only did not affirm it, but actually negatived the liability of the alleged partner.

The case in 1775 was Grace *v.* Smith, Blackstone's Rep. 998. There Grace endeavoured to make Smith, who had retired from a partnership some years before, responsible for a subsequent debt of the partnership, on the ground that he on retiring had stipulated for a share of the profits. The counsel, who argued for the plaintiff, to support his argument, took from his pocket what in the language of our profession is called pocket-pistol law, that is, a manuscript account of an unreported case, which he said had been decided a few months or weeks before by Lord Mansfield, Bloxham *v.* Pell, in which Lord Mansfield had decided in a similar case, that the retired partner was liable. This argument and case, however, produced no effect, for Chief Justice de Grey and the three other judges held, that the defendant was *not* liable. Similar attempts to make persons responsible for debts, as dormant partners, were repeated; in 1780, in Hoare *v.* Dawes, Douglas' Rep. 371; and again, in 1788, in Cooke *v.* Eyre, 1 H. Blackst. 37, but they failed; nor was it till 1793 that the doctrine was established. In that year the case of Waugh *v.* Carver, 2 H. Blackst. 235, was heard. Two houses, who acted as agents for shipowners, had agreed to assist each other in procuring agencies; and it was agreed that they should divide the profit of a portion of their agency business. The two houses were entirely distinct, and had no other connexion with each other than the above, which was secret. One carried on business at Cowes, the other at Gosport. The Cowes house failed, whereupon a creditor of that house sued the Gosport house for goods sold and delivered to the Cowes house; and having obtained a verdict, subject to the opinion of the court, the case was argued before the full court, and judgment given for the plaintiff. In giving judgment, Lord Chief Justice Eyre admitted, "that the two houses were not and never meant to be partners;" that "they had no idea either was to be involved

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involved in the consequences of the failure of the other;" and that "they did not understand themselves responsible for any circumstances that might happen to the loss of either." "But," said he, "that was the agreement *between themselves.*" But the question is, whether they have not by parts of their agreement constituted themselves partners in respect of *other persons*? That they have so done is clear upon the face of the agreement; and upon the authority of Grace *v.* Smith, he who *takes a moiety of all profits* indefinitely, shall, by operation of law, be made liable to losses, if losses arise, upon the principle, that by taking a part of the profits, he takes from the creditors a part of that fund which is the proper security to them for the payment of their debts. That was the foundation of the decision in Grace *v.* Smith; and I think it stands upon the fair ground of reason. The result was, that the Gosport house was made liable.

It must surely be admitted that the decision in that case was most unreasonable, because the creditor, when parting with his goods, had never looked to the Gosport house for payment, nor had the Gosport house ever voluntarily undertaken the liability; so that two contracts were *invented* by the law, a contract by the creditor to sell and deliver to the Gosport house, and a contract by the Gosport house to pay, neither of which had been dreamed of by the parties concerned. This is not the function of law. The function of law is not to *invent* contracts, but to find out what contracts men have really made, and enforce their due performance.

The result of this case has been a series of contradictory decisions, the judges sometimes affirming the false political economy of Waugh *v.* Carver, and sometimes setting it aside, as leading to results perfectly absurd. A late writer, Gow on Partnership, (edition 1830), after commenting on the decisions, says, p. 20: "Nominally there is a discrepancy between the cases, but in what the substantial difference consists, it is not easy to determine;" and he adds, "it would be presumptuous to canvass or question the propriety of distinctions, which have obtained the sanction of so many enlightened judges." The matter, however, is too important in a public point of view to excuse slavish submission to authority without inquiry, and I hope therefore I shall stand excused, if I venture to discuss the reasoning in Waugh *v.* Carver. What was it? It was, that "he who takes a share of the profits of a business, takes part of the fund on which creditors rely for payment." Can any thing be conceived more false? Creditors neither can nor do

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do rely on profits for payment. Profits do not exist till creditors are paid. Look at any individual transaction. A. sells goods to B. for 100 *l.*. B. re-sells them for 110 *l.* There is 10 *l.* profit. Does the creditor look to this 10 *l.* for the payment of his 100 *l.*? No; he looks to the 100 *l.* That sum would pay him, and is the proper fund to pay him. The 10 *l.* would not. The 10 *l.* evidently belongs to B., and is the fund to enable him to pay the outgoings of his trade, and subsist himself and his family. If, therefore, any creditor did look to the *profits* of a trade, as his fund for payment, he would be a most unreasonable person, for he would wish that his customer and his customer's wife, family and servants should all starve, profits being the only fund they have to live on.

But, if the principle, that he who takes part of the profits of a business, ought to be responsible to the creditors of the business is a right principle, it ought to be carried out fully, and then it would involve other and very serious consequences; for, upon that principle, every annuitant on a business and every creditor, who charged exorbitant interest for the use of money lent, ought to be responsible to creditors; for they certainly do take part of the fund to which creditors look. They are entitled to be paid, even though no profits are made. And so again, if the head of a house determined to pay his managing clerk by a salary equal to one-tenth of the profits, the managing clerk ought to be responsible to creditors, for he also would take a share of the fund on which creditors are supposed to rely for payment; but here the law is staggered by its own conclusions, and hence it has been held by a distinction, which Lord Eldon has spoken of as "extremely thin," (Ex parte Hamper, 17 Vesey, 404,) that a servant so paid is not a partner.

The truth is, that the decision in Waugh *v.* Carver was not law, but mistaken political economy. The only safe principle to go on, is this, that those and those only are responsible to creditors, who either *are partners*, or have *publicly* declared themselves as such, and have thus authorized all who deal with the partnership to consider and rely on them as partners. It may, however, be supposed, that the law in question is part of the old law of England, or that it existed in the law of Rome. I do not believe that a trace of it is to be found in either. All the treatises on partnership that I have seen, trace the law to Grace *v.* Smith, and trace it no further.

Then is it reasonable to fasten this extravagant liability—"to the last acre and the last shilling"—on those who are willing to aid industry and enterprise by advances of capital? Is it a crime to aid enterprise? What would this country have been

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been without the assistance of the joint stock principle? Should we have had either canals, or docks, or gas, or water supply, or clubs, or a thousand other necessaries and luxuries of life we now revel in? It is to this principle that we owe our Bank of England and even our Indian empire; and why, I would ask, should the law be so harsh against contributors, and so tender to creditors? Contrast the cases of two persons, A. and B., each possessed of 1000 *l.*, and desirous of employing it, but unable to employ it themselves, one of whom, A., determines to lend his 1000 *l.* on the terms of having the principal back with interest at, say 20 *l.* per cent. per annum, and the other, B., determines on advancing his on the terms of risking his capital and receiving a share of profits from the trade of the person who accepts the use of it, if profits are made. Suppose they both hand over their 1000 *l.* to the same person, C., and C. carries on the business for five years, and becomes bankrupt. In the five years A. gets back 1000 *l.* by interest at 20 per cent. per annum. The extortion of A. has year by year swallowed up the profits of C.'s trade, and in consequence B. has never received a farthing for profits. See how the law treats these two persons on the bankruptcy of C. It allows A., the extortioner, who has got back his 1000 *l.*, to prove for the 1000 *l.* he lent, and it not only will not allow B., who has got nothing, even to prove, but it declares, that "his last acre and last shilling" are to be taken from him to restore to A., the extortioner, his original 1000 *l.*; and why?—because he asked for profits, if made, and not interest. In this even-handed justice? What is there so wonderfully meritorious in A.'s asking for interest, that the law should take such extraordinary care of him? What is there so desperately wicked in B.'s conduct in asking for profits, if made, that the law should set about reducing him to beggary? Each had 1000 *l.* to spare, and each was willing to risk it on their confidence in C.'s intelligence and honesty, one as a creditor, the other as a contributor. Each was mistaken in his opinion of C. Why is one to be enriched and the other ruined? What interest has the public in the question, whether A. loses and B. gains, or B. loses and A. gains? Why should the public, that is, the law, for the benefit of A., invent a contract for B., which he never wished to enter into, and which A. did not rely on when he parted with his money, So far I have been endeavouring to show that there is no foundation either in law or justice for this rule. It remains to consider the objections usually urged against its abolition.

One common objection is, that if it were abolished men would

would be deluded, by the hope of enjoying a share of profits, to engage in delusive speculations, in which they would lose a great deal of money. To this the answer is, it is not the business of Government or the law to protect men against their own folly. Every man of full age is the proper judge of his own affairs, and at all events, if he is not, neither is the Government. Besides, the Government, in protecting foolish people, must lay down general rules, which, though intended only to protect the foolish, impede the wise.

Another common objection is, that allowing persons to contribute capital in consideration of a share of profits, instead of advancing the same money on loan, would disturb the ordinary operations of trade. I do not believe that there is the slightest ground for this apprehension. It is no doubt possible that, for a short time after the law was altered, foolish persons might be found, who would hand their money over to persons carrying on common trades on a stipulation for a share of profits. Experience would soon prove the folly of this. It would soon show that a fixed return, so much per cent., would be a far better arrangement than a share of profits. If the capitalist bargained for a share of profits, how could he prevent himself from being cheated? Let the working partner debit the books with a little more than he really paid for goods bought, or for wages or other expenses, and credit them with a little less for goods sold, and he would soon reduce profits to such level as he liked, and it would be a wearisome inquiry for the absent capitalist to ascertain whether he had been wronged. He would soon find the truth of the French proverb, " Les absens ont toujours tort," and would be glad to give up the uncertainty of profits for the fixedness of interest.

But there is another reason why giving facilities for the introduction of the joint-stock principle would not interfere with ordinary trades, and it is this, that ordinary trades cannot be carried on to advantage without the constant superintendence of the owner. In ordinary trades there is such competition, that excessive profit cannot be made, and nothing will cover the want of economy and the waste inseparable from joint stock company operations, except excessive profit; profit so excessive as to leave a large margin for waste; and hence, where joint-stock companies attempt to carry on ordinary trades, they infallibly fail. A washing company can never supersede washerwomen. Washerwomen will always undersell them.

But it may be asked, what good would the reversal of the law laid down in Waugh *v.* Carver do? I answer,

First,

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First, It would prevent those revolting cases of injustice in which persons have been made liable for debts of which they knew nothing, which they never intended to incur, and for which they had no idea they were liable; such cases as that of Waugh *v.* Carver. Secondly, Retiring partners, having Gazetted themselves out, might occasionally leave a portion of their capital with the continuing partners, whom they had long known, and in whose business habits they had confidence, and share profits without risking their utter ruin; and, thirdly, it would occasionally enable trustees and executors to leave infants' property in trades, pursuant to the wish of the author of the trust, without incurring personal liability.

These, however, would be rare cases. It can seldom happen that it is better to take a share of profits as a contributor, than a fixed rate of interest as a creditor. The way in which the change in the law would be really and extensively useful, would be in enabling and encouraging large numbers of persons to combine small capitals for the purpose of carrying out *new enterprises*, without having to pay the enormous expense of obtaining Acts of Parliament or charters. The present law, by saying, "You shan't risk a little; you shall risk everything or nothing," despotically controls each man's right of judging for himself as to his own affairs; and by saying, "If you want limited responsibility you must get an Act of Parliament or charter," substitutes public discretion on private affairs for each man's own discretion, and impedes enterprise. To me every Act of Parliament or charter that gives limited responsibility, appears to condemn the law that creates unlimited responsibility.

But the law of joint stock companies is, I admit, in an unsatisfactory state. There is a very interesting account of its progress given by Lord Eldon in Van Sandau *v.* Moore, 1 Russ. 458. His words are:—

"Now the history of these companies has been such (and I have travelled a good deal among them), that a lawyer, as this plaintiff is, ought to have been not a little alarmed at parting with his money to a body so formed. It is quite clear, that, in a commercial country like this, there may be many undertakings and enterprises to which individual powers of mind or purse may be quite unequal; and for such cases the constitution of the country has provided by giving the means of creating corporations. It is within my own memory, that, when an application was made to Parliament to incorporate bodies, it was generally met with this short answer: 'Why have you not gone to the Crown with your request? Why have you not obtained a charter?' However that mode of thinking has gone by, and several

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Acts of Parliament have been passed, establishing companies similar to this one.

"There were not many of those Acts passed before inconveniencies were found to follow. If a man had occasion to bring an action against one of the bodies so constituted, he did not know how to proceed, or against whom to bring his suit; and if he brought it, naming the defendants who were known to him, he was treated with a plea in abatement, which was a check-mate to his action. To meet this inconvenience, it became necessary to introduce into those Bills a clause, that the company should sue and be sued by their clerk or secretary.

"It was soon found that this provision did not set the matter right. The secretary on behalf of the company sued a man of opulence; and, if he succeeded, he recovered not only judgment, but payment of the demand. On the other hand, when the secretary was sued, the person suing found, that, though he had gotten an individual with whom he could go into a court of law or equity in order to enforce a claim against him as defendant, yet, after he had gone thither, he frequently found that it would have been better for him not to have stirred; for though the secretary, when he was plaintiff, got the money for which he sued, he was often unable, when made defendant, to pay what the plaintiff recovered.

"That state of things suggested to a learned lord the necessity of making all the members liable, as well as the secretary, for a demand against the company. Thus there arose a third class of Acts of Parliament establishing companies; Acts which made all the members, as well as the secretary, liable to answer demands recovered against the company. Still this was not enough: for, as these Acts did not provide the means of letting the world know who the members were, the consequence was, that, though all the members were liable, nobody, who had a claim against them, could tell who the persons were that were thus liable.

"Another improvement was therefore made. A proviso was introduced, requiring that, before a company was formed, or within a given time afterwards, there should be a register or enrolment of the individuals of whom the company was composed; and it was thought, that thus, at last, the work had been done completely, and that all was safe. Unfortunately, however, it turned out, in consequence of sales and transfers of shares, that a person, who was a member of the company to-day, was not a member of it to-morrow; the constituent members of the body were constantly changing; and a plaintiff did not know against whom to proceed, whether against the present or against former members.

"A further alteration was then made; the effect of which was, that those who had been members should continue liable, although they had transferred their interest, and that those who became members should also be liable; an enrolment of the names both of the one and of the other being required. This had a very considerable operation; and it was wonderful to observe how much, after it was adopted, the passion for becoming members of these companies diminished."

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These last words show strongly the bent of Lord Eldon's mind. He disliked novelties, and though, in the early part of his statement, he admitted "that, in a commercial country like this, there might be many undertakings and enterprises to which individual powers of mind or purse might be unequal," he showed no disposition to help the joint stock principle. To me it appears that it ought to be helped, and the way to do it would be, as I conceive, to enact,

1st. That no member of a company should be liable to a creditor, but that the creditor's right should be against the company only.

2d. That if a company did not admit a demand, the demandant should not be called upon to sue the secretary or any individual, but the company only, by the name it had chosen to assume, and that all process and notices should be left at the office, or sent by post to the office, and not served on any individual.

3d. That if judgment was obtained against the company, and the company did not satisfy the judgment, the company should be declared bankrupt, and its affairs wound up.

The practical effect of this would be, that all the difficulties to which Lord Eldon alluded, would vanish. The creditor would not be "checkmated by a plea in abatement," because he would sue the company and not any individual; he would have no difficulty in serving the usual process, because he would serve it at a certain fixed place; and when he got judgment, he would not have to look for directors, or secretary, or contributories for payment; they would look for him, and pay him, for, if they did not, he would make the company bankrupt.

On the bankruptcy the creditors would assemble, assignees would be chosen, the property of the company would pass to them, and they would receive and distribute it. Their means of ascertaining what the property consisted of would be ample. The books and papers would be seized, and the directors and officers might be examined, according to the practice in bankruptcy. All who had agreed to contribute would be compelled to do so, and if there was enough to pay all claimants they would be paid, if not, each claimant would bear his proportion of the loss. Innocent creditors and innocent shareholders would each have learned a lesson which would teach them to be more prudent in future transactions. Each would lose something, and no individual would be ruined by gigantic liabilities utterly disproportioned to his share of possible profits.

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The great evil of the present law, besides its tendency to check enterprise and impede the progress of inventions, useful to the public, is twofold; first, that by fastening too much personal liability to creditors on individual promoters of a public enterprise, it deters men of fortune and sense from coming forward as promoters, or, as they are called, provisional committee-men, and thus leaves the stage clear for adventurers and knaves; and, secondly, that it encourages creditors to give an unreasonable credit to adventurers, and thus enables them to delude foolish people.

The present law deters men of fortune and sense from coming forward, for such men say, "If I even venture into the room where the subject is being discussed, I don't know but what the law may hereafter tell me that I have made myself individually liable for the rent of the room, and any amount of supplies that any one of my co-provisional committee-men has ordered in; the law, 'qui facit per alium facit per se,' may ensnare me; my only safety is in staying away;" and thus the public is deprived of the protection of men of sense and honour, who stay away, and falls into the hands of a very inferior class, who are only too willing to come.

It also encourages tradesmen to give unnecessary credit to the adventurers, and thus gives currency to the bubble, if bubble it be, for by saying that all *and each* of the provisional committee-men are liable to creditors, if the adventurers can get but one man of known substance to put down his name as a committee-man, under the *delusive statement that he is not liable*, the bubble is started, and the delusion set going. The needy adventurers want an office, but have no ready money. No house landlord will trust them, or the fund. They then say, "Sir Thomas —— has joined us." "Very well," says the landlord, "that will do," and the office is obtained. They then go to the maker of brass plates, then to the painter to paint the offices, then to the coal merchant, then to the stationer, and, lastly, to that most mischievous of creditors, the advertising agent, by whose aid the project is floated. Each trusts Sir Thomas ——, and the bubble has all the currency that boldness, falsehoods, a showy brass plate, paint, and advertising can give it. Does Parliament wish to check delusions, and encourage honest enterprises? Let it declare that no promoter is individually liable for a farthing, and that all companies are liable to the law of bankrupts. The result will be, that no respectable man will dread going into a board-room: we shall have honourable directors instead of adventurers, and solid enterprises will be promoted; because plenty of persons,

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who think well of an enterprise, will contribute a moderate amount of ready money to start it, when they know that their responsibility is limited; and, on the other hand, bubbles will either never float, or will soon burst; and when they burst the law of bankruptcy will ensure those public exposures which are so useful as lessons for the foolish.

526. With regard to the temptation which you seem to wish to hold out to investments of moderate sums to be embarked in enterprises more or less of a speculative character, in the hope of large profits, or at least of larger profits than are afforded by the funds; do you think that that in a national point of view is advantageous or desirable?—I do. There is in this great country, as exhibited in the Exhibition, a mass of ingenuity afloat, and the ingenious persons who invent those ingenious things are generally speaking persons who are entirely without capital; they are for the most part workmen; then it is in the highest degree desirable (if I may use a fanciful phrase) to marry that industry to capital. The present law absolutely forbids the banns. The present law says, if there happens to be a lawyer, one Mr. Fane, who having began life with little or nothing, has arrived at a certain degree of prosperity, and who in consequence has surplus funds which he hardly knows what to do with, which he is not very much disposed to invest in the 3 per cents., because the interest is small, and California may make it good for nothing, and he is in consequence disposed to invest a few hundred pounds in carrying out an invention of some kind, the law steps in and says to Mr. Fane, You shall not invest your money at a moderate risk; if you invest it at any risk, you must do so in conjunction with a large number of persons, who all become partners with you, and according to the law of England, any one of those persons being a partner may involve you in liabilities of an unlimited amount; so unlimited that, to use Lord Eldon's phrase, you may lose every acre you possess, and every shilling that you have in the world. The question is, is it desirable that such a state of the law should exist, and that by forbidding the banns (to use my former phrase) between capital and industry or ingenuity, you shall make that ingenuity lie dead and unproductive. In the course of my professional life, as a Commissioner of the Court of Bankruptcy, I have learned that the most unfortunate man in the world is an inventor. The difficulty which an inventor finds in getting at capital involves him in all sorts of embarrassments, and he ultimately is for the most part a ruined man, and somebody else gets possession of his invention.

527. Do

527. Do you think that that difficulty in finding capital, for such purposes, arises more from the fear of risk than from the doubt of profit?—I do; I believe that it arises entirely from the fear of risk. *R. G. C. Fane*, Esq. 27 May 1851.

528. If your view be right is not the object which you have in view almost entirely met by the operation of charters?—I believe that if charters were granted freely and readily, probably that would get the better of the difficulty; but I do not myself like that the Government should be called upon to interfere in these cases. We know that you cannot get a charter without getting a great number of public officers to investigate the subject, and there is great expense incurred in obtaining charters.

529. Did you ever know of any want of capital at present, for any enterprise, whether of ingenuity or of local usefulness, which promised a reasonable profit?—There is never any want of capital; there is capital craving for employment all over the country; but there is a great dread of the unlimited risks connected with its employment. I can give an illustration which occurred to me last year: a person came to me, a member of the Blackwood family, with whom I am connected by marriage, of which family Lord Dufferin is the head, and that person showed, what appeared to me to be the most ingenious contrivance in the world; it was for rather a foolish object, the object of it was to mark the number of persons who got into omnibuses, but it was one of the most ingenious things I ever saw. The working was to be carried out by electricity; I was attracted by its ingenuity, and so were several other persons, and we were disposed to go shares with him in this undertaking. But the more they looked into the subject, and the more they consulted with lawyers, the more we were deterred; for what said the lawyers, "You cannot engage in this transaction without exposing yourself to unlimited liability; you, Lord Dufferin, who have a very large fortune, will you run the risk of engaging in a thing of the kind in which your partners may involve you to an unlimited extent?" and the practical result was that they all backed out of it.

530. *Chairman.*] Are you aware that an important undertaking for establishing model lodging-houses in this great city, where the capital was all ready, and the parties were of the highest responsibility, was impeded for a considerable time until they obtained a charter of limited liability, which cost them 1,200*l.*?—I was not aware of that; but I can easily believe it;

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it; at all events we all know that railways never would have been made but for the law of limited liability.

531. Mr. *J. A. Smith.*] Do you not believe that the law of limited liability has operated in the case of railways, in producing the loss of vast amounts of capital?—I do not think that; but I think that lying, and lying sanctioned by, or at least not punished by, the law, has produced a vast deal of mischief in the case of railways. I believe that the thing which occasioned the loss was not the law of limited liability, but that the thing that occasioned the loss was, that persons in responsible situations were able, without suffering any punishment whatever, except public condemnation, to proclaim that to be true which they themselves knew not to be true; the delusion on the part of the public mainly arose from its being stated that railways were earning 10 per cent. when they were not earning a farthing; that was the source of the mischief, not the law of limited liability.

532. Do you not think it possible that there would have been much greater providence, and much greater care taken, both in forming and in entering into railway associations, if the persons forming parts of those associations had been exposed to unlimited liability?—I think not; because I do not think that the undertakings would ever have been entered into; no reasonable person would have engaged in undertakings of the kind if he had not known that his liability was limited; at least I was a subscriber to some of those undertakings, and I am quite sure that I never would have subscribed to one of them if I had thought that by so doing I risked everything I had in the world.

533. *Chairman.*] You stated that you are of opinion that the law of unlimited liability prevents ingenuity and ability, as discovered by the humbler classes in various ways, being carried out successfully?—I think so.

534. And that it therefore acts unjustly and unfairly towards those classes?—I think so.

535. Do you not think that, in countries in which the law of limited liability does prevail, people of the humbler classes have a better chance of bringing forward ingenious inventions than in a country where such a law does not prevail?—I do.

536. And that therefore, in the United States, for instance, where such a law prevails in the northern parts, the working classes of inventive minds, have a better chance of advancing and improving their condition than they have in a country where it does not prevail?—Yes.

537. Are

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537. Are you aware that that is the opinion also of Mr. Stewart Mill, who has written upon the subject?—I was not aware of that.

538. Do you think therefore that the law of limited liability is one means by which ingenious invention is to be brought forward and matured for the benefit of the country?—I do; and I believe that it is as advantageous and important for the benefit of the country generally as it is just towards the individuals.

539. Mr. *J. A. Smith*.] Do you believe that the operation of the existing law has been to prevent the bringing forward of ingenious inventions in this country, as compared with other countries?—I should think so. Of course nothing prevents the success of very ingenious contrivances; they win the support of a few. A few persons of respectability engage the assistance of others, and by degrees a sufficient body is formed to carry out the project; but still the circumstance that the law says, that unless there is a charter or an Act of Parliament limiting liability, any person engaging in an undertaking of that kind is subject to unlimited liability, must have a tendency to diminish the support which the ingenious would otherwise derive from the possessors of capital.

540. But you have no reason to doubt that ingenious inventions are developed here as rapidly as in any other country in the world?—I cannot deny that ingenious inventions are developed very rapidly here; but I attribute that to the energy, and vigour, and industry, and capital of this country. The people of this country are more industrious and more saving than the people of any other country on the face of the globe; the consequence is that things may be done in this country under a bad state of the law which would not be done in another country under a better state of the law, because of the extreme industry and vigour of our people.

541. With reference to the state of the law, do not you imagine that the difficulty of settling partnership disputes, *inter se*, is a very great obstacle in the way of association?—I should think it was. I remember a short time ago reading a written statement by two eminent solicitors, who said that they had known many partnership accounts go into Chancery, but that they never knew one come out.

542. With reference to the association of persons with moderate means for either local enterprises, or the promotion of ingenious inventions, do not you think that the difficulty of settling partnership disputes operates more to deter them even than the law of unlimited liability?—I do not think that.

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543. Is not the importance of the question of limited or unlimited liability, a good deal in proportion to a man's means?—That is to say, that the greater the means the greater the terror; I admit that.

544. Then if that is the case, is it likely that the existing state of the law has had much effect in preventing the association of people together with small means, for the objects which the Chairman has detailed to you?—I should think that even those who have small means are very unwilling to incur unknown risks. Tacitus was so good as to inform us several hundred years ago, that *Omne ignotum pro magnifico*. The mind is apt to dwell much upon things where we cannot see our way, and when persons are told that their liability is unlimited, they shrink with terror from the consequences.

545. Do not you conceive that with regard to the association of working men together for such objects as are contemplated, the difficulty of settling partnership disputes operates at present almost as a positive bar to such attempts?—I have no doubt that the difficulty of getting judicial decisions in partnership disputes does operate to prevent persons from engaging in partnership; but still I do not think that is the thing which prevents them, because I believe that very few of the persons who would be disposed to engage in partnerships of this kind have any idea of the truth, namely, that the decision of questions arising amongst partners is really impracticable.

546. Do not they know that one partner may rob the other, without any possibility of his obtaining redress?—The fact is so; but whether they know it I cannot undertake to say.

547. *Chairman.*] The upshot of your evidence relative to these difficulties attending the decision of disputes between partners appears to be, that it amounts to an absolute denial of equity and justice to persons of that class who may wish to associate together for such purposes?—It is so, certainly. It leaves them all at the mercy of each other.

548. So that putting aside the question of limited liability, the difficulty of settling disputes between partners by going to the Court of Chancery is such as almost to deter any sane man from ever thinking of entering into partnership?—That is so as to large partnerships—partnerships of many.

549. Is not that injustice to the middle and humble classes?—I say great injustice.

550. Mr. *T. Egerton.*] Under such circumstances, is it right in the Legislature to give power to parties amongst the middle and humbler classes to rush into this mass of injustice?—Certainly

Certainly there are two difficulties to contend with; the danger of being involved in the loss of everything they have, and the danger of being robbed by their companions.

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551. Yet I understood you in the former part of your evidence to state, that you conceived that enormous advantages would be likely to arise to the middle classes from this proposed change in the law?—I still think that on the whole the balance of advantage is on the side of the views that I take; but the difficulty of getting partnership questions properly disposed of is by no means insuperable, and as we have had a great number of promises of law reform, though not very satisfactory performances, I do not despair of seeing easy means suggested for settling partnership questions. My opinion is, that if there is one thing more easy than another, it is the settlement of partnership questions, and for the simple reason that everything which is done in a partnership is entered in the books; the evidence is therefore at hand; if therefore a rational mode of proceeding were once adopted, the difficulty would altogether vanish.

552. Would it not be wise before you rush into this sea of difficulties to make some change in the law, whereby the settlement of disputes in partnership would be rendered more easy?—I should call that putting the cart before the horse, because, after all, although you are exposed in these undertakings to the evil of being robbed by others with impunity, yet practically the thing does not often happen; and I believe that the advantage to the community (to use my former expression) of encouraging the marriage between capital and industry is so great, that on the whole, I am inclined to the change as a question of policy.

553. Would not it be better in undertaking that system of marriage to be rather cautious, and to do it by means, say of charters at small expense, rather than at once to rush into a great change in the law?—The moment you use the expression, "charters at small expense," you create doubts in my mind, because I have not seen such things; but if such things actually do exist, and if a person who had a disposition to encourage this connexion between industry and capital had the issuing of those charters, and the charters were issued at a moderate expense, then of course it would almost be producing the same result as that which I wish to produce by an alteration of the law.

554. Would not that plan also have a still better effect in this respect, that it would be in the power of the persons who granted the charters, not to grant them in the case of any

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undue or unwise speculations on the part of the persons applying?—I do not like inquiring into the wisdom of a speculation in granting a charter; I think those are matters in which each individual, grown to full age, ought to be at liberty to judge for himself. The wisdom of our private transactions is an affair as to which each of us must judge according to the lights that God has given us.

555. Mr. *J. A. Smith.*] But is not a large waste of public capital a national evil?—I do not think that capital is ever wasted, except it is in the construction of things that are of no use to anybody.

556. Mr. *T. Egerton.*] To take the instance which you gave in a former part of your evidence, when you referred to the employment of large sums of English capital in South American and other schemes, what benefit has the employment of that capital in those schemes and speculations done either to the individuals themselves or to the country at large?—They were, for the most part, a total loss of everything to England, and that is what I regret. I regret that the money of the industrious people of England should have been sent to enrich some of the States of North America, and all the States of South America, and Spain, and some other countries, and which was all thrown away so far as concerned England. Had that money been spent in England upon the construction of railways, even if the railways had produced no benefit to the individual subscribers, in consequence of their having been greatly deceived, still that expenditure would have been very advantageous to the people of England, and to the landowners, whom the railways would have considerably enriched; the persons concerned in getting up the railways living in England would have been considerably enriched, and the railways themselves would have been great sources of public prosperity, because every one knows that facility of communication, whether it is by water, by railway, or by road, is a source of public wealth.

557. Take the case of railway schemes which were originated at the time of the great speculation, and which are at the present moment in the course of being wound up under Act of Parliament; what benefit would railways which could never be supported have done, either to the landowners through whose estates they were to pass, or to the country at large?—The practical result would have been that the money would have gone out of one Englishman's pocket into another Englishman's pocket. Under the system which I so much regret, the money went out of the Englishman's into the North

North American's, or the South American's, or the Spaniard's pocket. *R. G. C. Fane*, Esq.

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558. What would be the advantage to the people at large from undertakings of that kind?—I admit that there would have been no advantage in those foolish enterprises to anybody; it would have been merely money going out of one man's pocket into another man's pocket; but it is to be remembered that, in speculations, the foolish ones are the exception.

559. Yet I understand that you prefer people having the power of unlimited disposal of their own money rather than to allow the Government, or any other body, to have some degree of supervision by the granting of a charter?—I do, on the ground that I think that persons of the age of 21, who are supposed, by the law, to have arrived at years of discretion, are better judges of what concerns themselves than any member of the Government can be.

560. Mr. *Sotheron*.] You would not object to the *gerans*, whether one or more, incurring unlimited liability, as at present?—Not at all.

561. But you think that it would be a good thing that there should be in England the power of laying out money in *commandite*, as in France, by parties who have no share whatever in the actual carrying on of the business?—Yes, I think so.

562. Mr. *J. A. Smith*.] Should you be disposed to impose any limit to the number of partners under such an arrangement?—I should not myself.

563. Mr. *Sotheron*.] Have you ever considered whether, in truth, without altering the law of partnership, which, in a country like England, is rather a riskful thing, you might not gain all the advantages that you would wish by the substitution of the law of *commandite*, so as to allow sums of money to be lent in the nature of a loan, and only altering the law so far as that, instead of interest, the parties advancing the money might be entitled to a share of the profits?—That is, in substance, what I wish; and the way in which I should arrive at that conclusion would be by saying, that he who does not announce his name to the public is not responsible to the public. He who comes in upon the terms that I speak of is responsible, of course, as between himself and his partners; he has disclosed himself to his partners, but he has not disclosed himself to the public. If a creditor of the partnership is not paid by the firm, that creditor of the partnership ought to have power to make the firm bankrupt, and under the

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the bankruptcy of the firm you would inquire what was the sum which the individual alluded to had agreed to contribute; and he would, under the bankruptcy, be forced to produce that sum, which would be part of the fund for distribution.

564. Persons lending money in *commandite* may be likened to sleeping partners?—Yes.

565. That is to say, many of their names are unknown, except as parties who are liable for such an amount, and do not choose to subscribe more?—Yes.

566. The advantages of that plan are these, that persons are induced to lend money upon the condition of sharing the profit or loss; but in case of the bankruptcy of the concern, they are not creditors, and they take only after all the creditors are paid?—Yes.

567. Why should we not arrive at those advantages (which I presume are undeniable) without altering the general law of the country, if only by Act of Parliament the single point can be secured, that it shall be lawful for parties to lend money to some business to be carried on, sharing the profit and loss, but not being liable beyond the amount which they lend, and also not having a claim as creditors?—That is *commandite*, in truth.

568. By allowing those two points, should we not gain all the advantages without interfering with the law of partnership? —Certainly not without interfering with the law of partnership, because that would be interfering with the law of partnership; the effect of it would be, to make a person who had the name of a creditor be in truth a *commandite* partner.

569. Mr. *J. A. Smith.*] As you have seen so much of the effect of the speculative spirit of English enterprise, I wish to ask you whether you think it desirable, in reference to the general accumulation of capital in this country, to tempt moderate investments by the chance or hope of large profits rather than by the certainty of recovery and safety against risk?—In answering that question I must fall back upon the principle to which I have already alluded, that every person arrived at years of discretion ought to be left to manage his own affairs in his own way. The question is, whether a person should part with his money as a loan at interest, or whether he should part with it as a contribution, subject to the risks of a partnership, the risk not to exceed the capital contributed. I think that as to such a point as that, every man in the community ought to be at liberty to judge for himself.

570. Is there no limitation to that principle in your opinion? —None whatever.

571. Do

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571. Do you conceive that the same accumulations which have been made by depositors in savings banks would have been ensured if they had not had those means offered to them?—I think they should have those means offered to them, but that they should be left to judge for themselves whether they will deposit their money in the savings bank or risk it in a shop in the village.

572. *Chairman.*] You think that it is the duty of the Government to prevent fraud, and that in proportion as people are ignorant and humble, in that proportion they should be protected against fraud; but you would give them, subject to the prevention of fraud, the power of investing their money in any way they think fit?—Certainly; the only objection that I should make to that question is to the use of the word "Government;" I look upon it not as a matter of government to prevent fraud, but as a matter of law, and that if your law institutions are good they will produce that result. Fraud is very insufficiently punished.

William Cotton, Esq., called in; and Examined.

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573. *Chairman.*] YOU have been Governor of the Bank, and have long been well known in this great city as being well acquainted with the commercial and monetary affairs of this country; you are aware of the subject which the Committee are inquiring about?—I am.

574. Will you have the goodness to give the Committee your opinion, in the first instance, as to whether it would be politic or the reverse to introduce into this country, concurrently with the present law of partnership, and under such safeguards as experience and intelligence might dictate, a law of limited liability, as it exists on the Continent or in the United States, and with such regulations as may be deemed advisable?—I am of opinion that it is not desirable to introduce that law either in the present state of the law of partnership, or even supposing that some alteration, which it is of importance to make, in the law of partnership should be adopted. It appears to me that the difficulties and distresses in the commercial world have not arisen from the want of capital, but rather from the misapplication of capital; I have scarcely known an instance in which parties without experience have commenced business with a large capital and that capital has not in a very few years been lost.

575. You are aware, no doubt, that in some countries on the Continent, as well as in some portions of the United States of

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of America, this law of *commandite*, or limited liability, has been thought to work advantageously?—I have understood so, and that it has been thought to work advantageously in America. I believe that it may be advantageous to collect capital together for a specific object in a new country where capital is extremely valuable, and where the rate of interest is high; but I doubt very much if, on the whole, the law has worked advantageously to America. It may have worked effectually to the forward movement, but I do not think it has worked advantageously with regard to those who have had dealings with Americans. I draw a broad distinction between the advantage of limited liability to the man who is trading, and the advantage to the community. A creditor may suffer very severely from the limitation which is put to the responsibility of a person engaged in trade, and it may produce very serious loss to the community.

576. The point you mention is, no doubt, a most important one. You think that although it is possible that it may work advantageously to the parties advancing capital, it is likely to produce frand and loss as regards other parties dealing with them?—I think so; I think that is one of the great objections to the introduction of the law of *commandite* in this country. It would induce parties to advance their money without due caution for speculative schemes and speculative business, which, although in some cases generally successful, would ultimately be found detrimental to the fair trader and to men who conduct their business with prudence and discretion.

577. You think that the penalty put upon them of the possible loss of their whole fortune, if they advance capital in schemes of commercial or manufacturing industry, is advantageous to the community, as inducing a degree of caution and forethought which would not otherwise exist?—I think so; there are many cases within my own knowledge where the party who having advanced capital has not felt sufficient interest in the conduct of the concern to take care that it is properly managed, has inevitably found the adventure end in loss.

578. Do you think that the same principles you have spoken of, which may be applicable to large sums of money in the hands of great capitalists, are equally applicable to smaller sums of a moderate amount, say from 200*l.* up to 2,000*l.*, in the hands of the middle classes?—I think the principle of limited liability would do great mischief among the middle classes. I derive my experience from the fact that almost all servants, and that class of people, who have accumulated

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small capitals, lose their money by advancing it in various kinds of business and speculation, and if there was an impression that when they advanced their money on any business or speculation they could only lose what they put in, they would be more reckless in advancing their money to their friends than they are at present. I believe that the independence of that class of people would be very much destroyed if they were encouraged to advance their money without looking after it themselves.

579. You used the word "servants"; the class I am speaking of are people having 200*l.* to 2,000*l.*, people above the class of servants?—I mention servants as a class of persons who are very apt to trust their money to others, and not to look after it themselves, and nine times out of ten it ends in total loss. I think that such a system of law would be giving facility to scheming persons to obtain those sums of 200*l.* or 2,000*l.*, the loss of which would be serious to the parties themselves who advance them; it would be an encouragement to parties to advance their money on hazardous speculations. I think it would be particularly the case with women, who, under the idea of getting a little more interest or profit, would be induced to advance 200*l.* or 300*l.* upon some speculative object, when if they were responsible to the full amount of their property they would be cautious in doing so.

580. Women are rather liable to be deceived in many ways?—I am afraid they are. I believe they have been more deceived with regard to railways, mines, joint stock banks, and a variety of other things, than we are aware of.

581. Mr. *J. A. Smith.*] Do not you find a remarkable illustration of the truth of your opinion in the operation of schemes for railways, mines and joint stock banks?—Certainly; the practice of advancing sums of money, in order to obtain a larger rate of interest, without the slightest evidence of security, has been a cause of great ruin, and no individual, in my judgment, is ruined without injury to the country.

582. *Chairman.*] Do you think that at present, under existing circumstances, there is not considerable difficulty in getting fair and safe investments for the middle classes in this country. The question does not refer to the working classes, but to the middle classes, parties having from 500*l.* to 2,000*l.*?—I do not think there is any difficulty in their obtaining safe investments at a reasonable rate of profit. The great evil is, that persons are looking for more than a reasonable rate of profit, and if they do that, if they are avaricious (I use the term not

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in an offensive sense), if they are desirous of obtaining more than a reasonable rate of profit they must be likely to incur very serious loss? There are various ways in which persons having a few hundred pounds, who are disposed to look after their property, can invest it; many of them buy houses, and look after them and collect the rents from the tenants regularly, and get extremely good interest in that way; others engage in a variety of things of that sort; but it does not appear to me that it would be at all desirable for them to advance their money to a small joint stock company, over which they would have no control, and with the proceedings of which they would not be sufficiently cognizant.

583. Take the case of a company instituted for some useful purpose, headed by parties who are known, by their prudence and their acquaintance with the vicinity, for establishing waterworks, or anything of that kind, which may be of use to the neighbourhood; do not you think that it is important to encourage the establishment of such companies for such useful purposes, under the circumstances described, by giving to the parties limited liability?—I do not think that, if there was a fair probability of the project answering, they would be deterred from making advances by their unlimited liability. If it was a speculative company, it might be so, but an advance of money for a permanent work, bears nothing of that character; the amount required is or ought to be known; and if the parties were liable to be called upon to pay even one-half more, still their liability is only to that extent. With regard to waterworks or gasworks, or anything of that sort, they do not partake of that speculative character which involves persons in any serious liability; at least, I am not aware of any case where persons have advanced their money for waterworks or gasworks, or any object of that sort, who have lost more than the money they originally advanced.

584. You think that the present state of the law has not had much effect in that respect?—I think it has not; I think the great inducement of people to advance their money in these ways, is to get a higher rate of interest than they can in the funds.

585. Mr. *J. A. Smith.*] Do you believe that, generally speaking, in this country any enterprise of a local or other description, headed by respectable men, and promising a fair rate of profit, is stopped by the want of capital?—I believe that it is stopped by want of capital, only when it does not hold out any certainty as to a profitable result. There are many specula-

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tions upon which a great deal more capital is advanced than ought to be advanced. *W. Cotton, Esq.*

586. *Chairman.*] Do you think that the existing laws of this country give equally fair play to parties of small capitals and moderate capitals, as to great capitalists of large accumulated wealth?—I think they do, because there are hardly any joint stock companies in which a party may not if he likes buy a small share. Although advantages, under particular circumstances, might result to some parties from a proposed change in the law, I believe that the mischief which would result would be infinitely greater than any advantage, and that great frauds would be committed by those who would project a variety of companies, promising great advantages, and who would induce many persons to advance their money upon speculative undertakings. 27 May 1851.

587. Are not you aware that in many of the country towns and rural districts of England, parties at present having moderate sums, from 200 *l.* to 1,000 *l.*, find great difficulties in investing that money, and consequently lend it to the country bankers at 2½ or 3 per cent., and that the country banker sends it up as a credit to his London banker, which keeps the rate of interest low in London, at the expense of the man of moderate capital in the country?—I do not think that has any permanent control over the rate of interest. The rate of interest is governed by different circumstances, and not from parties lending their money to a country banker. If the parties could employ their money with more profit they would do so. I think it is hardly possible for any mechanism either to keep up the rate of interest or to diminish it. The rate of interest will depend upon the capital which is at command, and the demand for it.

588. If those parties who have formed a moderate capital in the country are prevented by the law from investing their capital in any other way, and are therefore compelled to invest it at a low rate of interest with the country banker, who sends it up to his London correspondent, will not that have the effect artificially of so far diminishing the profit of small holders of capital in the country?—If there was any legal restraint upon parties not to employ their money except by placing it in the hands of the country banker, unquestionably that would be the case. But I conceive that there is no legal restraint to prevent a man employing his capital in the country in various useful ways. The only question is whether any other way in which he proposes to invest it will yield him a better rate of interest than what he gets from the

country

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country banker. The country banker lends the money to other parties, at rather a higher rate of interest, to be employed in useful occupations, in trade or agriculture, or on buildings or mortgages.

589. Do you think that a moderate capitalist, a man with from 500 *l.* to 1,000 *l.*, has equally fair play by our law of unlimited liability with a man who has a very large capital, and can carry on a large enterprise in combination with two or three others, whereas the smaller capitalist requires a considerable number of others to do the same thing, and has not the same facilities, by reason of the law of unlimited liability, and the present state of the law of partnership, which affords no practical method of deciding disputes between partners?—I believe that the result of such combinations amongst parties would be almost certain loss; they would be subject to such severe losses by having the means of forming those small joint stock companies, to be under the management of one or two individuals, that the injury which would result would be infinitely greater than any benefit which they could derive from this employment of their capital.

590. You do not think that they might be left to their own prudence and discretion to select their own managers from their knowledge of the intelligence, experience, and integrity of the persons whom they might so choose?—I think it is not possible for them to have a sufficient knowledge either of their intelligence or of their experience, to be competent judges whether their money can be safely entrusted to them. We have had so many instances of late where persons, who were thought to be of the highest possible respectability, have turned out to be otherwise, that it is hardly possible for those parties, possessing the limited capital alluded to, and more limited information, to form a fair judgment whether their money can be safely entrusted to them.

591. You think, therefore, that the present difficulties surrounding any such combination of capital form a sort of safeguard to prevent persons getting into mischief?—I think it is a very necessary safeguard, unless we had a great deal more intelligence among the general mass of the people. It is a very important safeguard, not against the employment of capital, but against speculative schemes which parties may hold out to induce others to believe that, by intrusting their money to them, they would be enabled to employ it to more advantage than they can employ it themselves.

592. You have been Governor of the Bank for some time?—I was, for three years, Governor of the Bank.

593. I believe

593. I believe that is one of the richest corporations in Europe, is it not?—It is one of the richest, I believe. *W. Cotton*, Esq.

594. In which rich men combine their capital?—And poor men too. 27 May 1851.

595. What is the smallest amount of stock which is held?—I believe a man may hold 1 *l.* if he likes; he cannot vote with less stock than 500 *l.* The stamp and charge of transfer of 9*s.*, on any amount under 25 *l.*, and 12*s.* 6*d.* above that amount of stock, is the only unequal pressure.

596. Are votes given in proportion to the amount of stock held?—No proprietor in the Bank has more than one vote; if he has 100,000 *l.* stock he has only one vote.

597. You do not think that with increased intelligence and education spreading themselves throughout the country it would be practicable to have corporations or combinations of smaller capitals, governed somewhat in the same way in which you have so successfully governed yours?—I think not; I think it is hardly practicable to make such rules and regulations as would prevent those small corporations all over the country from being rather mischievous than advantageous. Parties manage their own affairs and their own property much better than they could be managed for them by small corporations.

598. If, therefore, it should be proved that such corporations for local enterprises and local investments have worked successfully in any of the towns of the North American States, you would think that that was owing to some essential difference probably between that country and this?—I think it is very probable that in a small town where people are all known one to another there might be an advantage in those little corporations which would not exist in England; nor do I think it is likely that the same frauds would be practised there by people setting up a variety of schemes to induce parties to contribute their portions of capital which I fear would result from the establishment of small corporations all over England.

599. If such towns should turn out to be New York and Boston, with 300,000 people in the one, and 150,000 in the other, and that system works well there, you would probably be surprised at that result?—I should not be surprised; I do not think they would work so badly in our large towns here as they would in our smaller towns. It is in our smaller towns that the greatest frauds would be practised.

600. Mr. *J. A. Smith.*] Would you see any objection to a modification of the existing law of usury, permitting persons to lend money at a rate of interest to vary according to the rate of profit they were to receive?—I should see very much

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less objection to that; indeed, I do not know that I should see any objection to such an arrangement, as every restraint upon the use of money is undesirable.

601. Mr. *Heald.*] You said that you scarcely ever knew a party commence business with a large capital, the issue of which was not the loss of it?—I have known a great many persons commence business with large capitals, and in almost every case that capital has been lost. The only safe course is for a man to begin with a small capital, and to gain his experience upon that small capital.

602. Does not the same observation apply upon a smaller scale to servants and artisans, and that class of people, that they have not the means in the first place of obtaining the requisite knowledge, and consequently refer to others in the place of their own self-application?—Yes; they depend upon others mainly, which I think is a great misfortune. They depend upon the opinion which they form of the people who have the management of the concern. That dependence and confidence has been very much shaken by the improper conduct of many public concerns which have been established in this country, particularly railways, where the names of parties have been given as the directors, who either have not given their attention to the business, or have deceived the public. Although public confidence has thus been a good deal shaken, most people still only look at the names of the parties at the head of the concern, without attempting to form any opinion on the grounds for success.

603. As this Committee is specially appointed to see whether it can suggest any means of improving the condition of native talent, which is not accompanied with property sufficient to develop it, and to bring it into action for its own benefit, can you suggest to the Committee any mode of altering the existing law, which would afford better means of development to native talent in obscure circumstances?—I have formed a very different opinion with regard to the condition of native talent. I believe there is no really valuable discovery which a person cannot find money to follow up. Of those different projects and inventions which have been formed, not one in ten is of practical utility. If you inquire into the patents which are taken out, you will find that the number of those which really are of any value, is very small. If they are of any value there is no difficulty in getting parties to undertake them.

Mr.

Mr. *Francis Carnac Brown*, called in; and Examined.

Mr. F. C. Brown.

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604. *Chairman.*] YOU have been acquainted with the working of the law of *commandite*, or limited liability, abroad?—I turned my attention to it in France.

605. What opportunities have you had of watching its working in France?—Merely as an observer.

606. In what part of France?—More particularly in the city of Nantes.

607. Do you think that the law of *commandite* works well in France?—From every report I have heard, I have not the remotest doubt of it.

608. In what respect do you think it works advantageously?—It gives free scope to the exercise of every man's judgment and ability in the management of his pecuniary affairs.

609. Do you think it has a tendency to encourage persons possessed of ability and good conduct, and industry, but who have not much capital of their own, by enabling others to entrust their capital to them?—Undoubtedly.

610. Will you state any other way in which you think that it is beneficial?—I consider that it utilises in the best possible manner for the public the savings of persons of moderate means, who cannot themselves so utilise their savings.

611. Have you been in other parts of France besides Nantes?—I know a good deal of France. Having unfortunately for myself, had experience in joint stock companies here of unlimited liability, I naturally turned my attention to companies existing in France with limited liability, for the purpose of inquiring among the best informed persons I could meet with what their opinion was of the operation of these companies.

612. Mr. *J. A. Smith.*] With regard to joint stock companies in France, do you think that comparing that class of associations in France, with the associations in England, their success in France has been greater than their success in England?—It would require a detailed and authentic history of joint stock companies, from their institution in both countries, to answer that question. What I believe to be a result of limited liability is, that you will find a greater number of persons in France that are qualified to look after their affairs than you will find in the same classes in England, from the opportunities of education which they have in that particular way.

613. Is not it the very principle of *commandite* partnership, that they do not enter into an examination of their own affairs?—Nothing of the kind; they have managers, but they

control

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control the managers. The conduct of the business is subject to their superintendence at stated times.

614. But if they go even to the extent of once signing any paper connected with the business, does not their limited liability cease?—Clearly so.

615. If they take any part, however minute, in the management, does not their limited liability cease?—Not by their merely requiring to know what their managers are doing, and have done.

616. But taking any part in the management, however minute, exposes them to unlimited liability?—They form no part of the executive. The managers are the executive.

617. They see only the results?—Clearly.

618. They do not take any part in the management, nor have they any knowledge or cognizance of the details?—My impression is that they exercise the same vigilance over their *gérans* or managers that the partners in a joint stock company in England exercise over their directors; they can call their *gérans* to account, as partners in a joint stock company can call their directors to account, and require to know what these have done, and why they have done it.

619. They do not gain more experience than shareholders in joint stock companies in England?—No.

620. Then what advantage have those classes in France over similar classes in England as to intelligence?—The population generally have the advantage of deciding for themselves upon every undertaking that comes before them whether, and to what extent, they choose to embark in it, which is in my opinion an immeasurable advantage in the self-education of the people.

621. What is the difference between the people of France and the people of England in respect of this matter, and wherein consists the advantage which you allude to on the part of France?—The advantage seems to me perfectly obvious, inasmuch as there is no scheme which can be presented to a Frenchman which he cannot weigh and consider, and if he chooses to invest 100*l.* or 1,000*l.* in it, he has a right to do so without incurring any further liability or loss than that. In the case of an Englishman, if such a scheme be presented to him, and he is disposed to entertain it, he is at once arrested by this, that his liability and loss are not limited to his 100*l.* or his 1,000*l.*, which he may be very willing to risk, but the whole of his fortune becomes perilled. The consequence is, that with a vast number of persons everything like a scheme approaching to partnership is rejected from their

consideration

consideration altogether; they have not, therefore, the opportunity of being educated in the consideration of pecuniary investments which might prove both judicious and profitable. Mr. F. C. Brown. 27 May 1851.

622. Do you think that commercial habits and commercial credit of the higher and more respectable class, are more general in France than they are in England?—No, I do not, for the reason, that for this one advantage of limited liability which France possesses over England, that country is beset with numerous fiscal obstacles which are destructive to commercial habits and commercial credit amongst any people.

623. Then, will you explain a little more your former answer?—We are speaking probably of different classes, or we are looking at the subject in different points of view. I am speaking of the nation generally; you are limiting your question to the commercial classes only. Now, from the observations I have made in France, I should say that there are a greater number of persons among the middle and lower classes who are well qualified to form a sound opinion on a question of investment than you will find here; and I attribute it to this: that there is no scheme that can be presented to them that they have not a right to discuss, and to consider whether they shall embark in it or not to such extent as they deem prudent and profitable.

624. You were understood to state that you have been a sufferer by the law of unlimited liability here?—I have.

Martis, 3° *die Junii*, 1851.

MEMBERS PRESENT.

Mr. Slaney.	Mr. Tufnell.
Mr. Tatton Egerton.	Mr. Ewart.
Mr. John Ellis.	Mr. J. A. Smith.
Mr. Morris.	Mr. Pilkington.

R. A. SLANEY, Esq., in the Chair.

William Hawes, Esq., called in; and Examined.

625. *Chairman.*] YOU have been largely engaged in trading transactions in the City of London?—Yes. *W. Hawes*, Esq. 3 June 1851.

626. Has your attention been directed at all to the law of partnership?—Yes, recently.

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627. You are aware that in this country, by the existing law of partnership, every partner is liable to the whole amount of his property if he enters into any partnership?—Yes.

628. In the several countries of the Continent, and in the United States of America, a law of partnership prevails, concurrently with our law of partnership, of limited liability?—Yes.

629. It is called in France by the name of *commandite*?—Yes.

630. The Committee are informed that the same law prevails in the New England States?—Yes, in 20 out of 30 States.

631. A society with which you are connected, consisting of traders and capitalists, have been making investigations respecting the law of partnership, and have sent out queries to different countries?—Yes.

632. With respect to those queries which bear on the subject which the Committee are now inquiring into, of *commandite* partnerships and limited liability, which are the 9th, 10th, 11th and 12th questions, the answers to those queries coming from Holland and the United States appear generally to be favourable to the limited liability?—Yes, I think they are, though the evidence is not so decided from France, where there has been the greatest experience, and it is a fact of importance that out of 6,864 partnerships in 1846, 1847, and 1848, only 1,156 were *en commandite*. Of course you are aware that a very different law of debtor and creditor prevails in those countries, and that, except under a special arrangement with creditors, the future acquired property of debtors is always liable to the payment of older debts.

633. Do you think that the introduction of such a law here, with proper regulations to prevent fraud and to insure fair play, would be safe, or are you of a contrary opinion?—That is a very wide question. I should like to know what you mean by "additional regulations to secure fair play."

634. If, for instance, the stringent regulations which are introduced in the New England States were introduced into this country, namely, the regulation of registration, that the capital should be paid up, and that the liability should not extend beyond the amount of capital paid up, do you think those regulations would be sufficient, or what others would you suggest?—Certainly they would not be sufficient, with our law of debtor and creditor.

635. What improvements would you suggest in the law of debtor and creditor in this country, supposing such an alteration

tion was introduced here?—The regulations which you have referred to do not affect the result of *commandite* partnerships. Registration (which is the first you mentioned) and the payment of the capital, do not affect the conduct or the results of *commandite* partnerships.

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636. The payment of the capital insures the capital?—I do not see that that is insured by the American law in any way. It is true the law requires that a certificate be given of its payment, but there is no evidence given of its conditions being complied with.

637. Then what regulations would you suggest, in order to make it more secure?—That is assuming I approve of the system. I must guard myself by saying that I cannot approve of the principle of *commandite* as an abstract proposition. That a man should trade and obtain profits and throw his losses upon other and innocent parties, appears to me to be thoroughly unsound.

638. Do you think that because a man trades and obtains profits to a certain amount, therefore he should be liable to indefinite losses, or that there might not be a mode devised by which he should be liable to certain losses only?—You say if he trades and receives only certain definite profits, that is not the law in France or America; and when you speak of indefinite losses, you must not forget that such losses, whatever they may amount to, are the result of the misemployment either of his credit or capital by himself or his agents.

639. You are aware that in France the partners are liable to pay the profits back again?—Only in the case of fraud being proved, and the fraud being criminal fraud, and not commercial fraud. The distinction between the two is this, there are certain classes of fraud which are treated by the Tribunals of Commerce, and there are certain other classes of fraud which are at once transferred to the *Tribunaux Correctionnelles.*

640. You are aware that the repeal of the Usury Laws has enabled the lender of money to charge any rate of interest upon loans now?—Yes, upon bills at 12 months' date, or for any other period, so that the loans are not secured upon real property.

641. Mr. *J. A. Smith.*] Or for any shorter period?—Yes.

642. *Chairman.*] But under the partnership law, the smallest participation by a party makes him liable completely?—Yes.

643. Is there not some partiality in such a state of the law?—Yes, very great.

644. Do

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644. Do not you think it ought to be altered in some way? —I do.

645. What alterations would you suggest?—That is a complex and very difficult question, because we cannot suggest an alteration in the law of partnership without first considering its bearing upon our law of debtor and creditor; upon the proper punishment for fraud; upon the difficulty of proving commercial frauds which now occur, and more especially those which may be called into existence by so important a change as that now proposed in the law of partnership.

646. You would not be willing to re-enact the Usury Laws? —No.

647. Mr. *J. A. Smith.*] Should you see any objection to an alteration of the Usury Laws, permitting persons to make loans to persons in business at a rate of interest varying with the rate of profit?—That would be, practically speaking, *commandite*, with this difference, that the party making the loan in that way would always prove for the amount of his loan against the estate in case of failure; you would have the fluctuating and the increased rate of interest without the advantage which *commandite* gives to the general body of creditors.

648. But there would be the absence of all undue credit on the part of the borrowers with the public?—The credit of the public depends upon a trader's reputed capital, and upon the manner in which he attends to and conducts his business; the public have no means of inquiring how he gets, or what rate of interest he pays for his capital.

649. Do not you think that credit has a good deal, in this country, to do with conduct and knowledge of the business in which a man is engaged?—No doubt it has a great deal to do with it, but less I fear than it had some years since.

650. *Chairman.*] If the *commandite* partners were made answerable for the acts of their *gérans*, or persons who managed, do not you think they would be likely to select and choose a man of ability and intelligence?—Yes.

651. They would be liable to a certain amount?—At present, under the French and American laws, a creditor taking any part becomes a partner *in solido*.

652. And they would have the power of selecting a party; do you not think they would be likely to select a partner of intelligence?—No doubt they would do their best to do so.

653. Without entering minutely into the point of limited liability, do you not think that the existing laws of partnership whereby no partner, the middle classes or any other, can put one

one farthing into a partnership without being liable to their last acre and their last pound, has the effect of giving a great advantage to great capitalists as compared with smaller capitalists, and to prevent that combination of capitals which might otherwise take place, supposing some mode could be devised by which they could safely combine their capitals for useful undertakings?—I cannot say that I think it does; I think that in most cases the middle classes are much the most prudent, and that the loss to them of all their property is as serious as to more wealthy persons; I believe the middle classes are the most prudent and the most cautious of any class. I think the laws of partnership, as they at present exist, are quite as injurious to them as to the more wealthy.

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654. If the middle classes are, as you justly say perhaps, as cautious, or more cautious, or more prudent than any other class, is it not likely that a law which says, If you put in a small amount of your capital you shall be liable to the whole, will deter that prudent class from having anything to do with an investment which renders them liable to such a great contingency?—I think, as you put the proposition, especially in respect of those unaccustomed to trade, I must answer "Yes;" but then I must add, that I think if persons are allowed to trade, or to become partners in commercial houses, without being responsible for the losses incidental thereto, you will raise another class of evils, which may do as much injury to trade, and to the middle classes especially, as the one you are endeavouring to remedy.

655. You think that advantages might arise on the one hand, and that evils might arise on the other?—Undoubtedly there would be advantages; but I think that, without great care, the evils would overbalance the advantages.

656. Mr. *J. A. Smith.*] Will you state distinctly whether you admit the justice of the Chairman's views, that the present law of partnership acts unfairly to the man with small capital, as compared with the man of large capital?—No, I do not.

657. *Chairman.*] Do not you think that there is a great number of enterprises, requiring considerable amount of capital to carry them out, which must be monopolies in the hands of large capitalists, unless you allow the combination of medium capitalists to come into the market in some way or the other?—I do not see, taking a practical view of the operation of our law of partnership, that result.

658. Suppose, for instance, that to carry out a certain enterprise a sum of 20,000 *l.* is requisite?—Will you be kind enough

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enough to name the kind of enterprise, because it all depends on that?

659. Supposing, for instance, it required a sum of 20,000 *l.* to carry out certain waterworks, which were likely to yield a good investment, do not you think the laws of partnership give a facility to a man with 20,000 *l.*, or to two men with 10,000 *l.* each, much more than they do to a number of men with 500 *l.* to 1,000 *l.*?—Of course if two men, having 10,000 *l.* each, are willing to expend 20,000 *l.* in the erection of waterworks, they will construct and work them more economically than a number of men with 500 *l.* each; but I think if the enterprise was likely to yield 10 per cent. profit you would find plenty of parties with five hundreds willing to take the risk of a partnership.

660. With the unlimited liability?—Yes; but in such a case they would obtain a charter or an Act.

661. They would obtain a charter and limited liability?—Clearly.

662. Then you conceive that their obtaining a charter and having limited liability, is an advantage?—Yes, with works of that class, for they are not, commercially speaking, of a speculative character.

663. Then do not you think that some mode by which parties so situated may obtain, either by charter or in some other form, limited liability for such purposes would be useless?—It would as regards the expense of the charter, or the expense of the Act, otherwise the result is the same.

664. Are you aware that at the present time there is no mode by which any parties can obtain a charter for limited liability without great expense?—There is great expense in obtaining it; the expense is almost as great as obtaining an Act.

665. Perhaps you are not aware that it is twice as great as an Act?—Not in all cases.

666. Mr. *J. Ellis.*] Suppose a charter could be obtained for 50 *l.*?—I believe it would be useful for works of that kind.

667. *Chairman.*] You are aware that charters which are now granted, independent of the expense, require the sanction of the Board of Trade, and that that sanction is not given by any means as a matter of course?—Yes.

668. Do not you think that some regulations to be laid down, which would be known beforehand by parties applying, for instance, regulations against fraud, and such as might be devised for the prevention of evil consequences, would be useful?—Undoubtedly, for such purposes; the expense on the one hand, and the difficulty of obtaining a charter (and the same

same observation applies to an Act), interferes with works for public improvement. *W. Hawes, Esq.*

669. Mr. *J. A. Smith.*] Do you conceive that charters ought to be granted as a matter of course?—No; I see no objection to their being granted almost indiscriminately to works of that kind, but I wish distinctly to mark the difference between such works and commercial and trading establishments. 3 June 1851.

670. *Chairman.*] You are aware of the great increase of population in great towns, and of the great demand that has existed upon the inhabitants, many of them of the middle and the humbler classes, for additional conveniences, such as gas-works, waterworks, drainage, lodging-houses, washhouses, and various other things, within the last 10 or 12 years?—Yes.

671. For such purposes you think that a facility of obtaining charters, under due regulation, would be useful?—Yes.

672. Mr. *Tufnell.*] Supposing that under regulations a charter could be granted at the same expense, and that some clear rules could be laid down, are you of opinion that it would be quite sufficient facility for undertakings of this nature?—Yes, for works of public utility, such as have been referred to by the Chairman, but not trading companies.

673. Mr. *J. Ellis.*] It is clearly your opinion that any facilities offered to trading transactions, by the cheapening of the obtaining a charter, or any other means, would not on the whole be beneficial to classes of men for whom it was intended?—I wish to limit the word "trading," because it is open to two or three meanings. By trading, I mean where the principal part of the capital employed is invested in commerce or in speculative investments; whereas in waterworks, in steam navigation companies, in baths and washhouses, and in lodging-houses, nine-tenths or eleven-twelfths of the capital is absolutely invested in land, buildings, or machinery.

674. *Chairman.*] Fixed capital?—Fixed capital. If I understand the question, it is this: whether I think that charters conferring limited liability could be advantageously applied indiscriminately to trading companies.

675. Mr. *J. Ellis.*] That is the question?—I think not.

676. Mr. *T. Egerton.*] Are not some of the works of public utility to which your former answer referred, such as waterworks and gasworks, purposes which could not be carried on without an Act of Parliament?—I presume the charter referred to by the Chairman would give the power which is now given by an Act of Parliament, otherwise it would be perfectly useless.

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677. Is it possible for any charter to confer the power of laying down mains, either for gas or for water, through public streets?—I should think it is, but not to take land or houses compulsorily.

678. *Chairman.*] Do you think that limited liability, such as exists in France, in Holland, and in the United States, not for such undertakings as I have spoken of, but for commercial undertakings, as, for instance, to set up a store, or to set up some manufactory, or purposes of that nature, would be advantageous, or the contrary?—I believe that the law of partnership is capable of great improvement; but whether, with our laws of debtor and creditor, and the satisfaction of debts by bankruptcy, you should at once adopt the system which has grown up in France, under a very strict law of debtor and creditor, where fraud is punished severely, and the debtor is never relieved from the claims of his creditors except under special circumstances, I have great doubt.

679. Do you think that if we had a stringent law of debtor and creditor, referable to the parties having this privilege granted to them, in that case it might be problematical?—I believe it would be as impossible as undesirable to introduce into this country so strict a law as exists in France; therefore I am obliged to look, in improvements of the law of partnership, to such improvements only as can be worked with the feelings which exist in this country with regard to the punishment of commercial fraud.

680. Then you think, on the whole, that it would not be advantageous to introduce the *commandite* law?—I think it would be advantageous materially to improve our law of partnership; but if you use the term "*commandite* law," as it is generally understood, to express the French law, I do not think it would be advantageous.

681. Do you think that any law of limited liability, which would give a greater facility for investments by the middle classes, would be advantageous, or the reverse?—My object in altering the law of partnership would not be to give greater facility for the investment of any kind of capital, but it would be to increase the safety of capital which is invested. At present a trader who requires more capital than he possesses, either obtains it by discounting bills, or by temporary loans. If you had a system somewhat similar to *commandite*, although not so wide as the French system, he might obtain that capital at a fixed or a fluctuating rate of interest, and avoid the necessity he now feels to raise money on bills, and which I believe often leads to serious results. Therefore I wish to see

facilities

facilities for borrowing money at other than a given rate of interest; but still I am not prepared to say that we should adopt at once the whole system of the French law of *commandite*. *W. Hawes, Esq.* 3 June 1851.

682. Do you think that some facility for deciding disputes between partners, in partnership matters, without being obliged to go into the Court of Chancery, might not be advisable?—There is no doubt about it.

683. Whether for limited liability or any liability, it would be highly advantageous?—We require great improvements of the law in that respect.

684. Is not that particular part of it an absolute denial of justice to all humble persons who are in partnership?—Not more so than to others.

685. Is not the expense greater to humble persons going into the Court of Chancery?—It is not a question of expense unfortunately; if a partner is dishonest, or becomes unfit for his business, you cannot get rid of him by law, and you are obliged to buy him out.

686. Then you think that the present law of partnership, and the remedy of going to the Court of Chancery, is equally injurious to all traders?—I believe it is so useless and so ruinous to appeal to the Court of Chancery, that in all cases it is a question how you can get rid of the partner by purchasing him out.

687. Mr. *J. A. Smith.*] You have had a great deal of experience, and are probably aware that there are few deeds of partnership which do not include an arbitration clause?—I have not had much experience of deeds of partnership, I am glad to say, but one or two I do know have had that clause.

688. Did you ever know a partnership dispute settled by arbitration?—Yes.

689. *Chairman.*] Do you think that in the present state of the monied and banking interest in this country, the difficulty of investment for the middle classes arising out of the partnership law, whether of unlimited liability, the difficulty of decision, or other causes of that nature, does not give a great advantage to large capitalists and to the great monied interests, as compared with persons of medium capital?—I do not think it does, and I think the experience of every day shows us that it does not. A great proportion of all partnerships, ninety out of every hundred, you will find are among the middle classes.

690. Do you think that the present laws have the effect of preventing parties out of trade from lending money in trade, as they otherwise would do?—Undoubtedly.

691. What

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691. What improvements would you suggest to obviate the evils you have spoken of, which bear upon two parties, namely, the party wishing to lend and the party wishing to borrow?—The party wishing to lend is now checked by his unwillingness to do anything which may be construed into a partnership. The party wishing to borrow is unable without great risk of injustice to himself to offer a sufficient inducement to the capitalist to lend his money. A trader can now give any fixed rate of interest, however high, for borrowed capital; he can do this either by paying an agreed rate of interest for a permanent loan, or by paying a high rate for the discount of legitimate or accommodation paper for short periods. In either case in the event of failure the debt can be proved against the estate, when in most cases it is found that some preferential security has been given to such creditors, to the great injury of the trade creditors. I would suggest, then, that the traders should be allowed to borrow capital at a rate of interest fluctuating according to profits, and that in such cases, or where more than five per cent. be given for a continuous loan, the parties receiving such fluctuating or high rate of interest should not be allowed to prove their debts till the general creditors were paid. This would give us the benefit of all that is good in the system of *commandite*, without the risk of introducing new evils. I object to the introduction of the French system, because it would be a long time before the public understood the exact relationship of the *commandite* partner to the *gérant*, or managing partner, and the name and countenance of the *commandite* partner would be the means of obtaining credit, and thus of encouraging speculation, which if unsuccessful would leave a body of creditors without recourse to any one. I object also to the French system on account of the advantage it affords to two or more persons trading "*en commandite*" over one trader conducting his own business. Two united, one a capitalist investing only a portion of his property, and the other the *gerant*, with little or no capital, could only lose the sum invested, let them speculate ever so rashly, and let the *commanditaire* possess ever so much wealth; whereas a capitalist, having a given amount of property engaged in the business he is conducting, should he speculate rashly, or by the force of circumstances lose double the amount of the capital engaged in his business, must pay the deficiency out of his other property. If therefore limited liability be introduced here, it must, to be just, be applicable to individuals declaring their capital as well as to two or more persons trading together.

692. Are

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692. Are you of opinion that improvements are required, which would give the facilities you speak of?—Undoubtedly; and I wish to convey that although I do not adopt the whole of the French law, and the French or the American system of *commandite*, yet still I think that great improvement is wanted somewhat in that direction.

693. Mr. *J. Ellis.*] You think that the circumstances of the three countries are very different?—Not only are the circumstances of the commerce of the three countries different, but the national distinctions are great, and the law of debtor and creditor is remarkably dissimilar in the three countries. In France you have the most stringent system; it is a beautiful system in theory, because it separates commercial misfortune from crime or dishonesty, and while it affords every reasonable assistance to the unfortunate trader, punishes, and severely too, the improvident, the reckless, and fraudulent trader; in England we have a system which, while it attempts to punish, rarely does punish; in America there is no law of bankruptcy at all, and everybody is left to his common law remedy; if a man commits a fraud, he is punishable at law; if it is proved that he perjures himself, or if he buys on false pretences, an action would be brought against him, as we should try a man for a theft; but there is no law of bankruptcy. There have been two or three passed, but they have all been repealed. I believe that if you consult American merchants, they will tell you that they have not more bad debts than we have in England, but undoubtedly the proportion is less in France. If you refer to the answers to the questions from France, you will find that the amount of insolvency in France is remarkably low. There is no return from America, but we know that until the law of 1849 it was enormously large in England.

694. Then you think that the French law does act well?—The French law undoubtedly acts well; but then you must not forget the commercial habits that have grown up under its operation.

695. Mr. *J. A. Smith.*] Is the consequence of the absence of the bankruptcy law in America, or the state of the law in America, generally such as to produce a very low average of per-centage in the dividend of the United States?—I have no information upon which I can speak accurately; my impression is, that it does produce a very low rate, but I do not think there are any facts to be obtained; the figures that are given in the report of our committee are not to be depended upon as showing a general average.

696. *Chairman.*] You are aware that in the answers you have

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have received from New York it is stated, "Such partnerships" (speaking of limited partnerships) "command as much credit and general confidence as ordinary partnerships; perhaps more. There is certainty in the knowledge the community possess of the resources of such firms, which it cannot have in respect of other partnerships; for the amount contributed must be put in in cash, and notice of the fact advertised, and evidence of it made a matter of public record." That is the answer which has been received from New York?—Yes.

697. The answer from Boston is "No; guarded as this law is in New York and Massachusetts, it cannot fail to be of immense benefit in England, where so much capital is always seeking investment, and capitalists are content with comparatively moderate returns"?—That is the American view of our capitalists.

698. These are the answers you had returned to you from the authorities whom you consulted at New York and at Boston?—Yes.

699. Mr. *J. A. Smith.*] Will you state in detail the evils which you perceive in the existing law of partnership in England?—The first is, the restriction it imposes on the freedom of contract, and it appears impossible to justify a law which allows a trader to give a ruinously high rate of interest for borrowed capital, and precludes him from giving annually that exact sum which his profits would justify his paying. 2. The practical denial of justice to partners, from the want of an easy and inexpensive mode of settling partnership differences, whether between partners or respecting their accounts. 3. The limitation of the number of partners. 4. The difficulty and expense of obtaining charters or acts of incorporation, limiting the liability of persons desirous of investing capital in works of public utility.

700. You are understood to state, that in any change which takes place in the existing law of partnership, you attach great importance to its being accompanied by a still further improvement in our present law of debtor and creditor?—Yes.

701. You took a very active part in the change of the law of debtor and creditor, which was made last year. Has that worked, in your opinion, satisfactorily?—I believe it has; and it is the opinion of our committee in the City, that it has worked very satisfactorily.

702. Are you not of opinion that the amounts involved in the annual insolvencies and bankruptcies of England have arrived to such an extent as to bear most materially upon the national interests?—Yes, I do think so.

703. Am

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703. Am I overstating your opinion, when I place the amount of the annual insolvencies, bankruptcies, and compositions at not less than 50,000,000 *l.* sterling per annum?—I believe that from the year 1840 to 1847 it was very far beyond it, using the term precisely as you use it, the "amount" of insolvencies, and not the loss.

704. You mean by your answer, that the deficit in the assets, as compared with the liabilities of those who were in difficulty, exceeded in those years 50,000,000 *l.*?—Undoubtedly. It may be as well to state the data upon which that opinion is based; for otherwise the amount is so large that it would scarcely be believed. We know exactly the amount of dividend paid by the Court of Bankruptcy, and we know exactly the sum which that amount represents. The amount paid in dividends is about 1,200,000 *l.* a year, and it represents about 8,000,000 *l.* in gross liabilities. Having carefully compared the dividends paid under bankruptcies with those received under compositions and assignments by 60 or 70 of the largest firms of London, and having also ascertained the relative number of each, we found that whilst bankruptcies were in number as 1 to 10 compositions and assignments, that the dividends of the latter varied from 5 *s.* to 7 *s.*, whilst those received under bankruptcy were only 3 *s.* in the pound. The amount of money which was sacrificed before the Small Debts Bill passed, because it was useless to proceed in the superior courts to recover small debts, was not of course included; but it formed an important element in the insolvency of the country. Our calculations terminated at the end of 1846, and 1847 was not included. There were 22 bankruptcies in 1841, which amounted to something like 4,000,000 *l.* or 5,000,000 *l.*

705. *Chairman.*] Do not you think that a system which occasions such enormous defalcations and losses, requires some sort of alteration and improvement?—If you could prove that the losses are the result of the system, well and good.

706. Mr. *J. A. Smith.*] Would not the inference from that statement appear to be, that in your opinion an improvement in the law of debtor and creditor, was even more important in its effects on the commercial transactions of the country, than the law of partnership?—I do not know; I believe that both are of extreme importance.

707. Mr. *Morris.*] Have you formed any opinion of the amount of the losses in 1847?—No, there are no means of ascertaining it; almost all the large estates in the India and colonial trades were settled under deeds of assignment, and the

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the committee I am associated with was not materially mixed with those estates.

708. You were understood to say there were so many difficulties with respect to the disposal of money, and that there were so many difficulties in forming partnerships, that it was one of the causes of the low rate of interest?—No, but there is an unwillingness on the part of persons out of business, who do not understand the mode of managing busin es, to involve their whole capital in partnerships; and I believe that if the law of partnership were improved, and facilities were given for investing capital in business (which may be done without adopting the whole of the *commandite* system), great good would arise from it.

709. Mr. *T. Egerton.*] You were understood to state, in one of your early answers, that there was a considerable difference between the law of *commandite*, as exercised in France and in America?—There is no difference in the law itself, but in the facility of punishing frauds committed under the law. The two laws are the same; that is, the liability is limited, and there is a publication of the amount of capital invested, and of the names of the parties investing it.

710. Mr. *J. A. Smith.*] Are you of opinion that under the existing law, any enterprise in respectable hands, offering a fair rate of profit, is stopped by want of capital?—I think the cases must be exceedingly few, if any.

711. Do not you believe that under the existing law in this country, not only is commercial enterprise more active than in any other part of the world, but that commercial credit on the whole is higher in England than elsewhere?—Commercial enterprise can hardly be said to be more active than in America. I think commercial credit was higher than in any other country, but it is a great question whether it now is. I hope there will be a reaction the other way now, by the security which the new law gives to capital invested in debts, through the operation of the classification of certificates, and its punishment clauses, as well as to the extension of the judicial power given to the judges of the court; but I think the tendency of the last few years has been to increase transactions for money, which is the commercial mode of expressing distrust or want of confidence, and this indicates, in my opinion, a lower state of commercial credit than used to exist. Character has less value as an element of credit than it had formerly.

712. Do not you hope that one of the results of the new bankruptcy law will be to check that tendency?—I believe it will

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will, by the certainty of punishment, which, if the new law of bankruptcy be properly carried out, will follow all cases of fraud. If that result be not obtained, no such effect will be produced.

713. But again, I draw your attention to the fact, how much all your opinions lean to the conclusion, that in all points of view a more perfect law of debtor and creditor is almost more important than any other law affecting commercial transactions?—I think it is of extreme importance; but I cannot separate the two.

714. Mr. *Pilkington.*] You have stated that you thought trade was at present carried on less on credit than it was some time previously; may not that be ascribed to a plentifulness of money rather than to a want of confidence in parties?—I do not think there is a plentifulness, that is, a surplus of money in the business of the great majority of traders. The great mass, whether of shopkeepers or men of business, want more capital than they have got, and can employ more capital; but I believe there has been a tendency of late to trust a man more in proportion to his known capital than to his character and reputation, which I think used formerly to be a more important element of credit than it now is; and that has arisen, I believe, from the frauds which have been committed under a bad law of debtor and creditor, and the facilities which were offered to anybody to defraud his creditors with impunity.

715. *Chairman.*] Do you think that it is desirable to remove from the minds of working men the impression that they are unjustly used?—If that impression exists to any extent I would remove it, most decidedly.

716. Do you think that, where 400 or 500 men join together small capitals and their labour, there ought not to be some remedy to prevent one man laying hold of the property as a thief, and there being no remedy against him?—That is one of the points that I include in the improvement of the law of partnership. Combinations of working men, for trading purposes, although I think that such things are bad, and very rarely exist profitably or for any length of time, ought to have a summary remedy against each other, and should not be driven, as they are now, to a process of law, which is in fact equivalent to a denial of justice. By the expression "bad," I mean injurious to themselves.

717. Mr. *Morris.*] What remedy would you propose instead of driving them to law?—A summary mode of procedure before the Court of Bankruptcy, to settle their disputes; and if

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if a man commit a fraud, he should be summoned before th Court, and the case decided without delay; and the officia assignees of the Court would supply most unobjectionable means, whereby all matters of account could be arranged with despatch and economy.

718. *Chairman.*] You would contemplate some mode in which disputes between partners should be decided?—Yes, but not to be confined to working men; it should embrace the whole law of partnership.

719. Mr. *J. Ellis.*] What is your opinion, as a practical man, having turned your attention to the point, as to whether any facilities for the trading of the working classes could be offered, which would, in general, contribute to their advantage, and be beneficial to them?—I cannot see why you are to give to one class privileges regarding partnership which you do not give to another, and therefore I cannot see why you are to have a law of partnership applicable to one class which is not applicable to another class; I think that associations of working men, for trading purposes, should be based on the same principles, and governed by the same rules, as associations of any other class, with the same facility of settling disputes or ejecting a fraudulent partner; those facilities do not exist now, and they must form a part of any improvement in the law of partnership.

John Chandler Bancroft Davis, Esq., called in; and Examined.

J. C. B. Davis, Esq.

720. *Chairman.*] YOU are Secretary to the American Legation?—Yes.

721. You are acquainted with the law of partnership as it prevails in the northern portions of the States, and particularly at Boston?—I am from the State of Massachusetts; and although I have some acquaintance with the law throughout the Union, I should prefer limiting myself to the New England States, and more particularly to Massachusetts, which may be looked upon as a type of the rest.

722. You have been at the American bar yourself, have you not formerly?—I was in practice some few years.

723. Confining yourself now to the State of which you have spoken, the Committee understand that the law of limited liability of partners, prevails in that State, and that it is applicable to many employments of capital?—The basis of the law of partnership, in New England, is the common law; upon that basis in five of the New England States, including Massachusetts,

Massachusetts, has been engrafted what is known there as the law of limited partnership.

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724. Will you state what is that law?—These partnerships may be formed for the transaction of mercantile, mechanical, or manufacturing business, except banking and insurance. There is no limit to the number of partners. There must be two sorts of partners, general and special. When it is proposed to form such a partnership, a certificate is made which is signed by all the partners, stating the names and residences of the partners, the business which is proposed to be carried on, the specific sum which is paid by the special partners in cash as capital, and certain other facts; and that certificate is recorded in a place provided for that purpose.

725. Mr. *J. A. Smith.*] What guarantee is there that the certificate of the deposit shall be accurate?—I am not aware that there is any, except the provision that if the certificate is false in any respect, all the parties are liable as general partners.

726. The whole of them?—The whole of them. There is a provision for the renewal of such a partnership; and there is a provision that none of the cash paid in by the special partners shall be withdrawn during the partnership; and that if at any time during the continuance of the partnership the amount of assets shall not be equal to the amount of liability, the special partners shall be liable for all sums drawn out by them, with interest from the time of their being drawn out.

727. *Chairman.*] They remain liable for the whole amount during the whole period of the partnership existing?—Yes.

728. Mr. *J. Ellis.*] And for all interest that they have received during that time?—For all sums they have drawn out during that time, with interest from the time of drawing out; but not beyond that time, with interest from the time of drawing out; but not beyond that.

729. Mr. *J. A. Smith.*] Is there any publicity given to the names of the partners, special or general?—They are recorded in the place I have named, and they are also advertised in some newspaper of the county. If there is no newspaper published in the county, then in Boston.

730. You are understood to mean by a "special partner," a partner who is only liable to a limited amount?—A partner who is only liable to the amount which he contributes, and the sums he draws out with interest.

731. And by a "general partner," you mean a partner who is liable to the whole extent of his means?—Yes; I use those terms, because they are the terms which are used in the statute.

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732. Mr. *Morris.*] What are the temptations which induce a general partner to incur a greater degree of liability than a special partner?—The general partners are the acting partners, whose names are alone known in the business, so far as the carrying on of the business is concerned. No special partner is permitted to have his name in the concern, or to personally make any contract respecting the partnership affairs.

733. Do they receive a greater amount of the profits than the special partners?—That is as the bargain may be in each case.

734. Mr. *J. Ellis.*] The special partners are the men who advance the capital chiefly?—Yes.

735. And the others take the active management of the business?—Yes.

736. The special partner is secured a higher rate of interest, because he advances the capital, the other partners generally being without capital?—The rate of interest and such things are all matters of private bargain between the parties, and are not regulated by law.

737. *Chairman.*] Under these regulations of partnerships, which you have been so clearly describing, are there many enterprises carried on?—I should say that in Boston there were now a great many, but that until within a few years there have not been many, and that out of the large towns there are few enterprises carried on under the *commandite* law. The reason of that is, that the large business carried on in the country is generally, and I should say perhaps principally, manufacturing, which is done by corporations under a Corporation Act, which I shall be happy to explain presently; and that as to the smaller business, the small traders and that class of men, when they carry on business with the capital of others, generally do so by borrowing the money, and mortgaging their stock of goods or stock in trade as a security for the payment of the debt, and as fast as the stock is sold out and replenished, mortgaging the additions; and under our law, recording a mortgage of personal property is equivalent to possession. It is a species of hypothecation, without the actual possession.

738. You have stated that there has been a considerable number of partnerships of this nature lately in the large towns?—Yes, in the large towns.

739. What kind of enterprises?—Generally commercial.

740. Mr. *J. A. Smith.*] To what do you attribute the increase?—To the fact that the business of the country is increasing.

741. You

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741. You mean only an increase proportional to the general increase of trade?—No, I should say (and my opinion is formed from hearing others speak on the subject, rather than from actual knowledge), that there had been more than a proportionate increase.

742. *Chairman.*] Does it appear to work well?—My own opinion is, that it does work well; and that the number of failures (I can hardly use the word "bankruptcies," because it has a technical meaning), under that law is much less than among those who are doing business in the ordinary way. This opinion also is one gathered from hearsay.

743. Mr. *J. A. Smith.*] Do you conceive it, therefore, to act as a preventive against speculation?—I do; I think that is the reason why there are fewer failures.

744. Will you go on to state why you think it acts as a preventive against speculation?—First, because in such cases I think the general partners are men who are known and relied upon for their ability and integrity; and secondly, because such a partner regards himself both as an agent and as a principal.

745. Mr. *Tufnell.*] Is the management of these capitals entrusted to one or more persons generally?—Practically I should say that there were generally, in such a concern, two or three younger men, and there are one or older men who furnish the capital.

746. Is there a great number of partners in these companies?—That depends very much upon the nature of the business, and the circumstances of each particular case, but generally there are not many partners. In America generally there are not many partners to a house, sometimes three or four or five; there are rarely as many as five, except in a very large house.

747. Then the special partners in these companies are not the humbler classes?—No.

748. They are persons of large capital?—Yes, generally.

749. *Chairman.*] You have stated that the enterprises to which you alluded are commercial enterprises; are they shipping enterprises also?—For all sorts of business.

750. Are large stores and hotels carried on in that way?—Generally not, I should say.

751. What other businesses besides commercial ones?—It is not limited to any sort of business in the community.

752. With the exception of those two you have spoken of, namely, banking and insurance?—Yes.

753. And

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753. And you think, on the whole, that it works beneficially?—I should say that it did.

754. Mr. *J. A. Smith.*] Why are banking and insurance excluded?—It is difficult to say why laws are passed sometimes. When I come to speak of corporations perhaps you will be able to see why they are excluded.

755. It is not because it is thought that the system of *commandite* is less favourable to prudence and care?—No; but it is because banking and insurance are carried on in Massachusetts by corporations.

756. Supposing two parties engaged in trade, and with equal and similar amount of capital; on one side a single partner with 20,000 *l.*, in the other case two partners and a *gérant* with the same amount of capital; supposing both those parties to embark in speculations of a similar character, would the party risking only 20,000 *l.* have an advantage, in the rashness with which his speculations might be carried on, over the person who had only 20,000 *l.*, and was responsible for the amount of his fortune; in the one case the *gérant* is supposed to have nothing, and his two partners to have 20,000 *l.*; he cannot lose more 20,000 *l.*, whatever may be the imprudence, or the folly, or the failure of his speculations; in the other case the party, if he makes a bad speculation, is responsible for the whole amount of his means in the world, and is absolutely ruined; does not that lead one to fear that *commandite* may tend rather to speculative than to prudent and cautious conduct in business?—I cannot see that any rule with relation to this species of partnership, drawn from such a case, would not be applicable to every species of partnership, whether the partners were special or general.

757. *Chairman.*] Is there any form of law by which the humbler or middle classes of capitalists can combine their capitals for useful undertakings, or undertakings likely, as they believe, to yield to them profit in those States, for business purposes?—I confine myself here, as before, to the State of Massachusetts, and to the system which prevails there. We charter corporations in Massachusetts for the following business purposes: for banking (all our banking is done by corporations, and these banks are banks of issue as well as of discount): for insurance; I think all or nearly all the insurance is done through the medium of it; for manufacturing, including the creation of power where that power is water (most of the manufacturing in Massachusetts is done in that way): for railways, &c., and for aqueducts; and sometimes for other business

business involving a larger capital, as an hotel; but not so often for that business. *J. C. B. Davis*, Esq. 3 June 1851.

758. Can you state, in a rough outline, the provisions of the law, and the amounts, minimum and maximum?—Each kind of corporation which I have enumerated is regulated by a general statute applicable to itself; that is to say, we have a general statute in relation to banking; we have a general statute in relation to insurance companies; we have a general statute relating to railways, and so forth.

759. Laying down the rules which the parties must pursue who apply for such and such a charter?—Yes, and how a bank must be governed, (if it is a bank,) after it is organized. One principle runs through all these general statutes, and that is a limit of the stockholder's liability.

760. Mr. *J. Ellis*.] To whom do they apply?—The application is made to the Legislature of the State.

761. Mr. *T. Egerton*.] Are there instances of its being refused?—I have known it refused.

762. On what ground?—I do not remember a case of its being refused except on the ground of the proposed amount of the stock asked for being too small.

763. Mr. *Morris*.] What is the expense of obtaining a charter?—It is a trifle.

764. *Chairman*.] Perhaps you will give the Committee an outline of the provisions of the law. You are understood to say that there are some Acts which you have to comply with, laying down provisions for each of these different corporations?—I could hardly answer that question, without being asked upon particular points. As far as it affects the law of partnership at all, the main thing is that the liability of the stockholder is limited.

765. Limited to what?—*In the case of a bank, if any loss of the capital stock arises through the official mismanagement of the directors, no stockholder is liable to pay a sum exceeding the amount of the stock held by him at the time. So that the extent of loss would be the stock then held by the owner, and an additional sum equal to its par value.

766. Mr. *Tufnell*.] You have stated that the expense of obtaining a charter is very trifling. Is not the expense of obtaining a charter equal to that which is mentioned in the Report

* Since my examination I have seen a Statute, enacted since I left America, by which stockholders in a bank stopping payment are made liable individually to redeem all unpaid bills issued by the bank, in proportion to the stock they respectively hold at the time when the bank stops.

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Report of last Session, being upwards of 1,000 *l.*?—No; it is not as many cents.*

767. *Chairman.*] What is a cent?—A cent is a halfpenny.

768. You were going on to state that the liability of a partner did not exceed the amount of his share in a bank?—Yes.

769. What is it in reference to other enterprises?—In an insurance company, in case of administration of the capital by losses before the whole amount of the stock has been paid in, it is simply a liability for the instalments on his stock unpaid at the time: the directors of such companies, as well as the directors of banks, are made personally liable by mismanagement in certain cases.

770. In general, in other enterprises of a commercial nature, or of a manufacturing nature, or any others, is the liability limited?—In a manufacturing corporation, which is the principal business of a commercial nature carried on under this system, it is limited to the amount of the stock, if all the provisions of the statute are complied with. First of all, the capital stock must have been paid in, and there must have been a certificate of that fact properly made and recorded; and if the capital has been increased similar steps must have been taken in regard to that. If any capital is withdrawn before the payment of the debts of the company, the stockholders are individually liable. Notice is to be given annually, in some newspaper in the county, of the condition of the affairs of the company; and if that is not given, then the stockholders are individually liable to pay. Complying with those rules, the stockholders cease to be individually liable; that is, cease to be liable beyond the amount of the stock which they hold, and which ought to be represented by so much cash actually paid in.

771. Mr. *Morris.*] Then it is incumbent on every shareholder, to see that the conditions are complied with?—Yes, unless the property be assigned for the benefit of the creditors.

772. *Chairman.*] Under those regulations that you have stated to prevent fraud, are many companies carried on, and carried on beneficially?—Many companies are carried on in that way; and nearly all the manufacturing of New England is done in that way. But I ought to state, that with the exception

* My impression is very strong that there are no official charges, except 8 *s.* or 10 *s.* for an official copy of the Act.

exception of the great concerns at Lowell and other similar establishments, about which I am not able to speak at all, as far as my observation has gone, in New England, nine out of ten, (and perhaps a larger proportion) of the manufacturing corporations, are carried on in such a way as to make the stockholders individually liable; that is, the provisions of the law are not observed; and when such a corporation goes into the market, either to buy stock for the mill, or to a commission house to dispose of its goods and ask for advances, the question is asked, who holds the stock?

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773. What is generally the amount of the shares?—They vary.

774. Mr. *J. A. Smith.*] Are they limited by law?—They are not limited by law, except by the law creating the corporation, they cannot go beyond that. The amount and par value of the stock of each corporation, is fixed by the statute creating it.

775. Is there any interdict upon any particular description of trade, against its being carried on by means of these corporations?—No, but in order to carry on any description of trade by a corporation, it is necessary that the corporation should be chartered by the Legislature in each case.

776. There is no desire, on the part of the Legislature, to exclude any particular description of trade, enterprise, or business, from that mode of carrying it on, if the parties think fit to apply to them?—No; there is no law to that effect.

777. Does the absence of resort to corporations in cases of trade result from public opinion or a provision of the law?—From public opinion.

778. Is it because if they carried on trade in that way, they would not obtain the same amount of credit?—I am hardly able to answer that question.

779. *Chairman.*] Do these corporations, such as you have described them, obtain good credit or not?—They generally obtain credit; but they obtain it, as I said before, on the credit of the stockholders generally.

780. Mr. *J. A. Smith.*] On the credit of their character and means?—Yes.

781. Who are generally believed to be general partners although they may appear to be special?—Yes; but I excepted from my answer the corporations of Lowell, &c.

782. With regard to commercial credit generally in the State of Massachusetts, is it high?—I should say that it was; in Boston particularly.

783. With regard to bankruptcy and insolvency you have no

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no bankrupt law?—We have no bankrupt law; but we have an insolvent law; and having heard the answer of the gentleman who was examined just before me, I can state, in addition to the statement which he made, that in many of the States of the Union we have an insolvent law.

784. Does that law punish misconduct in dishonest trading? —It depends on the provisions of each law. In some it does, and in some it does not.

785. Does it in the State of Massachusetts?—It does.*

786. Severely?—Not very severely; but, in addition to that, we have the common law.

787. Are you sufficiently acquainted with the details of commercial life, to know whether in cases of insolvency, or difficulty, or bankruptcy in that State, the persons generally pay something considerable to the creditors, or is there generally a total loss?—I think the average of dividend would be very fair under the insolvent law, according to my experience.

788. You have no means of giving the average?—No; it is very true, as has been stated here to-day, that the average of dividend under the bankrupt law was very small; but one reason of that was, that the bankrupt law of 1842 followed one of the greatest commercial revulsions we have ever had in the country, and wiped off a vast amount of debt; and many men who had no assets at all, with a large amount of debt created by speculation, had their debts wiped off by the bankrupt law of 1842.

789. What is your process of settling partnership disputes? —A bill in equity.

790. No other?—No other, unless the estate becomes insolvent, and then it is settled by a Master in Chancery, or rather a Commissioner in Insolvency. *

791. In case of solvent estates, and in cases of disputes between partners, they must have recourse to the Court of Chancery?—Yes.

792. Is that recourse cheap and prompt?—I think it is, as compared with the Court of Chancery here.

793. Does it, on the whole, give public satisfaction?— I think it does; the Chancery jurisdiction in Massachusetts is

* I probably misapprehended these questions. The Statute gives a control over a dishonest debtor: 1, by the involuntary process in insolvency, the grounds of which are many: 2, by the power of examination of the debtor, and of commitment in case of refusal to answer questions: 3, by the difficulties in the way of procuring a discharge: and, 4, by the right it gives the assignee to recover back property conveyed away or concealed.

is very limited, as you will understand, when I tell you they have not jurisdiction in cases either of accident or fraud. My own opinion is, that it should be extended, but that does not seem to be the general sentiment in the State.

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794. In cases of fraud, where do they go?—To the common law.

795. On the whole, should you give it as your opinion, that in the State of Massachusetts, which is eminently commercial in its spirit and in its habits, as I believe, the existing law of partnership gives public satisfaction, and is thought to work well?—I should think it did generally; I can see where I should wish to change it in many respects, but commercial gentlemen can answer that question better than myself.

796. Upon the whole, do you believe that it gives public satisfaction?—I think it does.

797. Am I correct in the belief, that in New York you have united common law and equity, and that the same judges act in both branches of the profession?—I think you are correct; but I am not so well able to answer with regard to the New York code.

798. In Massachusetts they are separate?—In Massachusetts they are separate; and yet the same court decide on both; they may sit at one moment in equity, and the next at common law.

799. Is there much association together of working men in the State of Massachusetts, either for the purposes of manufacture or production of any kind, or the supplying themselves with clothes or food, or any other object which might be more peculiarly interesting to working men?—The stock in these corporations is sometimes held by working men. The stock in a bank is held by them very frequently in small amounts; and they have combinations for the purpose of supplying themselves with the necessaries of life; those are very common; they have grown up within the last 10 years.

800. When you talk of "the necessaries of life," you mean food and clothing?—Yes.

801. Have those worked well?—I should think they had generally.

802. Are they increasing?—Yes, they were when I left America.

803. *Chairman.*] Are they chartered?—No, they are mere associations; they are not for the purposes of trade, but of supplying themselves.

804. Mr. *J. A. Smith.*] Then they are not corporations?—No.

805. Are

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805. Are they carried on under the *commandite* law?—No, I do not think they are; I think it is cash business; there is no credit necessary.

806. How are they bound together; are they partners, or are they not?—It amounts to a partnership; they form what they call, I think, a "protective union."

807. Are they special or general partners?—They must become, in that case, general partners under our law. I never have seen the bye-laws regulating any such union.

808. *Chairman.*] They work well, you think?—I have been told they do.

809. With reference to waterworks, gasworks, ferries, or any public works of that kind for the improvement of the district, and which it is supposed will yield a profit to the persons undertaking them, how are those kinds of enterprises undertaken?—To begin with waterworks, we have a general statute as to waterworks, by which any number of gentlemen desiring to form an aqueduct to bring in water may unite themselves and become a corporation, without an application to the Legislature. It is the only case that I know of where a business corporation can be thus organized for that purpose.

810. In that corporation is the liability of the partners limited?—I think it is not, but I am not quite sure of that. It is of very little consequence, as aqueducts are not organized under it; it gives no power to create a servitude over the land of a stranger, except by purchase.

811. I am only asking the mode in which they combine the capitals; that is done under a corporation?—Yes; we have a statute giving a right to do that, but I do not think it is generally made use of, because gentlemen combining themselves in that way and becoming a corporation, have not under that general statute a right to create an easement over the land of a stranger. In order to get that, they must go to the Legislature to be specifically chartered.

812. Mr. *J. Ellis.*] Then, in point of fact, it is of no effect? —It is of no effect.

813. *Chairman.*] Supposing they are specifically chartered, is such a charter granted at a moderate expense?—At very little expense generally.

814. Then that is the way in which usually waterworks and gasworks are carried out?—I think that generally, so far as my knowledge goes, waterworks are carried out by the municipal corporation. Water is supplied to Boston by an aqueduct created by the corporation of the city of Boston; and it is so generally.

815. In

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815. In what way is the fund raised; is it raised out of the rate?—By taxes. That is different from an ordinary corporation.

816. With reference to any enterprises of a local nature requiring combined capitals, are you enabled to have a charter for such purposes, so that a number of persons of moderate capital may combine together?—It depends on each legislature. I do not think, if an application were to be made to the Legislature at Massachusetts for a corporation to carry on trade for a commercial house, it would be granted.

817. The question did not refer to trade, but to enterprises, such as gasworks and waterworks?—Those would be; and it would be necessary for this reason, that a gaspipe or a water-pipe must be carried over the land of strangers frequently.

818. Are the shares in such undertakings held by persons of moderate means?—They may be held by those persons.

819. Do many of your skilled tradesmen hold shares in such things?—In those sort of corporations, in banks, and in railways, the subscriptions are opened at some place for anybody to subscribe, and very frequently three or four shares are taken up by a person at 100 dollars a share, (that is, 20 *l.*,) so that they are quite within the reach of anybody.

820. Then the shares are such as to be quite within the reach of persons of moderate means?—Yes.

821. Are the shares in these various chartered companies which you have spoken of, held in many instances by persons of the middle class?—I should say that they were.

822. Do the more industrious of the working classes, who have got up a little capital, frequently invest their capital in shares of this nature?—I should say they did; but you will remember that the state of society is different in America from what it is here.

823. Do you think that the humbler classes having shares in the works which go on in these various towns which you have spoken of, gives them contentment?—I can hardly conceive of any other state of things in America. We are all working people there, and it is impossible for a gentleman who has not been there, to comprehend the state of society. The differences in condition are much less marked than in Europe; there is less accumulated capital, and labour becomes capital more rapidly than in an older country.

824. In point of fact, the superior portion of the working classes who have accumulated a little capital do take shares in the various enterprises which are carried on in the towns around them?—They do; if there is any one thing that distinguishes

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distinguishes the people in New England, it is that nobody is contented with his present condition, and that will account for a good many things which I cannot account for otherwise. Everybody is struggling for something better.

825. Do not you consider that such a feeling is a stimulus to enterprise and activity?—Certainly.

826. And that it is beneficial to the classes amongst whom he lives, much more than a man sitting down in apathy and doing nothing?—I certainly do; I have been brought up amongst it.

827. Mr. *J. A. Smith.*] Have you any usury laws in Massachusetts?—Yes.

828. What are the restrictions imposed?—I think it is a penalty of three times the amount of illegal interest.

829. What is the maximum rate of interest?—Six per cent.

830. On all kinds of security?—That is the legal rate of interest fixed for everything.

831. Whether on land or on personal security?—Yes.

832. Do you think a continuance of that law is popular and approved of?—Various efforts have been made to get it repealed, but without success.

833. *Chairman.*] What are the usual enterprises which are carried on by the combination of moderate capitals under charters?—Manufacturing in its broadest sense; that is, not only the making of cottons, and woollens, and linens, but of machinery and power.

834. And commercial enterprises also?—No.

835. You were understood to say that some large hotels were so carried on?—I believe there are a few hotels which are incorporated, but as a general thing that business is not carried on in that way.

836. Mr. *T. Egerton.*] Are waterworks for conveying water into the city, and distributing it to various places, generally carried on this way?—That is generally done by the municipal corporation.

837. Gas?—Gas in Boston, I think, is managed by the municipal corporation*; in some others of the towns, it is by chartered companies.

838. *Chairman.*] In large manufacturing employments are there various gradations of capitalists; that is to say, some large capitalists and some small capitalists, holding shares?—Yes.

839. Then

* This is an error, Boston is supplied with gas by a corporation.

839. Then humble people are enabled to become partners with a rich capitalist in the same interest?—Yes; and I have been told (I cannot state it of my own knowledge), that in Lowell many of the girls, as well as men, who work in the mills own stock in the mills, and many also in the banks. *J. C. B. Davis*, Esq. 3 June 1851.

840. At all events, in many of those employments the smaller and humbler capitalists are able to combine with their richer neighbour?—Certainly.

841. Does not that, in your opinion, give them an additional interest in the welfare of the country?—Certainly, I think so.

842. It gives them what we call a "stake in the hedge"?—Certainly; everybody is looking forward, although poor to day, to being rich to-morrow.

843. Mr. *Pilkington.*] The shares are of a fixed amount?—Yes.

Jovis, 19° *die Junii*, 1851.

MEMBERS PRESENT.

Mr. Slaney.	Mr. Evans.
Mr. Sotheron.	Mr. J. A. Smith.
Mr. Glyn.	Mr. Ewart.
Mr. Pilkington.	Mr. Wrightson.

R. A. SLANEY, Esq., in the Chair.

Mr. *Matthew Clark*, called in; and Examined.

844. *Chairman.*] YOU are, I think, a Wine-broker in the City of London?—Not exclusively so; we are extensive wine and spirit brokers; we also receive wine on consignment from the wine countries, and are agents for Rotterdam and Cognac, for Geneva and brandies. Mr. *M. Clark*. 19 June 1851.

845. You are acquainted generally with commercial transactions?—Yes, for 40 years I have been engaged in them.

846. You are aware of the nature of our inquiry into the law of partnership?—Yes; this Committee is inquiring, I understand, into the policy of creating partnerships *en commandite*, that is, making an individual liable for only that amount of capital that he invests.

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847. The policy of introducing that law, with such safeguards as may be thought after consideration to be necessary. Now, first of all, with respect to the policy of the introduction of such a law into this country, what is your opinion upon that subject?—I think that the law as it stands is calculated to bind up capital, and I think the law should be altered; but the mode of doing it is a very important feature, and there are great difficulties attendant upon it. The law altered to give a greater extent to the application of capital must be a most desirable object, and more especially as the capital of this country is so great that money now, even after all that has been done, and all that has operated in respect of railways and otherwise, is not worth more than two or three per cent.; that shows a great development of capital, and that there is abundance of money to be applied in various ways.

848. You think the vast increase of personal property in this country, and the difficulty of finding investments for it at moderate interests, render it more necessary to remove any of the legal difficulties that stand in the way of its investment?—It is quite clear that to bind up capital in a great productive country like this, where there is a great annual saving, is, as far as my judgment goes, bad in principle.

849. Do you think that the law of unlimited liability of partnership, by which a person who takes a share in a partnership renders himself liable to the loss of his whole fortune, and who risks his whole capital under such circumstances, is bad? —No question about it; the tendency it has is to prevent respectable enterprising persons gaining assistance in the shape of partnerships, who would otherwise gain such assistance if it could be done in the way intimated. In illustration of the consequences of unlimited liability it is only necessary to refer to the failure of several banking houses about 20 years ago, the sleeping partners of some of which, Sir John P. & Co. and Sir Peter P. & Co., lost not only their paid-up capital, but their estates. No man who has any discreet regulation of mind will incur the risk of losing his whole fortune by going into a partnership that he cannot himself practically superintend.

850. You think the law of unlimited liability has a tendency to prevent cautious men of capital from advancing so largely in the way of partnership the limited amount that they would otherwise be willing to do?—They will not risk their capital by placing it under the superintendence of anybody else at the mere common rate of interest; they must have an additional inducement to use that capital for trading.

851. You think that the present law of partnership prevents many

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many cautious persons from advancing their money in partnerships, which they would otherwise be willing to do if the limited principle prevailed?—Yes, that is my belief; it is a very great restraint, and it binds up capital; that is my conviction.

852. Do you think it also has the effect of preventing many persons of ability, intelligence and integrity, but with a very small amount of capital, from receiving assistance from their richer neighbours?—There is no doubt of that; it has the same effect and influence.

853. Hitherto you have been speaking of your observation generally, as referring to commercial transactions in this country?—Yes.

854. Does your experience or your knowledge of the state of the law in other countries assist your conviction?—I have no material experience as to the laws of other countries, excepting the known fact that those partnerships exist in France, Hamburgh, Belgium, and other places, and that the laws, particularly in France, are very stringent as regards bankruptcy; the stringency is so great as to induce caution in these transactions, so that you have less chance of bankruptcy there than here. Now the mode of doing this is another very great question, and I think may give rise to great difficulty unless the law be very stringent.

855. Have you considered what provisions to prevent fraud you would recommend, supposing such a law introduced here? —No; I could only show that, where it is possible that frauds might be created, the measure to prevent it of course ought to involve penalties or other serious consequences, otherwise the alteration of the law would be a very serious matter.

856. Do you think the experience derived from other countries, and the regulations that are enforced in other countries successfully, proves that that law might be carried out here in a great measure?—The stringency of the foreign law with regard to bankruptcy ought to apply to *commandite* bankrupts in this country, supposing that that law was carried out here; but if you do not at the same time combine with it the severity of the law, it would lead to great fraud; now I will assume, for a moment, that a man is in a not very prosperous concern, and wishes to get out of it; that it is a concern which is really, perhaps, not only in a state of decay, but even in such a state that its solvency might be questioned; that man goes out of the concern, saying he wants to retire from business, and leaves in a limited amount of capital; the operation of that would be, that if people believed his statement that he wished

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wished to retire because he had been exhausted in business, and that he had left a limited amount in the concern as a proof of his confidence in the house, in all probability that house would still get credit; then that credit would enable them to get rid of the creditors that were created during the partnership of the gentleman who had retired, and a new set of creditors would be created, to whom he was not at all responsible, and that would lead to the facility in decaying establishments of the partner who has the most money getting clear of the concern in that sort of way.

857. Mr. *Sotheron.*] That is an argument why you should not apply the law of *commandite* without a more stringent law of bankruptcy?—For *commandite* partnership especially. Our own law of bankruptcy has been altered; but if you are going to create a new mode of partnership, I think it would be a very important feature that the law respecting that should be very stringent.

858. Mr. *J. A. Smith.*] Are you in favour of the recent change in the law of bankruptcy?—Yes.

859. Do you think it has worked well?—There is no doubt about that.

860. Are you in favour of a still more stringent law?—Rather so as to bankruptcy; I would rather tend that way than otherwise.

861. Are you of opinion that the law of bankruptcy, as existing before the recent change, tended to produce habits of business prejudicial to the national character in commercial transactions?—There is no question about that; the indulgences that bankrupts received were such as to act rather as an encouragement than otherwise.

862. *Chairman.*] That was under the old law?—Yes; a man had no apprehension that he would not get through.

863. Do you think that the registration of the amounts which each party contributed for a given period would be advantageous?—You cannot have safe partnerships *en commandite* without it.

864. And that it should be imperative that the amount should be paid up?—No doubt, or you would have acceptances given and no capital ever advanced.

865. And that a power that any profits which have been derived by the *commandite* partnership within a certain period should be liable to all debts for a given period also?—Anything that would make the law so stringent as to make a man cautious as to all that would be a gain to the new system.

866. With such stringent regulations to prevent fraud, as you

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you have spoken of in spirit, carried out in detail, do you think that the principle would be advantageous?—I think most efficiently so. The present position of the law of partnership does no doubt restrain any prudent man from risking his own property by assisting other young enterprising men who might have a fair promise of getting a good business. He will not let them have his capital merely at an interest; and if he will not do that, then they are shut out, and such young men have not the opportunity they otherwise would have.

867. Mr. *J. A. Smith.*] Would not any objection to which I have heard you allude, be completely answered by enabling a man to lend another money at interest, such interest fluctuating with the amount of profits in the business?—That is a new feature. I do not think a person, unless he was a speculative man, and had an overwhelming capital, would lend his capital upon that contingency.

868. Would not the result, as far as the profit and interest went, be precisely the same in both cases?—It would be precisely the same in both cases if the concern succeeded; but in the other case he would get first his interest and then afterwards his profit; he would lend his capital at a certain interest, and take a certain part of the profits.

869. If you wished to secure honesty and propriety in the transaction, and assuming that nothing but honesty was intended, would not the result be exactly the same as regards the temptation to a man who has capital, to advance it to a man in business?—It would make the concern infinitely more respectable. Whenever a concern was formed under those circumstances, it would show that the party lending the money had an undoubted confidence in the character of the party receiving it, to work the establishment; and, therefore, just to that extent it would, in all probability, generally speaking, render that partnership more respectable.

870. Would not your object also be further carried out, if the person so lending money was prevented, in the event of bankruptcy, from proving till the common creditors were all paid 20 *s.* in the pound?—I think he ought not to prove for any portion of his capital until the creditors were all paid.

871. Might not that be a better manner of arriving at the end you wish, than interfering with the complicated and difficult question of the general law of partnership?—But the general law of partnership would not be interfered with, except as to this new system of partnership; you are not going to make a retrospective Act, I understand. If you create a new principle of partnership, you would shield it as much as you can by a stringent

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stringent application of law, that would compel the parties to do it *bonâ fide* and honestly.

872. Have you paid any attention to the working of the law of *commandite* elsewhere?—In some little degree; I am not experienced in it. I take this to be a broad abstract principle; we have made trade free; the alteration of the Usury Laws has also opened the whole question, but we still bind money up. At the present moment no man dare assist anybody else, and have anything beyond 5 per cent. in the shape of profit, unless he is constituted a partner, and then the whole of his property is liable. There is no want of capital in the city of London; you have subscribed 300,000,000 *l.* to railroads, and yet you have a plethora of capital, getting only 2½ or 3 per cent. The fact is, the energies and indomitable perseverance of this country are perpetually raising capital, and redeeming its position annually: but you are binding it up.

873. I suppose you know that a man may now, under the existing Usury Laws, lend money at any rate of interest he chooses?—I know that, but there is an odium about it; no respectable man will go and take advantage of the infirmities and difficulties of another.

874. Is not there a still stronger motive in fact, namely, that a man, borrowing money at an exorbitant rate of interest, will soon lose his credit?—But the course pursued we know is this, that he generally goes to some friend to do it for him.

875. The knowledge of that would destroy his credit?—No doubt about it.

876. Do you know any thing about the working of the law of *commandite* elsewhere?—No; I know in France they are very rigid as to the law of partnership: if it is a simple bankruptcy, they imprison him for one or two years; and if it is anything very aggravated, they send him to work for life at the galleys.

877. Do you know anything of the working of the system in America?—I do not.

Mr. *Thomas Carr Lietch,* called in; and Examined.

Mr. *T. C. Lietch.*

878. *Chairman.*] YOU are a Solicitor at North Shields and Town-clerk of the Borough of Tynemouth?—I am.

879. You have heard the questions that I put in the first instance to the last witness, namely, as to the policy of introducing into this country the law of *commandite* or limited liability, under such regulations as may be deemed necessary to prevent fraud; is it your opinion that such an introduction would

would be useful and advantageous, or the reverse?—I think the introduction of the change would be very useful. Mr. T. C. Lietch. 19 June 1851.

880. Would you give us your reasons why you think such a change would be useful?—I think, as a question of principle, in the first place, that the onus should rather lie to show why it would be injurious; I think that a person should *primâ facie* be at liberty to become liable to such extent as may be agreed upon between him and the parties with whom he is dealing, unless such a practice had been found to be attended with injury to the community; but I think, in practice, that great injury is felt from the circumstance that a person cannot advance money, the return on which is dependent upon the success or non-success of an establishment, without being responsible to every shilling of his property; that prevents the advance of money to a great extent in useful undertakings.

881. Do you think that the law of unlimited liability has more particularly a hard bearing upon persons of medium or moderate capital, inasmuch as enterprises may be carried on by combined capital, making in the aggregate a large capital, and that the present law of unlimited liability gives rather a monopoly to large capitalists as contrasted with the power that medium capitalists have?—That is so to a great extent; the large capitalist has, of himself, a sufficient capital, and he can attend to his own concerns personally; but when sufficient capital successfully to compete with the large capitalist is compelled to be made up by the aggregation of the capital of many individuals, then the difficulty intervenes of those persons not being able to combine their capital without being responsible to the whole extent of their property for the management of a concern over which they cannot have personal control.

882. Do you not think that the law has a tendency to prevent a certain class of men of considerable capital from advancing towards and joining men of small capital in some undertaking that they deem useful and advantageous, on account of this unlimited liability?—Most undoubtedly.

883. If that be the case, it prevents a careful and cautious man and a man of experience with considerable capital from being the leader and assistant of his humbler neighbour?—No doubt that is so to a considerable extent.

884. Joining together with other individuals?—A person of large capital would not risk his whole property in such a concern, though he might be willing to risk such a sum as might be exceedingly advantageous in carrying on that joint stock concern.

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885. Then you appear to think that the existing law of unlimited liability bears more heavily upon persons of a medium situation, and in a humbler position, than it does upon large capitalists, men of great wealth?—No doubt that will be so, because there is not the same inducement to large capitalists to require assistance from others, as in the case of the man of moderate means.

886. It therefore prevents combinations of small capitals or moderate capitals together, which might otherwise take place, supposing such a law of limited liability was introduced?—It does.

887. Having stated that opinion, have you thought of any regulations or safeguards to prevent fraud, either *inter se* amongst the partners, or between them and the public, supposing such a law was introduced?—I think the system of *commandite*, which makes the persons who are actually personally engaged in the conduct of any concern liable for their own acts, would be a very considerable control. I understand that in France particularly, the system of *commandite* is carried on to a very considerable extent, and it is upon that principle;—every person interfering personally in the management of a concern is liable for every contract he has entered into, but the persons who have advanced or agreed to advance sums of money to the concern are liable only to the extent to which they have agreed to become responsible.

888. Are there any regulations beyond those which it is understood are put in force by the French law, that you think would be advantageous if the law were applied here. You have already stated that one of the principal regulations of the French law is, that the managers are subject to unlimited liability, but that the parties subscribing are only limited to a certain amount. Would you recommend that the money be paid up in all cases?—If the money be paid up on the *commandite* principle, it would, no doubt, operate in a greater degree to the protection of the public who are dealing with the concern, because all that capital that was absolutely paid up would first of all be exhausted before they could come to any loss; whereas on the present system, if capital is advanced, not as a partner, by a person who does not wish to make himself personally and individually responsible to the whole extent of his property, that is, if it is advanced by way of loan, then the person who has advanced this limited amount of capital comes in along with the other creditors, and very often is a preferential creditor; that would be avoided by the

commandite

commandite principle; he would not come in till all the other creditors were fully paid. Mr. T. C. Lietch. 19 June 1851.

889. Without now going into any minute points, having stated your opinion of the advantage that would be derived from the introduction of the *commandite* principle here, do you feel any doubt that it would be possible from the regulations that have been introduced successfully in other countries, where that principle has been at work for some years, to frame such a law as might be worked well here?—I apprehend there would be no insuperable difficulty in framing such a law.

890. Would you be good enough to state some of the evils that you think have arisen from the law of unlimited liability as it exists in this country?—During the last three or four years I have had considerable opportunities of observing the manner in which unlimited liability, as to shareholders in joint stock banks, has operated to produce a very great mischief, as I conceive, not only to the shareholders, but to the persons who were dealing with the companies.

891. Will you be good enough to state, as shortly as you can, what those are?—The knowledge of the unlimited liability of the shareholders induces a reckless system of credit being extended to the company by large capitalists, and other banking companies, who advance money to the joint stock bank, on re-discount or deposit of bills and promissory notes, in a manner that they would not advance money if it were not for the unlimited liability of the shareholders; and that, in the case of more concerns than one that have come under my own immediate knowledge, has gone on to a frightful extent, and now goes on to a frightful extent. Several banking companies, I would not wish unnecessarily to mention names or circumstances, have obtained and do obtain very large advances from other banking companies, from the surplus capital of those companies, upon the re-discount or deposit of bills and notes, the character of which is known to them to be little better than worthless.

892. That is upon the faith, you mean, of certain parties having shares and unlimited liability?—Exactly; and they are not parties to the re-discount of those bills, and know nothing of the management of the affairs whatever.

893. This re-discounting of bills which you speak of is not in the ordinary and usual and safe mode of banking?—Not ordinarily so; in certain districts it may be so. There are certain districts that have a surplus of deposited capital, and others that have great opportunities and facilities of investing capital, I believe, but as a general rule it is not so.

894. Are

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894. Are there any other instances besides those you have mentioned in which you think evil has arisen from the unlimited liability of partners, or are there any other instances you can mention, besides those you have already stated, of evils arising from those circumstances?—I could enlarge to a very great extent upon the evils arising from the unlimited liability of parties in joint stock banks, and the system I have mentioned of obtaining credit improperly; I mean to say, credit upon what would be considered improper bankers' paper. I am myself in connexion with the North of England Bank, which stopped payment some years ago, and is now being wound up in the Court of Chancery, and I have had opportunities of having interviews with the managers of various joint stock banks, both in England and Scotland, creditors of that concern, and I have myself personally charged the managers with their having improperly extended credit to that establishment upon the re-discount or deposit of paper, which they must be very well aware was not proper legitimate banking paper, and the answer that was given to me by them was, not by one, but by many, that it was no matter to them; all they looked at from time to time was the composition of the share list. Had it not been for that system of unlimited liability, such improper credit would never have been extended, because when a private banker takes paper to re-discount, which he would very rarely venture to do, except under circumstances which he could explain when he takes the paper to re-discount, the bank, or discounting establishment taking the paper, scrutinizes the character of the paper; whereas in the case of the joint stock bank with unlimited liability, they look less to the character of the paper than to the credit of the innocent shareholders, who know nothing of what is going on.

895. Mr. *J. A. Smith.*] Why was the credit improper credit which you have spoken of; that bank certainly deserved the credit?—I apprehend it was improper credit, because there was sufficient notice to any prudent man that the bank was dealing in transactions that were not legitimate banking transactions.

896. As far as the question of credit went, the credit I understand was deserved?—No, I apprehend not.

897. It was deserved by the character of the shareholders; it was a legitimate credit as far as the character of the persons borrowing went?—The persons comprising the share list deserved the credit they received; no doubt about that.

898. Was not the fault and the error in those who allowed that

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that business to be carried on without due inspection?—The difficulty of inspection in a banking company must be known to the Honourable Member; in a joint stock banking company it is totally impossible for the shareholders to exercise an effectual oversight.

899. Is not that fault inherent in the system, rather than in the law of partnership?—The law of limited liability might be introduced into the joint stock banking system with very great public advantage.

900. How would it operate?—In the first place, by supplying a sufficient amount of capital to enable the company to carry on a legitimate business, and by not allowing beyond that an unlimited amount of liability to other outside creditors, so as to induce them to give reckless credit upon the responsibility of the share list.

901. You do not think it would give any additional stimulus to activity of inspection and watchfulness on the part of the shareholders?—Yes, I think it would.

902. How?—I think the class of persons who would become shareholders in banking companies with limited liability would be a different class from those that become partners in banking companies with unlimited liability; the latter system, as regards the prudent man, has a tendency to confine the persons being shareholders to the more speculative class of persons.

902.*Does not that answer go a long way to confirm the impression that the fault in the case you have instanced was rather on the part of the shareholders than on the part of the law?—I think the fault is more on the part of the law than on the part of the shareholders, for this reason, that that business in particular, and probably it is the case with all other joint stock concerns, does not afford anything in the nature of an entire and sufficient oversight on the part of those not actually personally engaged in the management. The law then, by compelling all those persons not concerned in the management to be responsible to their last shilling, has a tendency, I think, to drive cautious people away from those companies. The law certainly produces the result of driving away persons of capital, who will not run the risk of its loss by becoming partners. Even the short experience we have had of these companies has already shown what lamentable results follow from the unlimited liability of shareholders who have no control over the management of the companies, and consequently I think the tendency to withdraw from such concerns will go on increasing from day to day, and that we shall not find persons of substance

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stance and caution so willing to enter into joint stock companies, and certainly not into joint stock banks, with unlimited liability, as they would have been 20 years ago.

903. Do you think the consideration of that matter of liability in respect of railways has proved that unlimited liability makes persons cautious in the enterprises they embark in?—I think so; I do not say sufficiently cautious, but the results have been very different in the cases of railways and banks.

904. Has not there been a great deal of wildness of speculation in the branches of various works that have been undertaken?—There has.

905. Do you think that that would have been carried on with the same reckless disregard of consequences if the railway shareholders had been exposed to unlimited liability?—I think to a greater extent, because the facility of obtaining unlimited credit would have been much greater, and I think that if the managers of those railways had had the power of pledging the credit of their proprietors to an unlimited degree, we should probably not have seen the crisis even yet.

906. Granting that to be true, do you think the shareholders would have allowed the directors to embark in such works without more scrutiny, if they had been exposed to unlimited liability?—The facts in regard to the banks show that they do allow them to go on to a most ruinous extent. The experience of railways, so far as they have gone, shows that the proprietors generally, if not personally cognizant of what is going on, are easily misled. Had it not been for the financial embarrassments of the railway companies, they would have gone on to wilder schemes, and they would not have been stopped by their financial embarrassments so early, if the directors could have raised money on the personal liability of the shareholders.

907. But do you not think that in the experience of railway enterprise you have a fact which rather militates against your impression, that limited liability is a safeguard against undue hazardous and rash speculation?—I think it shows that that would not prove a complete safeguard; that even under limited liability there would be reckless speculation and fraud and mismanagement; but that does not show it would not be a safeguard to some extent.

908. You do not think that limited liability would be an entire safeguard, even to banks?—I think possibly not; even then capital would be occasionally wasted.

909. Have you ever heard of the United States' Bank in North America?—Yes.

910. Do

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910. Do you know the facts relative to that bank?—Only generally.

911. That was a bank under limited liability?—I believe it was.

912. Mr. *Ewart.*] Did not the the United States' Bank exceed its proper banking limits by speculations in cotton?—I apprehend that was not a legitimate banking transaction.

913. *Chairman.*] With reference to the North Country Bank you spoke of, how much was their capital?—£.149,000.

914. And their liabilities?—Close upon 2,000,000*l.*

915. That was with unlimited liability?—Yes.

916. Mr. *J. A. Smith.*] Have those liabilities been since discharged?—They are not quite all discharged.

917. They will be?—They will be discharged, but with a result that is most frightful to contemplate.

918. To the shareholders?—Yes.

919. But the public have been protected?—Yes, the public have been protected after a sort; that is to say, after waiting a considerable time, and by a process of the Court of Chancery, I hope they will get their money. The public have been very seriously inconvenienced, and the investors most seriously inconvenienced. I now speak of the depositors; they have felt considerably the effect of the failure of the bank.

920. Does that mean anything more than that great personal, private and general inconvenience is produced by the stoppage of a bank, and the withholding for a certain time of the funds of the persons who have deposited in that bank?—Not only the evils mentioned, but great destruction of property to the country has followed from this reckless system of raising money upon the shareholders' credit and unlimited liability, that money having been expended in speculations which would never have existed if it had not been for the facility of raising money upon the credit of the shareholders of the company.

921. You admit, on the other hand, that limited liability is not a perfect protection against misconduct on the part of directors?—Certainly.

922. And it is clear that unlimited liability does, even in the strong case mentioned by you, give protection to the public?—I think not. In this present case, that is, in the strong case mentioned by me, the public have in the end been protected, because the proprietary were very strong; but the result is, that the sacrifice of property has been very great, and had it not been for the panic of 1847, which brought the bank to a close while its proprietary were yet solvent, probably a different result would have ensued. I may mention that there were upwards

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upwards of 18,000 shares, and not above 2,000 or 3,000 will be paid upon to the end; the holders of the rest have become insolvent, and more than two or three suicides have resulted, and the consequences altogether have been very frightful. More than one banking company are creditors, who have not yet got paid.

923. Can you instance one?—In the Newcastle Joint Stock Bank, another banking company in my neighbourhood which stopped payment four or five years ago, the liabilities are not paid yet.

924. But they will be paid?—Some of them are compromised; some will get 6 *s.* 8 *d.* in the pound, and the affairs will be wound up in that way. The creditors have not been fully paid; a great part have been, but a portion have not been fully paid; and in one of the West Riding of Yorkshire banks I believe also many of the debts were not paid in full.

925. Do you know of any joint stock bank, with unlimited liability, failing where that has not been the result?—No, certainly not; I do not know any instances where the great bulk of the creditors have not been paid.

926. Is not it a very great object in reference to banking, that the creditors of the bank, and the depositors in the bank, and the persons trusting that establishment, should be protected against loss?—I think it is.

927. And protected against the consequences of misconduct on the part of the directors, with whom they have nothing to do?—I think it is of great importance that the public should be protected, but I think that question must be looked at generally, that is, taking all things into account together, both for the creditors, for the shareholders and the public generally. I by no means say that considering the creditors only, and putting out of the question every other interest, that the result of safety to the creditors is best arrived at on the principle of unlimited liability; on the contrary, I think the result would be better secured by limited liability.

928. To the creditors?—Yes.

929. How?—Because the same reckless credit would not be attainable by the managers if there were not the shareholders to fall back upon. I can mention a circumstance in relation to one of those companies. I was conversing with the manager of one of the Scotch banking companies about the improper credit extended to the North of England Bank, and I obtained the answer to which I have before alluded; viz., that they looked only to the share list, and the party went on to say, "even now a certain establishment wants 100,000 *l.* and they have

have sent us a parcel of the veriest trash that can be gathered together." My answer was, "I think you deserve to lose your money." Mr. T. C. Lietch.

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930. Mr. *Ewart.*] Do you think it more desirable that the public should rely on the amount of capital in the concern, which capital is certainly liable, or on the responsibility of certain names, though the parties owning those names are subject to unlimited liability?—I think it is better for the public to rely upon the paid-up capital which they certainly know than upon the unlimited liability of parties where the capital is not paid up.

931. Mr. *Evans.*] You said under a limited capital more respectable and more wealthy persons would be inclined to join in joint stock banks?—Yes, I think so; I know persons of considerable wealth who have wished to become shareholders in joint stock banks, and have been deterred from doing so entirely from the knowledge that they would become responsible for the whole extent of the property, and that feeling is going on and becoming stronger daily in consequence of seeing the frightful evils resulting where those establishments have stopped payment; from seeing in fact the system of unlimited credit that is so improperly extended to the managers of banks upon the faith of the shareholders being liable to the utmost extent of their property.

932. In Scotch joint stock banks, do you know that a great portion of the neighbouring landed gentry have shares in the bank?—I believe that is so. There are only two banks in Scotland that have limited liability; the others have unlimited liability; but it is not found that credit is less easily extended in Scotland to the banks that have only limited liability than to those that have unlimited liability; and I may state, that I have learned from the managers of several of the large Scotch joint stock banking establishments that there they exercise really no care or scrutiny whatever over the character of the shareholders. The system is so entirely different there from what is pursued in the district I come from, that the credit they think of is the paid-up capital; they do not look in any manner to the character of the persons composing the company.

933. Are you not aware that they give great facilities to their customers, and also that there have been few instances in which the banks have broken or given any trouble?—There are not many instances in which the banks have stopped payment there, but that has arisen from their never having attempted rediscounting, and from the system of securities adopted

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adopted by them. I believe it is unknown, except in the case of the exchange and railway banks, for a Scotch bank to attempt to rediscount at all, or extend their business beyond the legitimate limit and extent of their own capital, and that of the depositors of their own district. But the case is very different where banks re-discount after lending to their own customers, which can go on *ad infinitum.*

934. You think the Scotch directors more prudent men than the English?—They have been so far, undoubtedly.

935. Mr. *Ewart.*] Let us take the case under the three classes; first, of the investor; secondly, of the creditor; and thirdly, of the public. First, do you consider that a limited liability would be safer to the investors than an unlimited liability; that is, to the shareholder, the person who invests?—I think it would be best for the investor, because he knows the extent of his liability, and he is not thus exposed to the risk of, perhaps not insolvency, but something amounting to what is very like it.

936. Would it give him the advantage of a division and distribution of his capital, so that he would not be so likely to put it all in one concern?—Yes, I think it would.

937. Looking next to the creditor, which is the most favourable to him; speaking now of the payment to the creditor?—I would be understood in giving this evidence to be confining it to joint stock banks. I think that the creditors would be safer in dealing where there was paid-up capital, knowing in fact what they would be dealing with, rather than trusting to the liability of a fluctuating body of shareholders.

938. Now, thirdly, as to the public; would it be an advantage to the public, inasmuch as it would liberate capital and allow of a more easy means of distributing that capital amongst several objects?—I think it would be so; it would liberate a considerable amount of capital which cannot be profitably employed, or the employment of which is restricted to a considerable extent from the fear of the unlimited liability which at present attends such investments. The system of limited liability would enable persons of capital to advance to joint stock concerns a limited amount with greater confidence; and this result would follow to a very great extent with persons of moderate means, who are now precluded from investing their capital in concerns where a combination of small capitals would be attended both with individual profit and great public advantage.

Mr.

Mr. *Edwin Wilkins Field*, called in; and Examined.

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939. YOU are a Solicitor of considerable experience?—In some practice. With reference to the matter of joint stock partnerships I was entrusted by the Board of Trade in drawing up the heads of the late Acts of Parliament for winding up joint stock companies, after there had been some previous acts which had failed, and the present Act was drawn up mainly from my draft, prepared by myself; I have also been a great deal engaged in winding up the North of England Joint Stock Banking Company, and the St. George's Steam Packet Company, trading between Liverpool and Dublin; both being trading companies which have failed, but of different characters. I would wish to say, first of all, it seems to me, from what I have heard to-day, that one point has not been enough in the mind of the Committee; namely, that there are such things as dishonest creditors as well as dishonest debtors; and I believe that the extent to which dishonest and improper credit is given (detrimental therefore to the public, and by this part of my answer meeting the third head of the last question to the last witness) is very much owing to the system of unlimited liability; because I have no doubt at all that in most of the cases of very great and mischievous credit having been given to these unlimited liability companies, it was given with the full knowledge on the part of the creditor that the money he was lending was being improperly applied, whilst the parties whose whole fortunes were involved had very little chance of knowing that the money was being improperly applied; I do not think the whole Board of Directors themselves knew it; but it must have become known to the creditors from the character of the paper presented for discount and used for raising an extended capital; it must have been known to the parties advancing the money that it was capital advanced for questionable purposes.

940. You think that arose in a great measure from the unlimited liability?—Entirely, and for this reason; the first rule of a banker who deals with private traders, is to measure the responsibility of the parties they deal with, by reference not to their wealth so much as to the manner in which they are doing their business. They consider whether their customers are doing their business in a proper way or not, that is, whether it is an honest or a dishonest business; however great the parties they were dealing with in point of credit and supposed wealth, if they saw they were bringing bills that were not honest, they would not discount them; but now

they

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they do not mind, when they are dealing with a joint stock company with a large share list, how bad the paper is the joint stock company brings them; indeed they encourage it; they treat the paper as of the second class, and ask for a higher rate of interest upon it. The manager being only interested in doing a great business, goes on making these improper discounts to a great and ruinous extent; the manager knows it very well, and so debts are run up from the facilities of obtaining credit. In the North of England bank, on a capital of 150,000*l.*, they managed to incur liabilities to upwards of 2,000,000*l.*

941. Then you conceive that the question of unlimited liability in joint stock banking companies has the effect of causing frauds very often?—Particularly; it causes what I call dishonest and unwholesome credit to be largely given, and I think that is a part of the question not at all met by any inquiries as to how far the creditors of these companies ultimately get paid; in point of fact, the dishonest creditor is always the man who gets best paid; he knows very well who he is dealing with, and the character of the parties he is dealing with, and the way in which the manager is employing the money, and he takes care of himself and stops the bank just at the moment when he can stop it to his own advantage; he goes as far as he dare go, and then stops it; that is the effect of unlimited liability.

942. Would not that be very greatly corrected, supposing limited liability, under proper restrictions, to prevent fraud, was introduced?—Certainly; and I will venture to say there seemed to be involved in some of the questions asked, what may be said to be a common fallacy on this subject. There is no law, at this moment, against unlimited liability as the law of partnership; the law that throws the difficulty in the way, is the law of evidence. There is no law against limited liability; almost every insurance company is legally carried on under a system of limited liability; the reason why these companies can now be carried on under a system of limited liability, applies, however, to scarcely any other business; it is that every contract as to insurance being in writing, there is an opportunity of putting into that contract the terms that the liability shall be limited to the amount of the share of every partner, and the law recognises that contract when made, and will not allow any one of the shareholders to be sued for anything more than the amount of his capital unpaid up. There was a case, not long ago, in which Lord Denman (I think he was the judge) non-suited a person attempting to recover from the shareholders in

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in an assurance office, under, I think, a sea policy, more than the amount of his capital; if, therefore, there were any means of dealing with the law of evidence so as to make a notice from any trading concern, notice to all the world that that concern stipulated to deal with all the world upon the limited liability system only, the law would recognise that now.

943. Something like what carriers' notices are?—Yes, precisely; and if you could only extend the law of evidence to say, that certain notifications shall be sufficient notification of the intention of the parties to deal in that way, the law of England at this moment would recognise that dealing.

944. Whether carried out in that form or by a law for the purpose, you appear to have a clear opinion that it would be beneficial to introduce it?—Certainly; if you found the great causes of failure, as you would find them, traceable, in each individual case of failure, to the system of unlimited liability, and find that the failures are such, and to such an extent, as would not have existed under the law of limited liability, it seems to me you have come to an inductive analytical result, and would have dissected the carcase of a great dead trading company, and found all its diseases to arise from the law of unlimited liability.

945. Mr. *Ewart.*] Have you had an opportunity of seeing the dissection of that defunct company you have spoken of?—Yes.

946. And do you, from your remembrance of such dissection, trace a very great part of its misfortunes to the absence of the law of limited liability?—Yes; I think if they had failed under the law of limited liability, they would have had money enough to pay their debts, and possibly even to make a little return to the shareholders, instead of there being 1,900,000 *l.* liability at the time of the failure.

947. *Chairman.*] Do you coincide in the evidence given, as to the evils that arise from this system, by the last witness?—Yes.

948. You were going to state some other instances that have come under your notice?—I was going to speak of certain evils that arise from that source; one case I know of a party who was set up in a very speculative business, who had a large amount of money advanced to him; I know none of the parties, and cannot say that he was a relation, and that it was done from a personal motive; but he had advanced him more than the whole capital of the bank; bills were drawn upon him to that amount, all that paper being credited with the different banks who re-discounted it. That could not have

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have happened under the law of limited liability. No man just started in a speculative business would have been assisted in that way, the discounts going on for many years. No limited liability bank could have consumed the whole entire paid-up capital in the bank in one single credit.

949. You say that could not have possibly happened?—Not under any system of limited liability, because people would have looked at once at the nature of the dealings pointed out by the paper itself.

950. Mr. *Evans.*] You said that you thought, as I understood you, that in many cases of gross malversation, the directors knew nothing about it?—The managers and two or three directors might know, not the rest.

951. Do you mean the manager knows nothing about it?—I mean that he must have known.

952. I thought you said the directors?—All I speak of the board of directors in all these companies is, that not more than two or three know the minute working of the concern.

953. In the case you have now stated, of the advance being made greater than the whole capital of the bank, do you suppose the directors knew it?—Probably some did, and some did not.

954. You say that in general it is only one or two of the directors that know anything about it?—Yes.

955. When they do those things, is not it for their own private advantage?—No doubt it is for the advantage of those whom they wish to serve.

956. Do you suppose if a bank were upon the limited system there would be no interest of that kind in those one or two directors?—Not "no interest," but no power by which the whole capital of the bank could be lent to one man at once. Unless they had had a very large power of borrowing money from other sources, the business of the bank would have stopped that day; no bank carried on properly upon its capital could have lent the whole of its capital in that one transaction. After such a loan there would necessarily be an end of all their dealings. It is the immense power of borrowing that enables such extraordinary and abominable transactions as that to come about.

957. You think that a bank with a limited liability would not have such a power of borrowing?—Certainly not. This transaction took place many years before the bank stopped. The money in these cases of unlimited liability partnerships is lent to the concern upon the faith of the share list alone, and with something like a certainty by the lender that it will be misapplied.

958. Mr.

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958. Mr. *Ewart.*] Do you not consider that it is better to lean on the amount of the paid-up capital than on the names of the shareholders?—Certainly; but more on what can be seen by the lender to be the method in which the business is carried on; that is what I call honest credit, as compared to what is dishonest credit. If the creditor knows when the money is being applied for, that it is borrowed not for the interest of the concern but for the interest of a particular manager, who wants to help his own friends and relations, he ought not to lend the money, and if it were a limited liability partnership he would not.

959. *Chairman.*] Can you mention any practical instance, within your own knowledge, which proves the point you have laid down?—In the bank so often referred to, many years before the stoppage, compromises with the debtors of the bank had been entered into, and compositions taken payable by bills at long dates. The managers of the bank, in order to have extra means of raising capital to carry on the concern, also obtained as a part of the terms of the compromise from the compounding debtors second sets of bills for the whole amount of the original debt so compounded, upon promises that the debtors should never be called upon to pay them, but should renew them from time to time as long as they thought fit. For many years those bills, so renewed from time to time, went about to the great discounting establishments of the country, and were discounted over and over and over again, and I cannot but believe, knowing how the great discounting establishments carry on their business, and how very much they know of all the affairs of those who are parties to mercantile bills, that it must have been extremely well known to a great number of them that they were discounting nothing but a set of "kites," and enabling that joint stock bank for a number of years to carry on business, and to involve its partners and an entire district of country in a larger vortex of ruin.

960. You think such would not have been the case under a bank with limited liability?—Certainly not; because to have shown to the great money lenders any one transaction of that sort, would at once have been to have stopped all the credit of the bank with the lending establishments.

961. Mr. *Morris.*] Do you think that if any bank would act so imprudently and inconsistently as to make advances in the way you state, they would be at all restrained from doing so by the circumstance of their acting on limited liability?—They would have known very well that the bank was in that state, that if it were a limited liability bank it would not pay the

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debt if they lent the money; there would be nothing to give credit to, and then they would not have lent their money. A notice to them that money was wanted on such "kites" as those spoken of, would have been tantamount to a notice that the bank was insolvent; for if their liability was limited to the joint stock purse, and if the bank capital was all taken out, of course the joint stock purse must have been insolvent; the joint stock purse being empty, they must have been insolvent.

962. It must have been known to themselves and to the parties who lent the money?—Yes.

963. Not to the money brokers here, for instance, the bankers in London?—Oh, yes; they would have seen those renewed bills over and over again.

964. *Chairman.*] Your opinion is, that the limited liability system would have prevented such a system of re-discount?—It would have led to a stoppage of the bank before the whole capital was absolutely lost. I should just say that the same system of improper credits and reckless dealing on the part of the manager were fostered entirely, as I believe, by the unlimited liability system in the case of the steam-packet company trading from Liverpool to Dublin.

965. Mr. *Morris.*] Your evidence has been chiefly with respect to banking transactions; would the same principle apply to all other commercial dealings?—I speak now particularly of the steam-boat company; the business of the company being the owning of a great number of steam-boats and running them principally between Liverpool and Dublin and Cork and Liverpool and Bristol. They had a large number of boats, and a very large capital, and that went on for many years; they had a great name and the shares were sold for a great deal of money, which ultimately turned out to be all lost years before; and I believe that the principal difficulties through which that concern fell arose from the almost unlimited facilities of the managers in borrowing money, from its tempting them to go on to an extent of business that was utterly unjustified by the proper capital of the concern, but which gave them immediate honour and glory in the eyes of the proprietary, and enabled them to make apparently large dividends, such dividends being really paid out of capital borrowed, on terms very easy, but in that improper way; in fact, both those failures are very mainly to be attributed to the unlimited liability system and its consequent unlimited credit, a credit not based on any reference to the mode in which the business was being carried on.

Mr.

Mr. *John Duncan*, called in; and Examined.

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966. *Chairman.*] YOU are a Solicitor?—I am.

967. You have turned your attention to the subject into which we are examining, namely, the advantage that would be derived from the introduction of limited liability of partnership, under due regulations, to prevent fraud?—I have given very considerable attention to it. I was examined for two days before Mr. Gladstone's Committee in 1844. At that time the inquiry before Mr. Gladstone's Committee was limited entirely to the regulation of joint stock companies, without inquiring particularly into the nature of the partnership law, therefore the subject was not then taken up by that Committee to recommend legislation upon it. I have since given a great deal of attention to it, and if I may be allowed now, very briefly, to state the matter to the Committee in the way in which it presses upon me, I believe that would be the most convenient course, and would shorten my observations.

968. Will you be good enough to do so?—I wish to draw the attention of the Committee, first, to this simple fact; that all the railway, gas, and water and dock companies, and almost all the telegraph companies, as a matter of course, have limited liability. It is impossible to trace why they have got it, but they have got it as a habit, and for any extent of capital they desire. Whether a project be to make a railway from one small place to another, or to provide gas to supply any town, great or small, all those companies as a matter of course come to the Legislature and ask for and obtain limited liability. They are commercial companies, and one cannot trace the reason why they should have limited liability a bit more than any other company, but it is so. Then one finds in addition to those who thus get, as a matter of course, this privilege, that the Board of Trade will give to some companies limited liability, to others they will not. And there is a practice at present also of giving limited liability to almost any joint stock company that seeks to carry out an object connected with Ireland. I have been at the Board of Trade lately upon some Irish matters, and I find that to be so. There again, without knowing why, or finding any general principle regulating the matter, you see certain commercial undertakings getting this privilege, if it be a privilege, or getting this advantage of limited liability. It is impossible to say why they should justly or prudently get it more than other companies that are formed in England or Scotland. Therefore my impression, on reflection, has been, that as to joint stock companies

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panies formed under the Act of 1845, putting aside banking companies for a moment, looking at all other partnerships but those for banking,—the time has arrived when joint stock companies formed under the Joint Stock Companies' Act ought to get limited liability introduced into all deeds of settlement for their formation. And I would observe, as an additional reason for this, that the Act of Parliament, and the deed of settlement framed under it to the satisfaction of the registrar appointed by the Act, guard as carefully as they possibly can the shareholders against a liability beyond their subscriptions. Now I cannot see why the law should have this care regarding the shareholders to protect them against unlimited liability, and yet not publicly and openly say they shall have limited liability. The shareholder is protected who belongs to a railway, gas, water, or dock company, or to those other companies that get charters from the Board of Trade; but why that should be so, while to other commercial joint-stock companies limited liability is refused, it is difficult to determine. Then proceeding from joint stock companies you come to general partnerships of all kinds; and there, if I may be allowed to say so, I think the Committee on consideration will see that mining companies spring from them as a separate class altogether, because they are carried on generally by a separate law of partnership, called the "cost book principle," which is a sort of mixture of limited and unlimited liability; it is a principle, applicable I think only to Cornwall by law, because there is in no other county but Cornwall a Stannary Court to put into operation the law on the cost book principle as between partners; but still as the cost book principle has been applied to mines in Cornwall satisfactorily, therefore it has also been applied to mines at work in other counties; I mean that companies have been formed in North Wales, South Wales, and Devonshire, some of which I am personally acting for, and I know that while they have no Stannary Courts to carry their litigations into, and to have their partnerships managed and regulated, as is the case in Cornwall, yet they are conducted upon the cost book principle. I recommend that the system of partial limited liability under the cost book, brought about by the necessity as it were of persons exposed to great risks trying to get some species of protection by limited liability, should be extended; that mining adventurers should be placed in the position, that the law should be open and frank with them, and should allow them to form partnerships with limited liability for mining purposes, without the particular formalities of the cost book. Mining partnerships

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ships are entitled to this, because they are subjected to such great risks. If you take mining partnerships away from the general class of partnerships, my impression is that you will then find partnerships divide themselves into agricultural partnerships,—into retail or shopkeeper partnerships,—and into the mercantile partnerships of a larger character. Now as to all the objections that are to be found, either stated in evidence or in reports, or in the blue books that have been published by the House of Commons against granting limited liability, my impression from reading them is, that although some of these objections hit the latter class of partnerships, namely, the mercantile and wholesale trading partnerships, they do not touch agricultural partnerships nor retail trading partnerships; and, therefore, the system of limited liability could to-morrow be put into force with respect to agricultural and retail partnerships, without in the least degree coming against even a prejudice,—these could be introduced, and would be found not to interfere with the objections that have been made to the alteration of the law of partnership, as regards mercantile partnerships and partnerships of a large character, in which the huge credit system, with bill transactions over all parts of the world, is involved.

969. Then you seem to consider that for the two former classes it should be so?—I do recommend it for them; an eminent member of this House had some conversation with me upon this subject prior to this Session, in regard to agricultural partnerships; and I remarked to him, that it was a singular thing, which it is, how few partnerships there are in farming. You find almost all over the country individual farmers; they are manufacturers of food, but yet you scarcely ever find them with capitalists by their side, as partners, to go into business with them; they are capitalists and manufacturers in themselves. Now it struck me, and always has done so, that that system on the part of the farmers, being without partners, arises from the danger of the partnership law, and that if this danger were removed, by enabling parties to go into partnership with farmers with nothing more invested and nothing more risked than the small capital they put into the farming partnership, you would then find farmers assisted with capital right and left by different parties; there would be always relatives and others ready to assist them; and even landlords themselves might go into partnership with their own farmers with no discomfort at all nor unhappiness, because they would know that the particular sums which they invested with their farmers were all that were risked, and they would

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get additional rents, in the shape of shares of the profits, and take a deeper interest in the success of their tenants.

970. Mr. *Ewart.*] Are you able to state whether in France and the United States of America, where the law sanctions the principle of limited liability, such agricultural partnerships take place?—I do not know it of my own knowledge.

971. *Chairman.*] Your statement is, that you think if limited liability were introduced, many persons would be willing to advance their money to farmers of good character carrying on the business of farming?—If they had that limited liability introduced it would be so.

972. Are you not well aware that at present one of the great difficulties that farmers have to grapple with, is the want of sufficient capital to carry on, to advantage, the business they undertake?—It is so certainly, and it was for that reason that I gave my mind to the subject, to draw up a practical measure, and that I spoke to a Member of this House, whom I knew to be very much interested in the question.

973. Is not one of the causes why much of the land of this country is not sufficiently well cultivated, the deficiency of capital on the part of the farmer?—That is a large question; all that I know is, that farmers want capital.

974. Would not the mode that you speak of lead to their safely finding that capital?—It would.

975. Do you not believe that if such a law of limited liability, as applicable to agricultural partnerships, was introduced, in many instances the relatives of those farmers residing in towns, and others, would be willing to afford them, to a limited amount, capital which at present they withhold?—I feel certain it would be so, and the same would take place with regard to retail trading partnerships; and my impression is, that it would be attended with great social benefit in this respect, that the present law obliges a relative to help a relative by taking up a position, a painful one, and anything but sympathising, namely, that of debtor and creditor, instead of being in the position of partners,—instead of the character and feelings of a relative, and the sympathy of a relative being kept up, it actually places the parties in a situation of antagonism, that of debtor and creditor; when the system of trading is going on prosperously under that principle, there is, perhaps, no inconvenience felt, nor jarring to mutual sympathies and friendship; but let embarrassment come to the person who is carrying on the trade with a relative as a creditor, then they either quarrel as having opposing interests, or the trader sits down with his relative as the person nearest

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to him, while all the other creditors are at a distance to see in what way that particular creditor can be protected, and the others can be defrauded; that brings about a system of mischief,—trace that mischief back, and you will find it to arise because you have, by the law of unlimited partnership liability, shut the door against the relative lending money to the party in trade by the system *en commandite*. If that system were introduced, the party who had advanced capital would, when embarrassment arose, be obliged to sit down along with the debtor and merely endeavour to console him, and to discover what was the honest way of settling and winding up the latter's affairs, rather than to find out how to cheat the other creditors.

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976. The general result of your evidence and opinion is, that laying aside those employments that are of a speculative nature, or not now entering into questions relative to them at all events, you would recommend the limited liability system to be introduced relative to farming and retail businesses, which are not of a highly speculative character?—Certainly; to which I would add, as a separate and particular branch, the promotion of patented inventions. There has been a great deal of commiseration professed towards the poor inventor; he has been oppressed by the high cost of patents; but his chief oppression has been the partnership law, which prevents him getting any one to help him to develope his invention. He is a poor man, and therefore cannot give security to a creditor; no one will lend him money; the rate of interest offered, however high it may be, is not an attraction. But if by the alteration of the law he could allow capitalists to take an interest with him and share the profits, while their risk should be confined to the capital they embarked, there is very little doubt at all that he would frequently get assistance from capitalists; whereas, at the present moment, with the law as it stands, he is completely destroyed, and his invention is useless to him; he struggles month after month; he applies again and again to the capitalist without avail. I know it practically in two or three cases of patented inventions; especially one where parties with capital were desirous of entering into an undertaking of great moment in Liverpool, but five or six different gentlemen were deterred from doing so, all feeling the strongest objection to what each one called the cursed partnership law.

977. Mr. *Ewart.*] You would extend the privilege of limited liability to the two cases of agriculture and the law of patents?—I would make all joint stock companies limited liability

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liability partnerships, except banking companies, regarding which there always has been so much discussion and diversity of opinion; I would keep the latter as an entirely separate subject. Then as to general partnerships, I would say, give limited liability to mining partnerships, and to agricultural partnerships, and to those for retail trading, and for the working out of patented inventions; you then have an entirely separate class of partnerships, being those for mercantile and wholesale trading, which are the only partnerships that, according to my impression, the great objections at all touch, that it is dangerous to give them limited liability. You leave that large class for further consideration, and, if you please, for further legislation; but you may go up to that brink or line with legislation, without, as I believe, running against any one of the objections to limited liability that have been made by several of the first men in commercial matters. If they were now to apply themselves to the partnership law, analysing it as I have suggested, or rather classifying partnerships, they would find their objections struck at mercantile partnerships only.

978. You are aware that the Board of Trade at present have the power of granting a charter of limited liability that would apply to the cases you have mentioned?—It is very rarely granted indeed, except your undertaking has some benefit to confer upon Ireland. If it confers benefit upon Ireland, you can get the limited liability; but if you wanted to establish a commercial company in England for the same object, and applied to the Board of Trade for limited liability, my impression is that it would be refused; while, if for the same object you applied for a new company with limited liability in Ireland, you would get the privilege.

979. Do you think the reduction of the cost of obtaining a charter through the instrumentality of the Board of Trade would sufficiently facilitate the object you have in view?—Certainly not; I have spoken of agricultural and retail trading partnerships; charters would have no application to them; if you speak of companies, my impression is, that the Joint Stock Companies' Act so regulates them now, and so anxiously tries to take care that the shareholders shall not be liable for more than their subscriptions, that the law should at once speak out and say, that as regards those companies, they shall have limited liability.

980. *Chairman.*] Have you any further observations that you wish to offer to the Committee?—I should like to refer the Committee to the draft of a Bill which I hold in my hand

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for "the formation and regulation of agricultural partnerships with limited liability." Mr. J. Duncan.

981. You sketched that out yourself?—Yes, before this Session commenced, and I printed it for convenience of perusal. 19 June 1851.

982. Showing, therefore, that your attention has been particularly directed to this subject?—Yes; I had done this for a gentleman who is a Member of the House, and have comprised within it, so far as I thought was necessary, the whole law as to these limited liability partnerships, to come into existence as regards those to be formed for objects of agriculture. The short heads of the Bill are these; under the first clause, I propose that partnerships may be formed with limited liability under a contract such as is set forth in the schedule to be lodged with the clerk of the peace. The clerk of the peace is to certify to the party that he has lodged the agreement with him, and is to transmit a copy to the registrar of joint stock companies in London. The clerk of the peace is to insert advertisements in the local newspapers and the "London Gazette," that such certificate has been granted. The advancer to such a partnership is not to be subject to the bankrupt laws, and is to be answerable for his subscribed capital only; an advancer may, by the commission of certain wrongful acts, be declared by a court of common law to be liable in like manner as a managing partner. If he did anything wrong or fraudulently in the partnership by reason of his influence or interference, the way to punish him is to take away his protection. Then, all engagements of the partnership are to be stamped or marked with the intimation of limited liability; this would enable everybody to know what the engagements were, and what was the responsibility for them. Then no dividend is to be made, excepting out of clear net profits. I apprehend that the greatest of all evils that would occur, or could occur in a partnership of this sort, would be that of dividing more than the profits, and so bringing the concern to ruin. That would require a very stringent provision. Violation of this rule by a managing partner to be a misdemeanor. Then certain books are to be kept by each partnership. Neglect thereof by managing partner to be a misdemeanor. Then there is a further clause, when and how managing partners may be dismissed. That is a very particular clause, because from experience we know there is a difficulty in France with regard to managers, that when once they get into a *commandite* partnership it is almost impossible to get them out. This clause is to the effect, that if the managing partner shall be found guilty of

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any of the crimes named in this Act, or any other crime for which he might be sentenced to imprisonment, or if for any two years successively after the date of the partnership no net clear profits shall have been realized and divided, or if any part of the capital should be misapplied to other objects than those of the partnership itself, it would give the advancers a right to apply to any judge of any of the courts, upon summons, to have the managing partner dismissed, and to have an arbitrator appointed to investigate at once the affairs, and to bring them to a close, or to place them under new regulations as circumstances required. Then the Lord Chancellor and other judges may make rules of practice. Then a clause gives power to sue in the partnership name. This Bill appeared to me to effect all that would be wanted to enable an agricultural partnership to be formed and regulated from first to last with limited liability; and such a Bill could be applied to other partnerships for retail trading—patented inventions—and for mining.

983. Is there any other observation which you wish to offer to the Committee?—I think not.

APPENDIX.

THE following FORM of QUERIES, as agreed to by the Committee, was sent to different Parties for their written Opinion. The Answers are appended, with the Names of the Parties. Appendix.

FORM OF QUERIES.

IT has been proposed to limit the liability of partners to the amount of their respective subscriptions in certain companies or partnerships duly registered.

It has been thought by some persons that such a measure, properly guarded by regulations to prevent fraud and rash speculation, may assist useful investments for the combination of capital of the middle classes, and aid useful local enterprises.

It is proposed that this measure should not extend to banking, insurance, or other employments for capital of a very speculative nature.

Such partnerships of limited liability, under certain rules, are established in France, Germany, Holland, and the United States of America.

It is desired by some parties that such partnerships should be introduced here.

Your opinion is requested on this subject, with such suggestions as you may think useful.

LIST OF REPLIES.

1.—REPLY

Appendix.

1.—Reply to Queries by *J. Stuart Mill*, Esq.

The liberty of entering into partnerships of limited liability, similar to the *commandite* partnerships of France and other countries, appears to me an important element in the general freedom of commercial transactions, and in many cases a valuable aid to undertakings of general usefulness.

I do not see any weight in the reasons which have been given for confining the principle to certain kinds of business, or for making certain employments an exception from it. The prohibition of *commandite* is, I conceive, only tenable on the principles of the usury laws, and may reasonably be abandoned since those principles have been given up. *Commandite* partnership is merely one of the modes of lending money, viz., at an interest dependent on, and varying with, the profits of the concern; and subject to the condition, in case of failure, of receiving nothing until other creditors have been paid in full. This mode of lending capital is evidently more advantageous than any other mode to all persons with whom the concern may have dealings; and to retain restrictions on this mode after having abandoned them on all others, appear to me inconsistent and inexpedient.

The only regulations on the subject of limited partnerships which seem to me desirable, are such as may secure the public from falling into error, by being led to believe that partners who have only a limited responsibility, are liable to the whole extent of their property. For this purpose, it would probably be expedient, that the names of the limited partners, with the amount for which each was responsible, should be recorded in a register, accessible to all persons; and it might also be recorded, whether the whole, or if not, what portion of the amount, had been paid up.

If these particulars were made generally accessible, concerns in which there were limited partners would present in some respects a greater security to the public than private firms now afford; since there are at present no means of ascertaining what portion of the funds with which a firm carries on business may consist of borrowed capital.

No one, I think, can consistently condemn these partnerships without being prepared to maintain that it is desirable that no one should carry on business with borrowed capital; in other words, that the profits of business should be wholly monoplized by those who have had time to accumulate, or the good fortune to inherit capital: a proposition, in the present state of commerce and industry, evidently absurd.

(signed) *J. S. Mill.*

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2.—REPLY to Queries by *Charles Babbage*, Esq.

THE result of my observations on the manufactures of the country, has strongly impressed upon me the conviction that its industry and skill, as well as the application of its capital, are much impeded by the want of a law of limited responsibility in partnerships. I expressed that opinion nearly twenty years ago in the Economy of Manufactures, p. 361 Art. 435; and in a recent publication, the "Exposition of 1851," p. 128, I have stated the reasons on which it is founded. I annex an extract.

(signed) *Charles Babbage.*

"We have another law—that of partnership—which presents greater obstacles to the advance of the mechanical arts than even the defective state of the patent law. In England, whoever enters into a partnership, however small a share of the profits he is to receive, yet his whole fortune becomes responsible for any losses. In most other countries there are a class of partnerships called anonymous, or *en commandite*, in which persons willing to risk only a limited sum are entirely relieved of all further responsibility.

"The effect of our English system is highly unfavourable to inventors. It prevents in all but a few cases a small capital from being raised by the joint contributions of persons more immediately acquainted with the character and prospects of the inventor, and who are in that respect best fitted to measure the chance of his success.

"A far greater impediment, however arises from its entirely preventing a considerable quantity of capital from being directed to inventions. Its operation may be thus explained.

"There exists in this country a great number of persons of manufacturing and commercial habits, whose knowledge of men is considerable, and whose judgment of the capabilities of a proposed scheme of invention is cautious and judicious.

"Persons of this description often possess capital, or such credit as easily to command its use. If partnerships could be entered into, in which the liability was limited, many persons so circumstanced would naturally use their skill and knowledge in selecting a certain number of schemes, in each of which they would embark a small sum. By thus spreading the risks over an extensive field, the profits to the capitalist would be much more certain; whilst many an excellent invention now lost for want of capital to carry it out, would thus enrich its inventor and benefit the country."—P. 128, "The Exposition of 1851."

3.—REPLY to Queries by *E. Holroyd*, Esq. Commissioner of Bankrupts.

Sir, Court of Bankruptcy, 12 June 1851.

IN answer to the printed minute which I have had the honour to receive from you, as the Chairman of the Committee on the Law of Partnership, requesting my opinion on the subject of a proposed measure to limit the liability of partners to the amount of their respective

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subscriptions in certain companies or partnerships duly registered, such measure being properly guarded by regulations to prevent fraud and rash speculation, I beg to state that I am of opinion that such a measure, guarded as predicated in the question, would facilitate the profitable investment of money by persons of small capital and useful local enterprises.

I fear, however, that it will be found very difficult, if not impracticable, to secure an efficient management of such a partnership by legislative enactment. One of the main things to be guarded against will be the exercise of an improper influence by the partners of limited liability, or the *commanditaires*, over the managing partners of the concern. Partners of limited liability may be pressing for a division of money as profits where no profit has in fact been made, when by so doing they hazard only a small stake in a concern; and by a few such divisions they might secure themselves from loss, though the concern proved insolvent.

I incline to think, that previous to the introduction of any general measure to alter the law as to the liability of partners, it might be more prudent to extend the provisions of the 1st Vict. c. 73, and to facilitate the grant of powers and immunities to companies and partnerships under that act, as to suing, and as to limiting the individual liability of partners. The benefit intended by the statute 1 Vict. c. 73, is attainable by a process too cumbrous and expensive to be available to small undertakings. I would suggest for consideration, whether the Board of Trade might not be invested with the power of granting to certain companies and partnerships by license, and at little or no cost, somewhat similar powers and immunities, as may now be granted by letters patent from the Crown to companies and bodies of persons associated together for trading and other purposes; and thus, in effect, to place within the reach of small enterprises the benefit of the statute 1 Vict. c. 73.

I have, &c.
(signed) *Edward Holroyd.*

To R. A. Slaney, Esq.
Chairman of the Committee on the Law of Partnership
&c. &c. &c.

4.—Reply to Queries by *G. R. Porter*, Esq.

Board of Trade, 4 July 1851.

The objections urged against the system of partnerships *en commandite* have always appeared to me to be without sufficient foundation. The advantages to be derived from that system, if established under proper safe guards against fraud, I cannot on the other hand but consider great, through the encouragement which it offers to talent and energy, which, in the absence of such a system, may find less means for their exercise and development.

It may be said that, under any circumstances, capital will seek and find employment; and that unless it shall be driven abroad through bad or ill-considered legislation, such employment will be found by its possessor at home.

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It will not be denied, however, that monopolies and restrictions, under the specious guise of protection, do tend to limit the sphere of such home employment; while it may further be said, that in the absence of these hindrances, any amount of capital that may be accumulated within a country may find employment there, and thus be instrumental in adding to the well-being and progress of the community.

Among the causes which may have led to the employment of British capital in foreign countries, may probably be cited our law of partnership, which places at hazard the whole of a man's property for the full satisfaction of the debts and engagements of any business into which he may have embarked a portion only of his capital. At present, and in all ordinary times, the rate of interest to be obtained for investments which are free from extraordinary risk, is so small in England, that the owner of a moderate capital may naturally be led to the inquiry, whether he cannot find abroad the means of adding to a straitened income; and although it may be said with truth, that the rate of interest to be obtained is ordinarily the measure of the safety of an investment, this is a rule which does not always in full strictness apply; at any rate it is one which will not always be found to regulate conduct. By purchasing a portion of the public annuities of this country, a man can obtain but little more than three per cent. per annum for his capital; and although, by lending money to individual traders or manufacturers, he may stipulate for a higher rate of interest, and often without running any very great risk of loss, many will rather be induced to purchase the public funds of some foreign government which has maintained its credit.

Should they even act differently, and invest their savings in Consols, it is evident that the sums invested pass at once into the hands of some other individual, so that the parties simply change places, an operation which does not therefore in any degree solve the difficulty.

If, in place of simply lending money to a trading concern to receive a fixed rate of interest, the law allowed of the embarking of any given sum in the same as a partner, drawing a proportionate share of the gains, it is scarcely to be doubted that many would do so. And it would not be simply with the object of gain to himself that a man would do this, although doubtless that object would be a leading one. He would often be desirous of combining with his own gain the probable success in life of some relative or friend in whose ability and character he might see reason to place confidence, and over whose conduct in life he would thus acquire a right and motive for watching.

It may be doubted by some persons, whether in the class of cases here mentioned, money would not equally be advanced on loan, with the same amount of safeguard to the lender. My own opinion is, that it would not; but if I thought differently, and was assured that equal amounts of capital would in either case be employed, there are, as I think, considerations which make it more for the advantage of the public that the system of partnership *en commandite* should be adopted, attended as that system undoubtedly would be by conditions and regulations framed in the interests of the public.

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Many cases my be conceived where the man who trades upon borrowed capital is liable to be suddenly and unfairly brought to ruin through the altered circumstances or the caprice of the lender, and thus to become the cause of loss or ruin to others; but who, if the capital embarked in his business were not liable to the same contingency as it is when borrowed, might avoid all such catastrophe, and conduct his trading to an issue profitable both to himself and his partners, while preserving from loss those with whom he might have dealings. The justice of this remark must be so obvious to every body as to render it unnecessary to say one word in its support.

A man who trades with borrowed money, has a greater inducement to embark in speculative operations, which always promise greater profits than more ordinary transactions, than he would have if the gains, whatever they may be, are divisible among himself and partners. In the first case, he begins with a load upon his shoulders which he must necessarily find the means for bearing; and besides this, he is naturally actuated by the feeling that all the gains which he may secure, beyond what is necessary to meet that load, become his individual property, while the risk which is run in order to obtain those gains is borne by others in, it may be, a greater proportion than they are borne by himself.

It will be inferred from what has been said, that it is not intended to advocate the establishing of anonymous partnerships for general trading purposes. Such may be very useful for carrying out various needful operations, which call for capitals greater than more limited associations can command, such as gas-lighting, supplying towns with water, and the like. Partnerships *en commandite* are, as I would recommend them, simply business firms for carrying out the ordinary pursuits of commerce, in which one or more managing partners whose names appear to the world, should, as now, be answerable to those with whom they may deal to the extent of their whole fortunes, and be subject to the bankrupt laws. The remaining partners, whose names should not appear in the trading concerns of the firm, would consist of one or more capitalists, who, embarking given sums, the amount of which should be registered in some public office accessible on payment of a moderate fee to the public, would draw their proportionate share of the profits, and who, except to the extent that will be named below, would not be answerable to creditors for more than the sum registered and advanced. It might be necessary to provide that any false registration under which the firm would seek to obtain a credit and reputation beyond its deserving, should be visited upon the parties criminally. The registers should in fact be made to contain "the truth, the whole truth, and nothing but the truth."

It has been objected, that partnerships *en commandite* may be made the means of fraud on the public, by dividing among the partners larger sums in the name of profits than would be justified by the actual state of the concern; and that it might not be possible, when this should have produced its result in the bankruptcy of the firm, always to prove the abuse, since it would be easy to put such valuations upon outstanding ventures or speculations as to justify, by means of clever accountancy, any excessive divisions. In such cases it might only require that the partners should be in collusion together for a few years,

years, in order to place large fortunes in the hands of the inactive partners, at the expense of the public. This would undoubtedly be a great evil, and might be held fatal to the system if it could not be satisfactorily met, as I think it might be, by providing that, in the event of the insolvency of the business, every partner should be liable to account, and to bring back into the concern for the benefit of the creditors, all the profits (save a proportion equal to a moderate rate of interest) which he might have taken out during a certain number of years preceding the failure, together, of course, with any part of his registered capital which he may have withdrawn.

Any system which should have the effect of retaining for employment at home, capital that would, under other circumstances, be sent abroad, might tend in some degree to lessen the general rate of profits in the country, or (what would be equivalent to this effect) to prevent its rising; but it must be equally clear, that the system thus unfavourable to the capitalist must be favourable to labour by raising the rate of remuneration.

(signed) *G. R. Porter.*

5.—Reply to Queries by *H. B. Ker*, Esq.

My Dear Sir, Lincoln's Inn, 27 June 1851.

With reference to the question you have sent to me, I beg to observe that I venture to think that the limited liability, as regards ordinary trading partnerships, or even as regards "the aiding useful local enterprises," is inexpendient, as I am led to believe there is always a sufficiency of capital for all ordinary commercial enterprises, and for the carrying out what I suppose to be meant by local enterprises, viz., canals, roads, mills, &c. In a country where there is not a sufficiency of capital for such purposes, the introduction of this would be beneficial, and it is mortifying to see that no one will bring the matter before Parliament as regards Ireland. The question at issue is not a mere comparison between the merits of limited liability and general liability, but the real question is as to the expediency of change; that is, of the introduction of a new and complex law in lieu of, or in addition to, one which is known. I incurred some odium in respect of my former evidence, for having said that "all change was an evil;" but what was intended, and what in fact is expressed, was that all change arising from the introduction of a new law must bring some evil, for either it is impossible so to express complex laws as to prevent doubt or difficulty, or our mode of framing such laws is eminently unsuccessful; and hence, though there may be a balance of good, there always must be some evil accompanying the change, and, in the consideration of a change, it is well to ask how much evil and what balance of good may be expected. Although I am unwilling to introduce a law of limited liability, either generally or as applicable to some particular classes of partnerships, yet I continue to think (as I expressed in my former evidence) that the Board of Trade, or a Board having similar powers, should be authorized, under certain rules and

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restrictions very similar to those which exist at present at the Board of Trade, to grant charters of incorporation in some simple form to such trading partnerships as, in the opinion of the Board, can be advantageously carried on upon the principle of a joint stock company. The experience of the Joint Stock Companies Acts, the Winding-up Acts, and the Companies Clauses Acts, would afford good data on which to frame rules for the regulation of those companies, and also will indicate the class of enterprises which have the best chance of success if worked on the joint stock principle.

Assuming that such a Board were liberal in the concession of the limited liability principle, I think that all in fact that is sought by the questions would be attained; and the experience of the working of these companies would, probably, soon afford grounds either for the adopting generally the law of limited liability, or would sufficiently show the inexpediency of such a measure. I may mention that I suppose it is to the labours of the Committee last year, that the fees on charters have been or are about to be diminished, and the Friendly Societies Acts extended to working mens' associations.

I observe that the questions put by the Committee have special reference to the investment "for the combination of the capital of the middle classes." My answers have solely reference to the inexpediency of altering the law. As regards anything which encourages the investment of the capital of the middle classes in hazardous or doubtful undertakings, I think it is inexpedient. I do not think that experience shows that any joint stock company's undertaking on a small scale is likely to be very productive; and I think the probability is that, when capital is used in local enterprises not considered as hazardous, no great return can be expected. I believe it is notorious that investments on private roads, bridges, ferries, mills, &c. have, with rare exceptions, produced little or no return, and I continue of opinion that the essential character of an investment for the poor and middling classes should be safety and facility of conversion. Again, the main chance which a joint stock undertaking has of success, is the finding intelligent and skilled paid agents or directors, to whom the conduct of the business is to be entrusted. Now, this can only be attained where the capital employed will allow of such an expenditure. I believe, one of the chief causes of the failure of small undertakings of this kind is, that the arrangement is entrusted to incompetent or dishonest persons. If the Board I have referred to were established, I should not think it expedient to restrict its powers so as to prevent the employment of capital in undertakings of "a very speculative nature," as suggested by the question. Quite the contrary. I should conceive that, where there was a chance of success, and where the object was of importance to the community, the speculative nature of the undertaking, which would deter ordinary parties from engaging in it, would be, in fact, the ground for granting a charter of limited liability; and I think, what appears to be the bearing of the questions of the Committee, is to lead to the adoption of joint stock companies for objects where they are least wanted, viz., non-speculative objects with a small capital, for the enabling the middle classes to invest capital. Here the probability would be, that if the object held out a prospect of gain it would be undertaken by

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private enterprise; or if it were undertaken on the principle of limited liability, with the cost of directors, &c., and the risk of fraud, little or no profit could be hoped for, and there would be a fair chance of loss, and thus deter all further saving on the part of the middle classes.

But I am hopeless as regards legal reform. After years of discussion, reports, committees, &c., that mass of confusion the Joint Stock Companies Acts was passed. Never was such an infliction on parties entering into partnership as these Acts; and yet the registrar and his staff go on putting, in my opinion, the most absurd construction, on the inconsistent and contradicient clauses of these Acts, whilst one would have thought it would have been the duty of the head of the office, long before this, to have furnished such information as would have led to a reasonable and plain law. If, therefore, this is so with regard to the Joint Stock Companies Acts, and if it be true, as one of the Vice-Chancellors has suggested, that even the Winding-up Acts (drawn with more care and revised by persons of knowledge and intelligence) are little less than a public nuisance, I cannot but be hopeless as to the effect of any new measure having similar objects.

I remain, &c.
(signed) *H. Bellenden Ker.*

To R. A. Slaney, Esq.
Chairman of the Committee on the Law of Partnership.

6.—Reply to Queries by *J. M. Ludlow*, Esq.

69, Chancery Lane, 27 June 1851.

I am of opinion that partnerships of limited liability, under proper regulations, may be most usefully introduced in this country.

I do not, I own, see reason for excluding banking or insurance companies from a measure of this description. As respects banking, limited liability is the legal *status* of that establishment which we are bound to consider the most secure in this country, and the model of all others, viz., the Bank of England. As respects insurance companies, the liability of the copartners is limited already in practice, as regards the great bulk of their transactions, by special contract with the assured in their policies; and such a practice has not, that I am aware, proved detrimental to the reputation of this class of establishments for stability and success.

I trust, however, that in whatever measure may be introduced, a clear distinction will be taken between *commandite*, or the unlimited liability of a few, being managers, and the limited liability of the remaining partners, who are excluded from the management under pain of becoming liable without limit if they interfere, and the absolutely limited liability of all the copartners, as is the case with chartered and parliamentary companies amongst ourselves, and *anonyme* companies in France, Belgium, &c.

Commandite appears to me well adapted for partnerships with comparatively few members, constituted on the old common law principle; *i.e.*, where there are, properly speaking, no transferable shares, but a new

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new partner can only be admitted with the consent of all the others. In such cases, *commandite*, or the limited liability of a few sleeping partners, whose names add no credit to the firm, appears to me, as has been pointed out by Mr. J. S. Mill and others, simply that form of loan which is most beneficial to the ordinary creditors and to the public, as well as to the acting partners themselves; the limited liability partner being a creditor whose claims are postponed to all others, and whose debt, bearing interest at a rate varying with the success of the concern, presses with especial lightness upon its operations, at the same time that it affords the prospect of a good return to the judicious lender.

But in dealing with joint stock companies properly so called, where the capital is divided into shares transferable at the will of the holder, or subject to the sanction of a few only out of the whole number of copartners (whether directors or others), *commandite* appears to me to carry with it great dangers, increasing in proportion to the amount of capital employed, and to the number of members in the partnership so constituted, and to unite within itself the mischiefs of limited and unlimited liability at once. As respects the managers, who are liable without limit, it tends to beget that recklessness which I believe generally to arise from the assuming of responsibilities beyond the means of those who are charged with them; as respects the partners with limited liability, it leaves some with that indifference to success, consequent upon the having but little to lose, and fetters the watchfulness and exertions of others by the knowledge that any interference by them will only saddle them with the whole responsibilities of the business. It is thus, I believe, the general experience of continental nations, that *commandite* companies tend to be headed by men of straw. I cannot, therefore, too strongly urge that whatever facilities may be afforded for the establishment of joint stock companies (*i.e.* according to what appears to me the true definition of the term, companies with easily transferable shares), under limited liability, such limitation of liability should extend to all engaged in the concern.

As respects the regulations which it is wished to impose for the prevention of fraud and rash speculation, I would suggest the taking stringent precautions for giving complete notice to the public of limited liability, as a fact in each particular case, and of the resoures available for creditors,—1st. by the incorporation in the name or style of the partnership or company of the words "*commandite*" or "limited libility," as the case may be (*e.g.* "Brown, Smith, & Co.'s *commandite*." "The —— Limited Liability Company.")—2d. By the registration of the style or firm, place of business, commencement and duration of partnership, and every renewal from time to time of the original capital, and of any additions to it, with the amounts paid up from time to time; of the names and addresses of all partners (if any) whose liability is not sought to be limited; and perhaps of a few other particulars; such register to be open to the public.—3rd. By the separate registration of all shares and transfers, &c., of limited liability shares, with the names and addresses of the holders, so long as such shares are not fully paid up, such register to be open to execution creditors, or to others possessing a judicial claim upon the assets, but not

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not to the public at large (so as to avoid the giving of false credit).—4th. By provisions for the keeping and auditing of accounts, the communication of them to every partner, and in most, if not in all cases, for the publication of half-yearly balance sheets at least, by registering a copy in the public register.—5th. By provisions for the speedy dissolution of the partnership in the event of losses being incurred to the amount of a given proportion of the capital, and by penalties on the directors or managing partners, and all persons conniving with them, in the event of such losses being kept concealed.

As respects the prevention of rash speculation, I would further suggest the division of limited liability partnerships, whether *commandite* or other, into two classes: 1st. Those for which limited liability might be obtained as of right by registration only, under such safeguards as before pointed out.—2nd. Those in which the preliminary sanction of a public Board should be required, as is now the case with chartered companies. The former class might include all small *commandites*, with a limitation as to capital and numbers; but might also, I think, properly extend to all undertakings in which the divisible profits should be limited to a certain maximum rate per annum, say 5*l.* per cent. The latter class would take in all those undertakings in which, in consideration of special risks, a higher rate of profit than the legal one might properly be allowed; and here I think, a preliminary investigation might fairly be enforced, both as to the objects of the company, and the manner in which it is constituted. But of course the present enormous expenses on the granting of charters should be diminished.

I would venture to urge the peculiar importance of limited liability, at the present moment, for the improvement of agriculture and the relief of the landed interest; and especially with reference to Ireland. But the two countries would, I think, need the application of the principle in a different shape. In England, where the land, however burthened, retains yet all its traditional importance, *commandite* would probably be the form chiefly preferred, so as to retain the soil within the control of its present owners or occupiers, only with large means for its improvement. In Ireland, on the other hand, where the tie between the soil and its owners or occupiers seems all but severed in many cases, large farming companies under absolutely limited liability might probably find a wide field for their operations. As respects Ireland, it seems hardly necessary to recall the fact, that *commandite* is there already permitted by the so-called Anonymous Partnership Act, but which only extends to trade and manufacture, and the provisions of which render it almost wholly unworkable.

Patents for inventions again exemplify a species of property, which I am convinced by experience remains often valueless, and perhaps oftener still is filched from its owners by piracy, solely on account of the difficulty of obtaining capital under the present law of unlimited liability where success is problematical. These would again afford, as it seems to me, another special field for the operation of the principle of limited liability, subject to the checks against mere gambling which I have suggested above, viz. either a limitation of profits to a low maximum rate, or the preliminary sanction of a public Board, in case that rate were sought to be exceeded.

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I will only add, that the working of the Joint Stock Companies Winding-up Acts during the past three years, appears to me to afford two strong arguments in favour of limited liability: 1st. By the evidence which it supplies of the reckless speculation and barefaced fraud which have prevailed to an enormous extent in this country under unlimited liability. 2d. By the attempt to carry out unlimited liability amongst copartners, in the winding up of large companies, having resulted, even under a vastly simplified procedure, in producing a mass of litigation and suffering great enough, in the opinion of more than one judge, to countervail even the absolute denial of justice which was practically the rule as between copartners previously to the passing of those Acts.

(signed) *J. M. Ludlow.*

7.—Reply to Printed Queries by Lord *Brougham.*

On this very important subject my opinion has undergone a considerable modification, if not change. I formerly thought the introduction of the *commandite* would be beneficial, and both my late friend Lord Ashburton and myself frequently broached the subject in the House of Commons, having often discussed it together in private. My own opinion, since then, was shaken, and especially by the able report made upon the subject by Mr. Bellender Ker some 15 years ago.

I greatly question if the guards provided by the French law are sufficient to prevent the consequences of improvident management by the partner or partners who alone are liable generally and absolutely. The *commanditaires* (those who are liable only to the amount of their shares) are indeed prevented (as far as I recollect the French law) from interfering directly, or even by proxy, in the concerns; and their names are not to appear in the firm, and the amount of their shares is registered, and thus open to inspection, so as to prevent credit from being improvidently given to the company. Nevertheless it seems difficult to suppose that their names will not become known to any who may not go to look at the register; and certainly the great check on imprudent speculation is removed, if only one who may be a man of straw is answerable *in solidum.* I do not undertake to affirm that no sufficient checks and guards can be devised; I only state what occurs to me on those provided by the French law, which I perceive is adopted in the other countries that have the *commandite.*

As to the restriction in Article 3, nothing can be more proper; only I see great difficulty in defining "employments of a very speculative nature."

As for the *société anonyme,* I hold that to be out of the question; it is merely a small joint stock company.

The *commandite* appears better adapted to a community which has moderate mercantile capital and concerns than to ours, and would be more wanted as well as more safe in such a community.

But

But I am aware of the motive, the praiseworthy motive, which guides the Committee in their inquiries and influences their endeavours; viz., enabling small capitals to find safe and beneficial investment.

(signed) *H. Brougham.*

8.--Reply to Printed Queries by Alderman *Hooper.*

Queenhithe, 28 June 1851.

I consider partnerships of limited liability might in certain cases become advisable, and possibly prove useful; but I think previously thereto the bankrupt laws would require some further revision, in order to be more stringent upon fraudulent and dishonest debtors.

I am opposed to the measure upon some grounds, such as tending to give an undue influence and power to large capitalists; also as offering opportunity of creating unfair combination against particular trades, or even against particular establishments. And again, unless very strongly guarded by regulations (of some difficulty to put in effect), limited partnerships would be likely frequently to lead to reckless trading.

John K. Hooper.

9.--Reply to Queries by Mr. *H. J. Enthoven.*

Q. How does it work

A. On the Continent it works admirably well; say in France, Belgium, Holland, and Italy.

Q. What are the main regulations to prevent fraud?

A. The *Code Napoleon* gives every particular regarding it.

Q. To what enterprise is it generally applied?

A. Both manufacturing and commercial establishments.

(signed) *H. J. Enthoven.*

10.--Reply to Printed Queries by Mr. *Van der Oudermeulen,* of Amsterdam, Privy Councillor, &c. &c.

Dear Sir, London, 26 June 1851.

I have no objection to state that as far as my experience goes, and I have heard, the limited liability of partners, either in joint stock companies or in societies *en commandite,* works well in Holland, and not only in respect of general enterprises, but also for banking and insurance.

The main regulations to prevent fraud are the publishing annually of a balance sheet, and the obligation to pay up the full capital when 25 per cent. has been lost; or in case this is not done, to break up the whole

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The Dutch *Code de Commerce* will furnish the further particulars.

J. W. May, Esq.,
&c. &c. &c.

The above is from Mr. Van der Oudermeulen, of Amsterdam, privy councillor, late president of the Netherlands Trading Company, and one of the most influential and best informed individuals in Holland.

11.—REPLY to Queries, by *W. P. Mark*, Esq., Her Majesty's Consul at Malaga.

I HAVE resided upwards of 20 years in Spain, during which period I have acted in the capacity of Her Britannic Majesty's consul for the kingdom of Granada, residing at Malaga, one of the most wealthy and flourishing outports of the Peninsula. The system of sleeping partners, "*en comandita*," as it is legally termed, exists in Spain; and, from practical observation, I can with safety say it acts well, and is attended with beneficial results. I have known cases during political panic in which commercial firms, affected by the crisis, in legitimate cases of difficulty have been most effectively assisted by the aid of a partner "*en comandita*" placing a sum of money in the concern. The knowledge of an effective assistance, coupled with the name of a wealthy partner, has not only rescued the firm from shipwreck, but, as it were, saved the cargo, when no assistance could be otherwise obtained by the firm on credit, and a ruinous catastrophe avoided. Another case, in which the system works beneficially, is where a father personally retiring from business places a sum in the house of his son, which is more frequently done, when it entails on him no further responsibility than to the extent of the amount so placed, as he is thus relieved from the anxiety attending general risk and liability. But especially to the middle classes I have observed the system to be beneficial, as well as to the community at large, bringing more competitors into the field; thus dividing the profits generally, and crushing monopolies.

The law affecting the administration of this species of partnership in Spain is fully laid down by the "Codigo de Comercio," published by King Ferdinand, and which came into force on the 1st of January 1830, determining the manner in which the capital invested is to be publicly paid into the business, to prevent fraud; and may be found, in a translated form, in Leoni Levi's late English publication on commercial law, comparing that of England with that of all foreign nations; the details of which may be found at the 84th and following pages of the first volume. The law of Spain on this matter is much assimilated to that of France, from which it was copied.

(signed) *Wm. Penrose Mark*,
H. B. M. Consul, Malaga, Spain.

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12.—Reply to Queries, by Sir *G. Rose*, Master in Chancery.

4 July 1851.

Well guarded by proper regulations, I am of opinion that the measure suggested would be a great improvement.

Subject as aforesaid, I see no reason why it should not extend to banking, or to any employment of capital.

The essence of such an alteration should be, that all persons should have the easy means of knowing "the amount of *commandite* capital" invested by the respective contributors, so as to judge of the liability and means of those with whom they may contract.

(signed) *G. Rose.*

Letter to the Chairman, from the Bengal Chamber of Commerce.

Bengal Chamber of Commerce, Calcutta,
Sir, 14 May 1851.

Understanding that the law relating to the co-partnerships is likely to be brought before Parliament during the present Session, and this Chamber being of opinion that partnerships with limited responsibility would prove of the greatest importance to this country, I am desired to communicate the sentiments of the Bengal Chamber of Commerce regarding the same; and the Chamber will be glad if you can make them known in the proper quarter, and trusts it may calculate upon your influence in bringing about the desired change.

After the experience of the working of joint stock societies in this country, which people have had of late, and the heavy losses sustained by the operation of the principle of unlimited responsibility, it is clear that without the introduction of some law no joint stock companies can in future be got up in India.

Now it is equally clear that the redundant riches of this magnificent country must remain as hitherto undeveloped, and a large amount of funds, but in many hands, kept unemployed, without the aid of such associations; because no individuals can command a sufficient amount of capital for the purpose, or would be likely to direct it to such ends if they could.

All experience proves that it is to associations alone that we can look for undertakings of magnitude connected with public interest and utility; as witness the canals, railroads, &c. of England, to which she is indebted for so much of her prosperity; to say nothing of France, Holland, Belgium, and the United States of America, in all of which countries this limited responsibility partnership which we advocate exists. In Holland, a large portion of the land in the country has been reclaimed or gained from the sea, through the operations of societies with limited responsibilities. So, again, in the United States and Belgium. But it is unnecessary to multiply instances to prove the

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their advantage, since every one in the present day must have sufficient evidence of it before his eyes.

As regards this country, it is impossible to estimate the good they might produce. We might have land companies; agricultural companies, embracing of course cotton; carriage companies, roads and railroads, and steam navigation companies, &c. &c.; all of which are required in order to extend the production, as well as the consumption capabilities of the country.

The Chamber is not prepared to say how this limited partnership law may be carried out, or whether the French system of partnerships "*en commandite*" would be the best adapted for the purpose. This will, no doubt, be fully discussed in Parliament when the measure is brought forward; the immediate object of the Chamber is to draw your attention, and to enlist your influence and assistance in its favour.

We are quite satisfied that many native and European capitalists, as well as retired Indians, would very willingly invest portions of their means in projects of which they approved, were they relieved of all liability beyond the amount of the sum so invested, but who would have nothing to do with them if their responsibility were unlimited.

Some members of the Chamber are of opinion that limited responsibility might also be found to act satisfactorily in private co-partnerships. But there is by no means unanimity on that point, and in alluding to it the Chamber does not desire to give an opinion.

I have, &c.
(signed) *James Norman*, Secretary.

To Robert Aglionby Slaney, Esq., M. P.

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1. *Recommendations for the Introduction of the Law of Limited Liability into this Country:*

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[BY AUTHORITY OF THE REGISTRAR-GENERAL.]

CENSUS OF GREAT BRITAIN, 1851.

RELIGIOUS WORSHIP

IN

ENGLAND AND WALES.

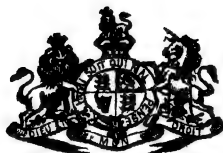
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PREFACE

Religious parties of every denomination, in the estimates they have endeavoured to form of their relative strength in this country, have hitherto felt the great disadvantage resulting from the absence of official returns on the subject of public worship. It has been attempted, by means of the information preserved by particular communities, in some measure to supply this deficiency, but the statistical information obtained by any one denomination has never been deemed authentic by any other; and, after all the efforts made by particular bodies, it has been found that the results have been of little practical value, not only because their accuracy was suspected, but also on account of their meagre and limited character. For the *first* time in the history of this country a Census of Religious Worship has been obtained by the Government. We are now able to ascertain the entire number of places of worship, the particular sect to which they respectively belong, the number of sittings provided by each sect, and the actual attendance on a given day.

In consequence of the deep interest known to be taken in these returns, and the general wish to possess them as early as possible, arrangements were made for placing within reach of the public generally all the more important parts of the Report, at a price which should secure the object of its wide diffusion with the least possible delay.

To form a just estimate of the value of the following Tables, it is necessary to know the extensive and costly apparatus by means of which they have been obtained This will best appear from the following statement of the "Mode of Procuring and Digesting the Returns," as given in the Appendix to the Report, and from which will also be seen the great attention which has been devoted to the work of supplementing defects in the returns, and rendering them as nearly as possible an exact and faithful picture of the religious state of England and Wales :—

"For the primary object of the Census, that of simply numbering the "people, England and Wales was divided into 30,610 separate plots "or districts, each of which was the sphere of a single person called

" an Enumerator, who in his turn was under the direction of a Registrar
" of Births and Deaths, of whom there are 2,190 in England and Wales.
" To these 30,610 officers was assigned the additional duty of pro-
" curing the returns relating to public worship."

" The first proceeding was to obtain a correct account of all existing " edifices or apartments where religious services were customarily per- " formed. The enumerators, therefore, were directed each to prepare, " in the course of the week preceding March 30th, 1851, a list of all " such places within his district, setting out the name and residence of " the minister or other official party competent to give intelligence. To " each such party was delivered or transmitted a schedule of inquiries— " chiefly respecting the accommodation furnished in the building, and " the number of the congregation upon Sunday, March the 30th. The " schedules were of two descriptions: one for churches connected with " the Established religion, and the other for places of worship " belonging to the various bodies not connected with the Establishment. " For the sake of ready identification, the two descriptions of schedule " had each a distinctive colour, the former being printed black, and the " latter red. The difference in the questions was slight: in the Church " of England form the additional queries had relation to the date of " consecration—the agency by which, and the cost at which, the fabric " was erected, and the amount and sources of endowment. But, in " deference to expressed objections, this last question was abandoned " after the forms were issued, and the clergy were informed that no " reply to it was wished for. In the other form, the further particulars " inquired about were—the precise religious denomination of the parties " making the return—whether the service was conducted in a separate " building or in a portion merely, as a room—whether it was used " exclusively for public worship—the date at which it was erected or " first appropriated to its present use—and (with exclusive reference to " Roman Catholic chapels) the space allotted as *standing-room* for " worshippers. In both of the forms a statement of the number of " free, as distinguished from rented or appropriated, sittings, was " requested; and in both there was a column for the insertion of the " *average* number of the congregation, to provide for cases where the " church or chapel might be closed upon the Sunday of the Census, or " where, from peculiar circumstances, the attendance might be less than " usual."

" When delivering the schedules to the proper parties, the enume- " rators told them it was not compulsory upon them to reply to the " inquiries; but that their compliance with the invitation was entirely " left to their own sense of the importance and the value to the public " of the information sought."

"The schedules were collected by the enumerators in the course of " their rounds upon the Census day, viz., March the 31st, 1851. They " were then transmitted to the registrar; who, having previously " received the list above referred to, would compare the number of " returns collected with the number mentioned in the list, and would

" take measures to procure, if possible, the returns, if any, which were " missing."

" Having finished his revision, the registrar despatched returns and " lists together to the Census Office, London, where the 30,610 lists and " about 34,000 returns were numbered in parochial order and collected " into books. A further comparison of lists and returns was then pro- " ceeded with ; the Clergy List being also used to check the complete- " ness of the Established Church returns. The result of these com- " parisons was the discovery of a still considerable number of defi- " ciencies ; principally of returns from places of worship in connexion " with the Church of England,—several of the clergy having enter- " tained some scruples about complying with an invitation not proceed- " ing from episcopal authority. In all such cases, a second application " was made direct from the Census Office, and this generally was " favoured by a courteous return of the particulars desired. The few " remaining cases were remitted to the Registrar, who either got the " necessary information from the secular officers of the church, or " else supplied, from his own knowledge, or from the most attainable " and accurate sources, an estimate of the number of sittings and of the " usual congregation."

" By these means, a return was ultimately, and after considerable " time and labour, procured from every place of worship mentioned " in the enumerators' lists, viz., from 14,077 places belonging to the " Established Church, and from 20,390 places belonging to the various " dissenting bodies, making 34,467 in all."

" The returns, when thus made as complete as practicable, were tabu- " lated in parochial order. It was then discovered that many of them " were defective, in not stating the number of sittings, and that others " which gave the sittings omitted mention of the number of attendants. " Full information as to *sittings* seemed to be so very essential to a " satisfactory view of our religious accommodation, that an application " was addressed to every person signing a return defective in this point, " requesting him to rectify the omission. The intelligence thus fur- " nished was incorporated with the original return. There are still, " however 2,524 cases where no information could be got : these, " wherever they occur, are mentioned in the notes to the district which " contains them. Where the number of *attendants* was not stated for " the 30th March, and it appeared that there was, nevertheless, a " service held upon that day, the number specified as the usual *average* " was assumed to have been the number present on the 30th, and was " inserted in the columns for that day. Where neither in the columns " for the 30th March, nor yet in the columns for the average congrega- " tion, was any number given, the deficiency was mentioned in the " foot notes, as in the case just mentioned of omitted *sittings*. And " so, where *neither sittings nor attendants* were supplied. It appears " that the number of omissions which, in spite of the endeavours " made to get the supplementary information, were obliged to be " submitted to, are as follow : number of *sittings* not mentioned in " 2,134 cases ; number of *attendants* unspecified in 1,004 cases ; and " *neither sittings nor attendants* given in 390 cases. Estimates for these

" omissions have been made for certain of the Tables, on a principle " explained in the Report. They have not, however, been interpolated " in the regular Tables, but are given in separate Tables by them- " selves. This course seemed most free from objections; as the Tables " now contain nothing beyond the original, authenticated figures— " the omissions being stated in the notes, from which each reader can " make his own computation, if desirous of so doing."

"It was also found that, frequently, an ambiguity prevailed in the " answers given to the inquiries respecting 'free sittings.' Several " of the returns from ancient parish churches, where, of course, no " pew rents are received, describe the whole of the sittings as being " therefore 'free.' But this was not the sense intended to be con- " veyed by the question, which contemplated the case of sittings not " only free from any money payment, but also free from any particular " appropriation, whether by custom or by the allocation of church " officers, or otherwise,—sittings, in fact, devoted especially to the " poorer classses, and which they might in freedom occupy at their " own option and selection. In all such cases, therefore, it was deemed " advisable, in order to secure an uniformity of meaning throughout " the returns, to mention merely the *total* number of sittings, making " no apportionment of them into 'free' and 'appropriated.' The " effect of this was to ensure that all the sittings which are men- " tioned in the Tables as 'free,' (3,947,371) are really free in the " manner above described; that the 'appropriated' sittings (4,443,093) " are those which, either from a money payment or from customary " occupancy, are not accessible to anybody indiscriminately; and that " the residue (1,077,274), not adequately described, may belong to " either of these classes, but most likely in greater proportion to the " latter."

"It will be perceived that one of the questions pointed to a distinc- " tion desirable to be made between the 'general congregation' and " the 'Sunday scholars.' In many of the returns the distinction was " not made, the *total* numbers only, including both these classes of " attendants, being entered. As, therefore, no correct account could " be obtained of the whole number of Sunday scholars usually mingling " with our congregations, it is thought to be the better course in every " instance to include them in one total. In several returns a service " was returned as attended by Sunday scholars *only*; in these instances " the numbers have been disregarded, on the theory that such ser- " vices partook more of the nature of school duties than of formal " public worship. Sunday scholars have been reckoned as attending " religious service only where, upon the same portion of the day, some " numbers are inserted for a 'general congregation.'"

"Another point upon which an explanation of the course adopted " may be useful is the following: it was wished to show, with respect " to all the 30,240 places of worship, how many of them were open for " service at each portion of the Sunday morning, afternoon, and " evening, and how many were closed on each of those occasions. " This, of course, was ascertained by the insertion of figures denoting " a service, or of a cross (×), denoting that no service was held. But

" in several cases, where the other particulars were given, the return " was altogether blank upon the subject of *attendants;* and the question " was, in what way to regard such cases. The course adopted has been, " where the church or chapel is located in a *town*, to assume that a " service was performed both *morning and evening*, and where the " church or chapel is situate in the rural districts, to assume that " services were celebrated in the *morning and afternoon*."

The limits necessary to the present "Abridgment" compel the Editor to curtail the admirable "Introductory Sketch of the Progress of Religious Opinions in England till the Period of the Revolution of 1688." The thread of the narrative, however, has been preserved, and the sketch, in its reduced proportions, will serve to show how the country has grown into that state of comparative religious freedom which so strikingly contrasts with the ages which have passed away.

It is always found difficult to describe churches in terms which are perfectly approved by their members; still it may be hoped that the various notices given in the Report will be found impartial, this having evidently been the object of its Author, who has selected his information from the sources which appeared to possess the greatest authority. One of the most interesting and valuable portions of the Report will be found in the Author's remarks upon "Spiritual Provision and Destitution." So important, indeed, has it been deemed by the Editor of the present Abridgment, that he has considered it best to give it entire.

In selecting from the numerous Tables contained in the Report, the object has been to extract those which were most likely to be generally useful for religious and statistical purposes, and to render the possessor of the Abridgment as much as possible independent of the larger work,—to which, for more detailed information, it may be found necessary in some few cases to refer.

A successful commencement having been now made in the important service of learning for ourselves, and showing to other countries, the religious statistics of England and Wales, we may anticipate at each succeeding decennial period that the returns on "Religious Worship" will form a valuable part of the Census, and serve as a powerful aid to the highest interests of the nation.

London,
January 5, 1854.

REPORT.

TO THE RIGHT HON. THE VISCOUNT PALMERSTON, M.P., G.C.B.

HER MAJESTY'S SECRETARY OF STATE FOR THE HOME DEPARTMENT.

Census Office, 10th December 1853.

My Lord,

When the Census of Great Britain was taken, in 1851, I received instructions from Her Majesty's Government to endeavour to procure information as to the existing accommodation for Public Religious Worship.

Every exertion has been made to obtain accurate Returns upon which reliance may be placed; and the duty of arranging these Returns in a tabular form, accompanied by explanatory remarks, has been confided by me chiefly to Mr. Horace Mann. He has devoted much time and labour to the subject; and I trust that your Lordship will be of opinion that the task delegated to him has been well executed.

I have the honour to be,
My Lord,
Your faithful servant,
GEORGE GRAHAM,
Registrar-General.

REPORT.

TO

GEORGE GRAHAM, Esq.

&c. &c. &c.

REGISTRAR GENERAL OF BIRTHS, DEATHS, AND MARRIAGES.

SIR,

In fulfilment of the task with which you have entrusted me, I have now the honour to present, in a digested form, a Summary of the Returns collected at the recent Census, showing the amount of accommodation for worship provided by the various religious bodies in the country, and the extent to which the means thus shown to be available are used.

Origin of the Inquiry as to Religious Worship; and Manner of its prosecution.

It may, perhaps, be advantageous to preface the observations which, with your permission, I propose to offer on the state of religion in England, as disclosed in these returns, by a brief account of the origin of the Inquiry and the mode in which it has been prosecuted.

It will, doubtless, be within your recollection that, when making preparation for the General Census, and determining what information was most worthy to be gathered by the aid of the complete machinery then specially to be provided, it appeared to you exceedingly desirable to seize upon so rare an opportunity in order to procure correct intelligence on two important subjects of much public interest and controversy, viz., the number and varieties and capabilities of the religious and the scholastic institutions of the country. In pursuance of this scheme, a set of Forms (reprinted in the Appendix to this volume) was prepared and issued to the various enumerators, with instructions for their distribution and collection.

These proceedings were adopted under the impression that the language of the Census Act—conferring on the Secretary of State the power to issue questions, not alone respecting the mere numbers, ages, and occupations of the people, but also as to such "further particulars" as might seem to him advisable—would amply warrant so important an investigation. When, however, in the House of Peers, objections were preferred against the contemplated Inquiry, and doubts expressed upon the applicability of the penal section of the Act to parties who might choose withholding information on these subjects, it was deemed desirable to submit the question to the legal advisers of the Crown, and their opinion proved to be confirmatory of this view.

As you, however, still retained a firm conviction of the great advantage to the public of the object for which preparations so extensive had already been matured, and for the satisfactory pursuit of which so great facilities existed, it was recommended by you to the Secretary of State that the investigation should be nevertheless continued; the various parties from whom information was to be requested being made aware that they were not by law *compellable* to furnish the particulars referred to in the Forms supplied to them. It seemed to you that a reliance on a general willingness to meet the wishes of the Government in so conspicuously valuable an object would be amply justified by nearly universal acquiescence; and that the necessary employment, for the

ordinary purpose of the Census, of a staff of nearly 40,000 persons, visiting on two distinct occasions every house throughout Great Britain, offered an opportunity for procuring accurate statistics much too rare to be neglected—such indeed as could not possibly recur till, after another ten years interval, the Census should again be taken in 1861.

The Secretary of State assenting to these views and your proposal, printed Forms were carefully distributed by the enumerators to the proper parties. In the case of returns for places of religious worship, the forms were left with the clergyman or minister, warden or deacon, or other officer connected with each place of worship.

The extent to which returns, in answer to this application, were received, affords abundant evidence of the hearty co-operation of the clergy and the ministers of all denominations in this voluntary labour. Such returns have been obtained from 14,077 churches belonging to the Church of England, and from 20,390 places of worship belonging to all other religious bodies. From this simple fact alone it will be manifest that these returns are nearly as complete as could be wished for; and that now, for the first time, there is given to the country a full picture of the state of its religion as exhibited by its religious institutions.

Number of Sects.

There are in England and Wales 35 different religious communities or sects,—27 native and indigenous, 9 foreign.* The following arrangement shows them, under certain obvious considerable and minor classes, in the order of historical formation:

PROTESTANT CHURCHES:

BRITISH:

Church of England and Ireland.

Scottish Presbyterians:

Church of Scotland.

United Presbyterian Synod.

Presbyterian Church in England.

Independents, or Congregationalists.

Baptists:

General.

Particular.

Seventh Day.

Scotch.

New Connexion General.

Society of Friends.

Unitarians.

Moravians, or United Brethren.

Wesleyan Methodists:

Original Connexion.

New Connexion.

Primitive Methodists.

Bible Christians.

Wesleyan Association.

Independent Methodists.

Wesleyan Reformers.

PROTESTANT CHURCHES—*continued.*

BRITISH:—continued.

Calvinistic Methodists:

Welsh Calvinistic Methodists.

Countess of Huntingdon's Connexion.

Sandemanians, or Glassites.

New Church.

Brethren.

FOREIGN:

Lutherans.

German Protestant Reformers.

Reformed Church of the Netherlands.

French Protestants.

OTHER CHRISTIAN CHURCHES.

Roman Catholics.

Greek Church.

German Catholics.

Italian Reformers.

Catholic and Apostolic Church.

Latter-day Saints or Mormons.

JEWS.

* These include all the bodies which have assumed any formal organization. There are, in addition, many isolated congregations of religious worshippers, adopting various appellations, but it does not appear that any of them is sufficiently numerous and consolidated to be called a "sect."

The existence of so many separate sects will be considered an advantage or an evil, in proportion as the active exercise of private judgment, or the visible unity of the Church, if both be unattainable together, is esteemed the more important acquisition. Much too of the feeling, favorable or adverse, which the contemplation of such multiplied diversities must cause, will be dependent on the question whether, notwithstanding much apparent and external difference, substantial harmony with truth may not extensively prevail.

Necessity of explanation.

Of great importance evidently, therefore, is it to supply some sketch, however slight, of the prominent characteristics of each sect; partly for the sake of justice to the sects themselves, in order to reveal, in some of them, accordances, perhaps not generally hitherto suspected, with admitted truth—and partly for the sake of the community at large, in order to reveal the progress of erroneous doctrines, likewise, it may be, hitherto unnoticed.

PROGRESS OF RELIGIOUS OPINIONS IN ENGLAND.

PROGRESS OF RELIGIOUS OPINIONS IN ENGLAND.

Definitive establishment of Christianity in England.

From A. D. 681 to the present time, an interval of more than eleven centuries, Christianity, in one form or another, has maintained itself as the predominant religion of the English people. Naturally, in the course of this protracted period, the ever-varying condition—social, intellectual, material—of the country, as successive generations made new acquisitions of enlightenment and liberty and wealth, effected corresponding variations in the aspect, both political and doctrinal, of the religious faith of the community. Thus we behold, in earliest times, particular articles of Christian faith and practice gathering the undivided homage of the people, and receiving sanction from the civil power, which also punishes diversity. In course of time these ancient tenets lose their hold upon the national affections; the civil sanction is transferred to other doctrines, and the civil penalties are now enforced against all opposition to the *new* belief. Gradually, however, these restraints upon opinion are withdrawn; existing creeds take form and practical embodiment; and further sects arise and organise and multiply, till, favoured by almost unbounded toleration, sects perpetually appear and disappear, as numerous and varied as the opinions or even as the fancies of men. Some slight review of these mutations in the national mind and in the fortunes of particular Churches seems almost essential to a satisfactory appreciation of the present state of England in regard to her religious institutions.

State of Christianity in Saxon times.

Christianity, when introduced among the Saxons, at once assumed an organized character. This was, of course, accordant with the episcopal model to which the missionaries were themselves attached. The conversion of the king of a Saxon State was immediately followed by the elevation of his benefactor to a bishopric, the territorial boundaries of which were generally conterminate with those of the kingdom itself. In course of time, as some of the dioceses were manifestly too extensive, divisions of the larger sees were made, and additional bishoprics created. The first partition of this kind was effected by Theodore, Archbishop of Canterbury, about A.D. 680; and the Council of Hertford, held in 693, enacted, or at least affirmed, that sees should become more numerous as the number of the faithful increased. In this manner the larger ecclesiastical divisions of the country were soon settled on a permanent basis; for, with the exception of some changes made in the reign of Henry VIII., and a few of very recent origin, the present bishoprics are the same as those established in the Anglo-Saxon times. The Bishops were ostensibly nominated by the clergy of the cathedral church, but the sovereigns generally influenced, if they did not

Bishops and Dioceses.

PROGRESS OF RELIGIOUS OPINIONS IN ENGLAND.

altogether monopolize, the appointments. The authority of the prelates was very considerable. They ranked with the Earl, and each of their oaths was equivalent to those of 120 ceorls. Apart from their spiritual jurisdiction, they sustained an important position in the conduct of civil affairs,—possessing seats in the national Witena-gemot, and assisting the sheriffs in the local administration of justice.

Revenues.

The funds for the support of Christianity were derived from various sources. At first they seem to have been exclusively supplied by voluntary offerings, of which the bishops had the sole disposal.* Afterwards, upon the erection of a church or the foundation of a religious establishment, it became the custom —probably in imitation of a practice which appears to have prevailed in nearly every age and every country of the world—for the founder to devote a *tenth* of all his property to purposes of religion and charity. *Tithes* thus appear to have had their origin in voluntary payments, and as such they were, doubtless, very generally rendered in the early periods of Anglo-Saxon rule, when the payment was considered applicable both to the provision for religious worship and to the relief of the poor. It was not till the middle of the sixth century that tithes were demanded by the clergy of Christendom as a *right;* nor were they declared to be such by any General Council prior to that of Lateran in 1215. In England, however, it was not long before a custom so generally adopted began to be regarded, first as a religious, and then as a legal, duty; and, accordingly, the legislature in the tenth century recognized the obligation, and provided for its due discharge, first, by declaring that defaulters should be liable to spiritual censures, and, ultimately, by enacting civil penalties for disobedience. Several minor customary payments, under the various names of *Church-shot*, *Light-shot*, and *Plough-alms*, seem also to have gradually acquired a legislative sanction. Monasteries, and similar religious institutions, were, in general, well provided for by the endowments settled on them by their founders, and by grants and gifts continually made to them by later benefactors.

Condition of the Church subsequent to the Norman Conquest.

For nearly 150 years immediately following the Conquest, the history of Christianity in England shows an almost continual advance of the power of the clergy and the Holy See. William the Conqueror, though personally little inclined to yield the smallest portion of his spiritual jurisdiction, nevertheless contributed materially, by steps adopted for political advantage, to augment the influence of Rome. While he himself maintained with spirit his supposed prerogatives,—not suffering any interference with the Church without his sanction, and requiring that no Pope should be received as such without his previous consent,—the various acts by which he introduced or strengthened precedents for papal intervention could not fail to be the efficacious means by which, in more perplexing times, or under less determined rulers, England would be brought to more complete dependence on the Court of Rome. Among these measures, not the least effectual was the separate ecclesiastical tribunal which he instituted for offences and disputes in which the clergy were concerned. This exclusive jurisdiction, and the further advances made in enforcing clerical celibacy, tended much to erect the priesthood into an independent power in the state, asserting, first an equal, and at last a superior, position to the civil government.

1384—1509.

Nearly every Parliament from the time of Wycliffe to the reign of Henry VIII. (1384 to 1509) adopted measures to resist pontifical supremacy; and, not restricting their hostility to Rome, they even several times suggested to the sovereign the appropriation of Church property to secular objects. Two parties hence arose in the ranks of the Reformers,—one desiring both political and doctrinal reformation, the other limiting their aims to merely secular changes.

* Kemble, ii. p. 473. Lingard, vol. i. p. 180.

From 1534 this country, therefore, may be said to have possessed a National Church; for ever since, with the brief exception which occurred in the reign of Mary, all the civil laws by which, in England, Christianity has been established and expounded, have derived their force entirely from the sanction of the native government of the state, apart from any, the slightest, interference of a foreign power.

PROGRESS OF RELIGIOUS OPINIONS IN ENGLAND.

Establishment of a National Church.

Changes effected by Henry VIII.

In 1536, the Convocation passed, and the King adopted, certain Articles, by which the faith of the Church of England was, for the time, authoritatively settled. In these, the Bible and the three creeds are set forth as the foundation of belief; baptism, penance, confession to a priest, belief in the corporal presence, are declared essential to salvation; justification is said to be obtained by the union of good works with faith. Images were to be used as examples, but not as idols; saints were to be honoured, but not worshipped; the use of holy water was allowed, but its efficacy was denied; indefinite prayer was permitted for the dead; and the existence of an unspecific purgatory was affirmed.* All the clergy were directed to explain these articles to their flocks. Latin and English Bibles were to be set up in the churches; and the children of the parish were to be taught, in the mother tongue, the Lord's Prayer, the Ten Commandments, and the Creed.† In the following year, 1537, the King put forth a fuller exposition of the orthodox belief in the shape of a book adopted by the Convocation and entitled "The Institution of a Christian Man," and in 1543 he published, of his own authority, a second edition of this work, with certain alterations favouring the ancient doctrines. These books were, each in turn, accepted as the standard of belief: but the test by which it was attempted to secure an uniformity of faith was the "Law of the Six Articles," passed in 1539. By this law were established, (1) the doctrine of the real presence,—(2) the communion in one kind only,—(3) the perpetual obligation of vows of chastity,—(4) the utility of private masses,—(5) the celibacy of the clergy,—and (6) the necessity of auricular confession. Death by fire, and forfeiture of all possessions, were the penalties of controverting the first article; imprisonment or death the penalty of opposition to the rest, according as the opposition was withdrawn or persevered in. In 1544, the Legislature somewhat mitigated the severity of this enactment; but the number of persons who were executed under its provisions was yet very great.

Edward VI.

During the brief reign of Edward the Sixth the progress of the doctrinal Reformation was more rapid, and its character more definite. The law of the Six Articles was repealed; the celebration of private masses was prohibited; the laity were allowed the communion of the cup; marriage was permitted to the clergy; images were removed from all the churches; altars were converted to communion tables; and finally, in 1553, Forty-two Articles of Faith were issued by authority, establishing the doctrines of the Church of England nearly as they stand at present. A new Communion Service, differing but slightly from that now in use, was produced in 1547; and the English Liturgy, first introduced in 1549, and afterwards revised and somewhat altered, was confirmed by Parliament in 1552. To spread the new belief among the people, measures were adopted to promote and regulate the practice of preaching, which began to be a very powerful means of influencing popular opinion. Bishops were required to preach four times a year—to stimulate the parish clergy in this exercise—and to ordain for the ministry none who were unable to perform this necessary duty. As, however, the supply of preachers was, for some time,

* Hume's History of England, vol. iv. p. 165.—Short's History of the Church of England, p. 109.
† This permission to read the Scriptures was restricted, in 1543, to gentlemen and merchants.

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unavoidably deficient, a Book of Homilies, composed in chief by Cranmer, was appointed to be used in churches, together with the Paraphrase of Erasmus. The singing of psalms and hymns from Scripture was also now, for the first time, authorized.

Mary I.

Reaction to Roman Catholicism.

Mary, a sincere and zealous Romanist, succeeding to the sovereign authority at a time when the almost universal voice of the community affirmed it as the duty of the civil ruler to decide the nation's creed and to enforce compliance, naturally at once reversed her brother's policy—restored the former faith and practices—and put in energetic force against the Protestants the persecuting principles which they themselves so generally sanctioned. All the acts of Edward touching on religion were repealed; the doctrine of the corporal presence in the mass was re-affirmed; the Prayer Book and the Catechism were pronounced heretical; the celibacy of the clergy was prescribed, and every married clergyman ejected from his cure; severe enactments against heresy were passed; and a sort of inquisition to discover heretics was instituted. All the prominent reformers either fled across the sea or suffered in England at the stake. About 300 had already paid for their opinions with their lives when Mary's brief reign ended in 1558.

Elizabeth.

Re-establishment of Protestanism.

Elizabeth at once replaced the Church in the position it had occupied before the reign of Mary. Parliament again affirmed the sovereign's supremacy as head of the Church, and punished with extreme severity all those who questioned this prerogative.* In 1559 the Act of Uniformity† restored with little variance the Book of Common Prayer, and made it penal to be absent without reasonable cause from a church where it was used. In 1563 the second Book of Homilies was printed, and the Larger Catechism sanctioned. And the Articles of Religion—which, in 1563, had been subscribed (then numbering thirty-eight) by the Convocation—were, in 1571, adopted in their present shape and number, ratified by the Queen, and confirmed by Act of Parliament.‡ Thus, Protestant Christianity was re-established as the national religion; and severe coercive measures were enacted to secure unanimous profession and obedience.

Progress of Puritanism.

No sooner, however, had the victory been thus completed over one of the two great parties hostile to the settlement effected in the reign of Edward, than a vigorous and long protracted conflict with the other party was renewed. Both for their numbers and sincere activity these new antagonists were formidable foes. As, in deciding on the changes which should be admitted, Cranmer and the other founders of the Church displayed the cautious policy of statesmen rather than the pauseless ardour of religious partizans—more anxious to conciliate opponents and secure the utmost innovation practicable, than to contend uncompromisingly for all the progress they might think desirable—it followed, almost of necessity, that multitudes, deriving their opinions from the exercise of private judgment on the Scriptures recently unsealed to them, and urged, by natural reaction, to the utmost distance from the Church of Rome, would find their ardent expectations of the new establishment unrealized, and would lament as well the absence from its constitution and its ritual of much which they desired as the continued presence there of much which they disliked.

* The Queen preferred the title of "Supreme Governor" of the Church to "Supreme Head." All the bishops except one refused to take the oath, and were in consequence deprived; 178 of the inferior clergy imitated their refusal with a similar result.

† 1 Eliz. cap. 2 ‡ 13 Eliz. cap. 12.

PROGRESS OF RELIGIOUS OPINIONS IN ENGLAND.

The Puritans, were not wholly presbyterian. The natural tendency of the religious movement in the public mind was to develop constantly new theories of ecclesiastical government, each fresh advance distinguished by a nearer approach to a democratic system. Although the Presbyterians, therefore, for a long time formed the vast majority of the opponents of the Church establishment, opinions much less favourable than theirs to clerical authority and State control in matters of religion soon began to gain adherents. Most conspicuous among the sects which entertained such notions were the *Independents*, who, rejecting equally the presbyterian and episcopal machinery, maintained that every individual congregation is a separate Church, complete and perfect in itself, and altogether independent of external oversight. They also held that the province of the civil magistrate did not extend to spiritual things, the State possessing no infallible means of distinguishing truth from error, and the true religion being best discovered and established by the unforced zeal of its disciples.—Similar opinions were maintained by the *Baptists*, who, about this period, began to grow into importance.

Rise of the Independents.

Baptists.

Charles I.

The reign of Charles the First beheld the crisis of the controversy. All the various severe repressive measures which were put in force proved ineffectual to check the spread of puritanic principles, and only served to render yet more bitter the hostility of their professors towards the ruling hierarchy. At last this long protracted opposition triumphed. Parliament, in 1641, abolished the Court of High Commission, and deprived the bishops of votes in the House of Peers. In 1643 episcopacy was itself abolished, and the chief direction of the Church intrusted to the "Westminster Assembly," a body chosen by the Parliament, and consisting of 120 clergymen and 30 laymen. This assembly, where the Presbyterians predominated, issued a Confession of Faith, a larger and a shorter Catechism, a form of Presbyterian Church government, and a "Directory" for public worship. Parliament, in 1645, suppressed the Prayer Book, and enjoined the use of the Directory—an outline service, which each minister was authorized to supplement at his discretion. Part only of the Confession (which was Calvinistic) was adopted by the legislature; and the form of government was not established, save in Lancashire and London, and not there without the safeguard of an ultimate appeal to Parliament. An ordinance was passed in 1644 by which the clergy were required to take the Covenant, and thus engage to uphold Presbyterianism; 3,000 of them refused, and were ejected from their benefices, being allowed one fifth part of their income for their future maintenance. In the absence of episcopacy, the discipline of the Church was administered by the Assembly, who ordained and appointed ministers. In this reign the *Quakers* first appeared, originated by George Fox.

Rise of the Quakers.

The Protectorate.

By Cromwell's assumption of supreme authority in 1649 the influence of the Presbyterians was much diminished. The power of ordination was removed from the Assembly and intrusted to a committee of thirty-eight persons of different sects called *Triers* (nine of whom were laymen), who examined all the nominees for ministerial functions. In Wales, itinerant preachers were employed by a Commission out of revenues at its disposal. Tithes were continued to the clergy; but the proceeds of the bishop's lands, and tenths and first fruits, were made over to the Commissioners, with the design of aiding from the fund thus raised the stipends of the smaller livings.

The principle of toleration was first recognized in this administration; free exercise of their religion being guaranteed to all "who professed faith in God "in Christ Jesus;" and it was further added, "that none be compelled to "conform to the public religion by penalties or otherwise, but that endea-

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"vours be used to win them by sound doctrine and the example of a good "conversation."

The Restoration.

But the change in the national religion which was thus effected during the Interregnum, by the advance towards a Puritan establishment, was nearly as evanescent as was that which had been caused in the reign of Mary by the retrogression towards the ancient faith. With the lasting restoration of the monarchy, episcopacy also was enduringly restored. The ascent of Charles the Second to the vacant throne in 1660 seemed to have effaced from history the period of the Great Rebellion, and the Episcopal Church regained the dominant position, fenced by penal statutes, it had occupied in the days of Laud.

A previous professed endeavour to conciliate the Nonconformists failed. Like Mary, like Elizabeth, like James the First, so Charles the Second also, on the eve of his accession, promised tenderness to conscientious scruples; but the Savoy conference between the Nonconformists and Episcopalians, convened pursuant to this promise, ended in no tangible result. An Act of Uniformity, more stringent than the similar enactment of Elizabeth, was passed in 1662, by which all ministers refusing to assent to everything contained in the Book of Common Prayer, as recently amended, were to be ejected from their benefices on the next St. Bartholomew's Day; and accordingly 2,000 ministers were then deprived of their preferments. Several other statutes, varying in rigour, were enacted in this reign against the Nonconformists, for the purpose of protecting the Established Church. In 1661, the Corporation Act excluded all dissenters from municipal appointments. Two Conventicle Acts, in 1664 and 1670, made it penal for five persons, in addition to the occupiers of a house, to assemble for religious worship; and in 1665 the Five Mile Act imposed a penalty of 40*l.* on every Nonconformist minister who came within five miles of any corporate town, and also upon all, whether ministers or laymen, who, if not frequenting the Established Church, should teach in a public or private school. In 1673, the Test Act, aimed at Roman Catholics and Nonconformists equally, excluded them from civil offices and military commands. In 1678, in consequence of Oates's plot, the Roman Catholics were prohibited from sitting in Parliament. The King made several attempts to grant a toleration, but as these endeavours were supposed by Parliament to spring from a desire to favour Roman Catholics, they uniformly failed.* Still, towards the termination of this reign, a feeling of the impolicy of treating harshly nonconforming Protestants began to be displayed; and gradually the sentiment extended through the nation that a trivial diversity in modes of worship might be well allowed them without danger to the national establishment.

James II.

This feeling was much strengthened in the reign of James, when the Nonconformists declined to receive the toleration which the King, by an illegal stretch of his prerogative, held out to them. Several of the bishops, grateful for assistance rendered at a critical conjuncture, entertained a plan of comprehension, which, proceeding on an alteration of some portions of the liturgy, might bring again within the pale of the Established Church the mass of those who had abandoned her communion. In the troubles and excitement of the times, however, no advance was made in this direction; but a disposition to indulgence was excited in the ruling party, not unlikely to be fruitful when a favorable opportunity occurred. This opportunity was soon presented, when King

* It is stated that above 8,000 Protestant dissenters were imprisoned in the reign of Charles the Second; and that as many as 60,000 had in various ways, in the same period, suffered for religion. *See* Short's History of the Church of England, p. 559.

PROGRESS OF RELIGIOUS OPINIONS IN ENGLAND.

The Revolution.

James the Second, partly for political and partly for religious causes, was, in 1688, expelled the throne. The claim of the Dissenters to a milder treatment could not well be disregarded, either by the monarch they had helped to elevate, or by the Church they had assisted to defend. Accordingly, the Toleration Act* bestowed, on all but Roman Catholics and such as denied the doctrine of the Trinity, full liberty of worship, upon paying tithes and other dues, taking the oaths of allegiance and supremacy, and certifying their places of worship to the bishops or the justices of the peace: Dissenting ministers being also required to sign thirty-five and a half of the Articles of the Established Church. The scheme for a comprehension was proceeded with, but proved abortive. A commission, appointed by the King, suggested sundry alterations in the liturgy; but these the Lower House of Convocation was unwilling to concede, and this, the last, endeavour to procure by comprehension greater uniformity was finally abandoned, and has never since that period been renewed.

Final settlement of the Established Church.

The Revolution settled the Established Church upon its present basis. Several alterations, have indeed, been since effected in its relative position towards other sects; but not the slighest change has been effected in the Church itself, in its doctrines, polity, or worship. The principal effect of the Toleration Act was on the character of the Church as a national establishment. Before this statute, no discrepancy was deemed conceivable between the Church and the community: the one was looked upon as altogether co-extensive with the other. To dissent from the belief or mode of worship sanctioned by supreme ecclesiastical authority was much the same as to rebel against the civil power; and all who placed themselves in this predicament were either to be brought by fines and other punishments, to yield conformity, or, if intractable, were to be burnt or banished, and the absolute identity of Church and Nation thus restored. The Toleration Act in part destroyed this theory. The Episcopal Church was still considered "national," as being recognised as orthodox by national authority—endowed by law with the exclusive right to tithes and similar unvoluntary contributions—gifted with a special portion of the State's support—and subject generally to the State's control; but those who differed from her creeds and formularies were allowed, while aiding to support the legal faith, to worship in the way they deemed most scriptural and proper, subject for a time to some disqualifying statutes which have gradually been repealed or modified.†

* 1 W. & M. c.18.

† The principal of these were, the *Conventicle Act*, 22 Car. II. c. 1. (repealed in 1689), which made it penal to attend a Nonconformist meeting of more than five persons; the *Corporation Act*, 13 Car. II. c. 1. (repealed in 1828), which disqualified for offices in corporations all who should decline to take the sacrament according to the rites of the Established Church, and to swear that it is in no case lawful to take arms against the king; the *Test Act*, 25 Car. II. c. 2. (repealed in 1828), which disqualified from holding any place of trust or public office those who should refuse to take the oaths of allegiance and supremacy, subscribe a declaration against transubstantiation, and receive the Lord's Supper in accordance with the usage of the Church of England; the Act of 13 & 14 Car. II. c. 4., by which dissenters were prohibited from keeping schools (modified in 1799, by allowing them to teach upon taking the usual oaths and subscribing the usual declaration); the provision (repealed in 1813) in the Toleration Act, excepting from its benefits all persons who denied the Trinity; the *Occasional Conformity Act*, 10 Anne, c. 2. (repealed in 1718), by which no person was eligible for public employment unless he *entirely* conformed; the *Schism Act*, 12 Anne, st. II. c. 7. (repealed in 1718), by which all schoolmasters were to be licensed by the bishops, and to be strict conformists.

The chief disabilities which, for the safeguard of the Established Church, are still imposed on other bodies, are the following:—all persons holding certain responsible civil and military offices, and all ecclesiastical and collegiate persons, preachers, teachers, and schoolmasters, high constables, and practitioners of the law, are required to promise, by oath or affirmation, allegiance to the Crown, and acknowledge its ecclesiastical supremacy, and also to abjure allegiance to the descendants of the Pretender, and to maintain the Act of Settlement.—No Dissenter can hold the mastership of a college or other endowed school, unless endowed since 1688, for the immediate benefit of Protestant Dissenters.—All meetings for religious worship of more than twenty persons besides the family, if held in a building not certified to the Registrar General, are subject to a penalty of 20*l*.—Every person appointed to any office, for admission to which it was necessary under the Test Act to receive the sacrament according to the custom of the Church of England, is to make a declaration "upon the true faith of a Christian," that he will never exercise any power, authority, or influence obtained by virtue of such office, to injure or disturb the English Church or its bishops and clergy. (Stephen's Commentaries, vol. iii. p. 108.)—Mayors or other

PROGRESS OF RELIGIOUS OPINIONS IN ENGLAND.

Seceding Churches.

The era of the Revolution, therefore, is the birthday of religious sects in England. For a long time previously they had been struggling into being; but from henceforth they obtained embodied life. The hasty glance bestowed upon the various phases of the land's religious history will not be deemed superfluous, if it serve to indicate with any clearness through what intellectual conflicts and political convulsions most of the extant varieties of creed have worked their way towards a separate embodiment and legal recognition. But from 1688 the history of our religion, ceasing to be identical with the history of the State, must not, as formerly, be looked for in the national annals or the pages of the statute book, but in the records of each individual church. A brief view, therefore, of the origin and course and principal peculiarities of these seceding bodies, will complete the sketch by which it seemed advisable to introduce the denominational statistics. In this view I purpose to bestow the chief attention upon Protestant seceding churches; as requiring, from the little that is popularly known concerning them, a fulness of explanation which the notoriety attaching to the leading features of the Church of England and the Church of Rome makes quite unnecessary in the case of those communities.

1688–1851.

From this proposed review it will be seen that four of the existing sects,—the Presbyterians, Independents, Baptists, and Society of Friends,—derive their origin directly from the conflict of opinions which produced and followed the Reformation.—The prolonged reaction which succeeded to the Puritan enthusiasm was not, as we shall see, disturbed till near the middle of the eighteenth century, when a marvellous revival of religious sentiment broke in upon the slumbers of the general Church, and in the form of Methodism, came to be condensed into the largest of the nonconforming bodies.—Next, as the author of a new belief, a Swedish noble and philosopher affirms himself to be divinely authorized to publish a fresh revelation both of truths communicated to himself by angels, and of truths before concealed beneath the hidden meaning of the Scriptures, but made manifest to him.—Towards the termination of the century, the patriarch of Methodism quits the world and leaves the vast community which hitherto had been consolidated by his influence and skill, a prey to discords, which, recurring at repeated intervals, detach considerable sections from the parent body,—this, however, scarcely pausing in its growth.—In recent days, the startling oratory of a Scottish minister convinces many that the prophesied millennial advent is at hand; and a church at once is founded claiming to possess the apostolic gifts which are to be exhibited upon the eve of such a consummation.—More recent still, and more remarkable, another claimant of celestial inspiration has appeared across the Atlantic; and the book of the prophet Mormon, like another Koran, is attracting its believers even from this country, whence continually little bands are voyaging to join, at the city of the Great Salt Lake, beneath the Rocky Mountains, the "Church of the Latter-day Saints."

Methodism. Swedenborg. Disruptions of the Methodists. Irving. The Mormons.

principal magistrates, appearing at any Dissenting place of worship with the insignia of office, are disabled from holding any official situation.—Persons professing the Roman Catholic religion, must, in order to sit in parliament, or vote at parliamentary elections, or become members of lay corporations, take an oath abjuring any intention to subvert the Church establishment, and another, promising never to make use of any privilege to disturb the Protestant succession or the Protestant government. The latter oath must be taken to enable them to exercise any franchise or civil right, and to hold any office from which they were excluded by the Test Act. No Roman Catholic can present to any benefice, nor hold the office of Regent of the United Kingdom, Lord High Chancellor, Lord Lieutenant of Ireland, High Commissioner of the General Assembly of Scotland, nor any office in the Church or the ecclesiastical courts, or in the universities, colleges, or public schools.

THE CHURCH OF ENGLAND.

THE CHURCH OF ENGLAND.

Doctrines. The doctrines of the Church of England are embodied in her Articles and Liturgy: the Book of Common Prayer prescribes her mode of worship; and the Canons of 1603 contain, so far as the clergy are concerned, her code of discipline.

Orders. Bishops, Priests, and Deacons are the ministerial orders known to the episcopal establishment of England. In the Bishop lies the power of ordination of inferior ministers, who otherwise have no authority to dispense the sacraments or preach. Deacons, when ordained, may, licensed by the bishop, preach and administer the rite of baptism; Priests by this ceremony are further empowered to administer the Lord's Supper, and to hold a benefice with cure of souls.

Dignities. Besides these *orders*, there are also several *dignities* sustained by bishops and by priests; as (1) *Archbishops*, each of whom is chief of a certain number of bishops, who are usually ordained by him; (2) *Deans and Chapters*, who, attached to all cathedrals, are supposed to form the council of the bishop, and to aid him with advice; (3) *Archdeacons*, who perform a kind of episcopal functions in a certain portion of a diocese; (4) *Rural Deans*, who are assistants to the bishop in a smaller sphere.

Territorial Divisions: These various orders and dignities of the Church have all (except cathedral deans) attached to them peculiar territorial jurisdictions. The theory of the Establishment demands that every clergyman should have his ministrations limited to a specific district or *Parish;* and, when England first became divided into parishes, the number of churches would exactly indicate the number of such parishes,—each parish being just that portion of the country, the inhabitants of which were meant to be accommodated in the newly-erected church. In course of years, however, either prompted by the growth of population or by their own capricious piety, proprietors erected and endowed, within the mother-parishes, fresh edifices which were either chapels of ease to the mother church or the centres of new districts, soon allowed by custom to become distinct ecclesiastical divisions known as "chapelries." In this way nearly all the soil of England became parcelled out in ecclesiastical divisions, varying greatly, both in size and population, as might be expected from the isolated and unsystematic efforts out of which they sprung. Of late years, as new churches have been built, some further subdivisions of the larger parishes have been effected by the bishops and commissioners empowered by acts of parliament. The number of ecclesiastical districts and new parishes thus formed was, at the time of the census, 1,255, containing a population of 4,832,491.

Parishes.

Rural Deaneries. In the ancient Saxon period, ten such parishes constituted a *Rural Deanery*. The growth, however, of the population, and the increased number of churches, have now altered this proportion, and the rural deaneries are diverse in extent. At present there are 463 such divisions.

Archdeaconries. *Archdeaconries*, as territorial divisions, had their origin soon after the Norman Conquest, previous to which archdeacons were but members of cathedral chapters. Several new archdeaconries have been created within recent years, by the Ecclesiastical Commissioners, by virtue of the act of 6 & 7 Wm. IV. c. 77. The total number now is 71.

Dioceses. *Bishoprics* or *Dioceses* are almost as ancient as the introduction here of Christianity. Of those now extant, all (excepting seven) were formed in Saxon or in

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British times. The Saxon bishoprics were generally co-extensive with the several kingdoms. Of the excepted seven, five were created by Henry the Eighth, out of a portion of the confiscated property of the suppressed religious houses, and the other two (viz. Manchester and Ripon), were created by the Act of 6 & 7 Wm. IV. c. 77. There are two *Archbishoprics* or *Provinces:* Canterbury, comprehending 21 dioceses, and York, comprising the remaining seven. The population of the former in 1851 was 12,785,048; that of the latter 5,285,687.

Patronage.

Incumbents of parishes are appointed, subject to the approval of the bishop, by *patrons,* who may be either corporate bodies or private persons. Of the 11,728 benefices in England and Wales, 1,144 are in the gift of the crown; 1,853 in that of the bishops; 938 in that of cathedral chapters and other dignitaries; 770 in that of the universities of Oxford and Cambridge, and the colleges of Eton, Winchester, &c.; 931 in that of the ministers of mother-churches; and the residue (6,092) in that of private persons. Incumbents are of three kinds; rectors, vicars, and perpetual curates. Rectors are recipients of *all* the parochial tithes; vicars and perpetual curates are the delegates of the tithe-impropriators, and receive a *portion* only. These appointments are for life. The ordinary curates are appointed each by the incumbent who desires their aid.

Revenues.

The income of the Church of England is derived from the following sources; lands, tithes, church-rates, pew-rents, Easter offerings, and surplice fees (i. e. fees for burials, baptisms, &c.) The distribution of these revenues may be inferred from the state of things in 1831, when it appeared to be as follows:—

	£
Bishops - -	181,631
Deans and chapters -	360,095
Parochial clergy - -	3,251,159
Church-rates - - -	500,000
	£4,292,885

In the course of the twenty years which have elapsed since 1831, no fewer than 2,029 new churches have been built, and the value of Church property has much increased; so that, after the considerable addition which must be made to the above amount, in order to obtain an accurate view of the total income of the Church in 1851, it is probable that it will be considerably upwards of 5,000,000*l*. per annum.

Stipends of the Clergy.

The number of beneficed clergy in 1831 was 10,718: the average gross income, therefore, of each would be about 300*l*. per annum. At the same date there were 5,230 curates, the total amount of whose stipends was 424,695*l*., yielding an average of 81*l*. per annum to each curate. But, as many incumbents possessed more than 300*l*. a year, and some curates more than 81*l*. a year, there must evidently have been some incumbents and curates whose remuneration was below those sums respectively.

Augmentations of small livings.

For the purpose of raising the stipends of incumbents of the smaller livings, the Governors of Queen Anne's Bounty annually receive the sum of 14,000*l*., the produce of First Fruits and Tenths; and the Ecclesiastical Commissioners apply to the same object a portion of the surplus proceeds of episcopal and capitular estates.

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Recent progress.

The progress of the Church of England has, in recent times, been very rapid; and conspicuously so within the twenty years just terminated. Latterly, a sentiment appears to have been strongly prevalent, that the relief of spiritual destitution must not be exclusively devolved upon the State; that Christians in their individual, no less than in their organized, capacity, have duties to discharge in ministering to the land's religious wants. Accordingly, a spirit of benevolence has been increasingly diffused; and private liberality is now displaying fruits, in daily rising churches, almost as abundant as in ancient times—distinguished, also, advantageously, from earlier charity, by being, it may fairly be assumed, the offspring of a more enlightened zeal, proceeding from a wider circle of contributors. The following statistics will exhibit this more clearly:—

In 1831, the number of churches and chapels of the Church of England amounted to 11,825. The number in 1851, as returned to the Census Office, was 13,854; exclusive of 223 described as being "not separate buildings," or as "used also for secular purposes;" thus showing an increase, in the course of 20 years, of more than *two thousand* churches. Probably the increase is still larger, really, as it can hardly be expected that the last returns were altogether perfect. The greater portion of this increase is attributable to the self-extending power of the Church,—the State not having, in the twenty years, contributed in aid of private benefactions, more than 511,385*l.* towards the erection of 386 churches. If we assume the average cost of each new edifice to be about 3,000*l.*§, the total sum expended in this interval (exclusive of considerable sums devoted to the *restoration* of old churches) will be 6,087,000*l.* The chief addition has occurred, as was to be expected and desired, in thickly-peopled districts, where the rapid increase of inhabitants has rendered such additional accommodation most essential. Thus, in Cheshire, Lancashire, Middlesex, Surrey, and the West Riding of Yorkshire, the increase of churches has been so much greater than the increase of the population, that the proportion between the accommodation and the number of inhabitants is now considerably more favourable than in 1831. (Table A.)

TABLE A.

County.	Population.		Number of Churches (separate Buildings).		Proportion of Churches to Population.	
	1831.	1851.	1831.	1851.	1831.	1851.
					One Church to	One Church to
CHESHIRE - -	334,391	455,725	142	244	2,355	1868
LANCASHIRE - -	1,336,854	2,031,236	292	521	4,578	3899
MIDDLESEX - -	1,358,330	1,886,576	246	405	5,522	4658
SURREY - - -	486,434	683,082	159	249	3,059	2743
YORK (West Riding) -	984,609	1,325,495	287	556	3,431	2384

It is true, indeed, that in the whole of England and Wales collectively the proportion shows no increase, but a decrease—being, in 1831, one church to every 1,175 inhabitants, while in 1851 it was one church to every 1,296; but the latter proportion is not inconsistent with the supposition that, in consequence of better distribution of the churches through the country, the accommodation in reality is greater now than was the case in 1831. But this must be more fully treated in a subsequent part of this Report.

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The following view of the periods in which the existing structures were erected, will display, to some extent, the comparative increase in the several decennial intervals of the present century. Of the 14,077 existing churches, chapels, and other buildings belonging to the Church of England, there were built—

Before 1801	9,667
Between 1801 and 1811	55
„ 1811 and 1821	97
„ 1821 and 1831	276
„ 1831 and 1841	667
„ 1841 and 1851	1,197
Dates not mentioned	2,118

This does not, indeed, with strict exactness, show the real number of churches built in each of these decennial intervals; for, possibly, some few, erected formerly, have been replaced by other and larger edifices, which would thus perhaps be mentioned with the later date. The tendency is, therefore, slightly, to augment unduly the numbers in the later, and unduly to diminish the numbers in the earlier periods; but this disturbing influence has probably been more than counteracted by the cases where the date has been left unmentioned. The statement, therefore, is perhaps a tolerably fair criterion of the progress of church-building in the nineteenth century. If the preceding estimate be accurate respecting the number of churches built *since* 1831, and if it be assumed, as is most likely, that the greater portion of the 2,118 churches, of which the dates of erection are not specified, were built before 1801, leaving perhaps 60 or 70 built in the period 1801–31; it will follow that, from 1801 to 1831, there must have been above 500 new erections, at a cost, upon the average, of probably 6,000*l.* apiece, being altogether 3,000,000*l.*, of which amount, 1,152,044*l.* was paid from parliamentary grants, originated in 1818. Subject to the above-mentioned qualification respecting the dates of churches renovated or enlarged, the whole result of the efforts made in the present century may be represented thus:—

Periods.	Number of Churches built.	Estimated Cost. Total.	Contributed by Public Funds.	Contributed by Private Benefaction.
		£	£	£
1801 to 1831	500	3,000,000	1,152,044	1,847,956
1831 to 1851	2,029	6,087,000	511,385	5,575,615
1801 to 1851	2,529	9,087,000	1,663,429	7,423,571

In the 13,051 returns which furnished information as to sittings, accommodation is stated for 4,922,412 persons. Making an estimate for 1,026 churches, for which no particulars respecting sittings were supplied, it seems that the total accommodation in 14,077 churches was for 5,317,915 persons. The number of *attendants* on the Census-Sunday (after an estimated addition on account of 939 churches, from which no returns of the attendants were received) was as follows:—*Morning*, 2,541,244; *Afternoon*, 1,890,764; *Evening*, 860,543.

UNENDOWED CHURCHES.

UNENDOWED PROTESTANT CHURCHES.

UNENDOWED PROTESTANT CHURCHES.

INTRODUCTION.

Principal Diversities.

When the Reformation had successfully (at least in part) established the important principle that the Bible, interpreted by individual judgment, is the only rule of faith, it followed necessarily that of the many minds applied to the investigation of the book thus opened for their study, some were found to differ from each other and the rest respecting its essential meaning and requirements. Naturally, also, those who held identical or closely similar opinions upon any of the points of difference were gradually led to connect themselves together in more or less intimate association. Thus were formed the Lutheran, the Calvinian, and the Anglican Establishments; and thus, when liberty of separate combination was obtained in England, various churches, differing on various points of faith and order, were originated as distinct ecclesiastical communities. The principal diversities which thus obtained (in combination, more or less, with other differences,) a permanent embodiment, may be included and arranged in three considerable classes:—

I. Diversities respecting the essential DOCTRINES of the Gospel.

II Diversities respecting the RITES AND CEREMONIES enjoined by the Scriptures.

III. Diversities respecting the scriptural ORGANIZATION OF THE CHURCH

1. PRESBYTERIANS.

1. PRESBYTERIANS.

Origin.

The origin of Presbyterianism is referable to the period just succeeding the first triumphs of the principles of the Reformation. When those principles had so far triumphed as to have detached considerable numbers from the Romish faith, it then became essential, in order to provide for the spiritual oversight of these new converts, to establish some ecclesiastical machinery in lieu of that they had forsaken when forsaking the communion of the Church of Rome; and it was therefore necessary to investigate the subject of Church Government as indicated in the Scriptures. Accordingly, Calvin, when invited to assume the post of ecclesiastical legislator for the city of Geneva, bent his mind to the construction of a perfect system of church polity in harmony with the supposed directions or suggestions of the Bible. The result of his enquiries was the production of a code of laws which have since been universally recognized as the basis of the Presbyterian system. The fundamental principles of this system are,—the existence in the church of but one order of ministers, all equal (spoken of in Scripture under various appellations held to be synonymous, as 'bishops,' 'presbyters,' and 'elders'), and the power of these ministers—assembled, with a certain proportion of the laity, in local and in general synods—to decide all questions of church government and discipline arising in particular congregations.

In Scotland.

The Scottish Kirk adopts the Confession, Catechism, and Directory prepared by the Westminster Assembly as its standards of belief and worship. Its discipline is administered by a series of four courts or assemblies. (1) The *Kirk Session* is the lowest court, and is composed of the minister of a parish and a variable number of lay elders, appointed from time to time by the session itself. (2) The *Presbytery* consists of representatives from a certain number of

1. PRESBYTERIANS.

contiguous parishes, associated together in one district. The representatives are the ministers of all such parishes and one lay elder from each. This assembly has the power of ordaining ministers and licensing probationers to preach before their ordination: it also investigates charges respecting the conduct of members, approves of new communicants, and pronounces excommunication against offenders. An appeal, however, lies to the next superior court; viz. (3) The *Provincial Synod*, which comprises several presbyteries, and is constituted by the ministers and elders by whom these presbyteries themselves were last composed. (4) The *General Assembly* is the highest court, and is composed of representatives (ministers and elders) from the presbyteries, royal burghs, and universities of Scotland, to the number (at present) of 363; of which number rather more than two fifths are laymen.

The National Church of Scotland has three presbyteries in England; that of *London*, containing five congregations,—that of *Liverpool and Manchester*, containing three congregations,—and that of the *North of England*, containing eight congregations.

Various considerable secessions have from time to time occurred in Scotland from the National Church, of bodies which, while holding Presbyterian sentiments, dissent from the particular mode in which they are developed by the Established Kirk, especially protesting against the mode in which church patronage is administered, and against the undue interference of the civil power. The principal of these seceding bodies are,—the "*United Presbyterian Church*," and the "*Free Church of Scotland;*" the former being an amalgamation (effected in 1847) of the "Secession Church" (which separated in 1732) with the "Relief Synod" (which seceded in 1752); and the latter having been constituted in 1843.

The "*United Presbyterian Church*" has five presbyteries in England, containing seventy-six congregations; of which, however, fourteen are locally in Scotland, leaving the number locally in England 62.

The "*Free Church of Scotland*" has no ramifications, under that name, in England; but various Presbyterian congregations which accord in all respects with that community, and which, before the disruption of 1843, were in union with the Established Kirk, compose a separate Presbyterian body under the appellation of the "*Presbyterian Church in England,*" having, in this portion of Great Britain, seven presbyteries and eighty-three congregations.

Any more extended notice of these three communities will more appropriately appear as an introduction to that portion of the Census publication which refers exclusively to Scotland.

In England.

The supremacy of the Independents in the army, in the time of the Commonwealth, prevented the enforcement of the system universally or stringently; and when the restoration of King Charles the Second was effected, the entire episcopal régime was re-established in its full integrity,—the Presbyterians not being able to obtain, as a compromise, even that modified synodical episcopacy, as designed by Archbishop Usher, to which they expressed themselves not indisposed to yield. The Act of Uniformity was passed, and 2,000 ministers were forced to quit the communion of the Church of England.

In 1691, a formal coalescence was accomplished between the Presbyterian and Congregational ministers of London, and at that time, and for nearly 30 years succeeding, it seems clear that the doctrinal tenets of the two bodies were the same, and thoroughly in harmony with the doctrinal portion of the Articles of the Church of England. But about a century ago, a most important alteration seems to have been silently effected in the doctrines held by English Presbyterian churches; and instead of the Calvinistic tenets held so firmly by the Puritans, the later Presbyterians began to cherish, most of

them Arminian, many of them Unitarian, sentiments. Those who adhered to the standards of the Westminster Assembly are now either merged in Congregational churches, or connected with the Scottish Presbyterians. The rest, possessing neither presbytery, synod, nor assembly, and departing widely from the doctrines of the Westminster Confession, can be scarcely now denominated "Presbyterians" at all,—their only point of concord with that body being the simple manner, common to nearly all dissenters, of conducting public worship.† Therefore, in the tabular returns which form the body of this volume, the term "Presbyterian" will be restricted to its ancient meaning, and all churches formed of persons who do not receive the doctrine of the Trinity, (excepting General Baptists,) will be found included in the single class of "Unitarians."

1. PRESBYTERIANS.

2. INDEPENDENTS, OR CONGREGATIONALISTS.

2. INDEPENDENTS OR CONGREGATIONALISTS.

Church Government.

The great distinctive principle on which is based the separate existence of that large and prosperous body called, indifferently, sometimes "Independents," sometimes "Congregationalists," has reference to the scriptural constitution of a Christian church. Rejecting equally the episcopal and presbyterian model, Congregational dissenters hold a "Church" to be synonymous with a "select congregation;" and a *Christian* church to be therefore a congregation of *true believers*. They assert that Scripture yields no evidence to justify the application of the term (ἐκκλησία) to any *aggregate* of individual assemblies, whether such aggregate consist of all that may be found within a definite locality, (as in the case of every *National* Church), or of all that manifest an uniformity of faith and discipline (as in every representative Free Church). In confirmation of this view, they quote the language of the Bible, where the plural—"churches"—is, they say, invariably employed when more than one particular association is referred to, saving only where the reference is to the invisible and universal church.

The *personal composition* of the congregation thus supposed to be the only proper "church" is, as already mentioned. that of a society of "true believers;" that is, persons who both openly profess their faith in the essential doctrines of the Gospel and evince the earnestness of their belief by a corresponding change of disposition and demeanour.

To express the total freedom of the body from exterior control, the term "*Independency*" is used; to convey the idea that every member of the church participates in its administration, "*Congregationalism*," a more modern appellation, is adopted.

Two descriptions only of church officers are viewed as warranted by scriptural authority; viz., bishops (or pastors) and deacons; the former instituted to promote the spiritual, and the latter to advance the temporal, welfare of the church. The various expressions, "bishop," "elder," "pastor," "presbyter," employed in Scripture, are employed, it is affirmed, indifferently and interchangeably, intending always a precisely similar office. Whether there should be in any congregation more than *one* such bishop, is conceived to be a matter undecided by the Scriptures, and left to the discretion of the church itself. The only valid "call" to the pastorate is held to be an invitation to that office by an individual church; and where a person is invited thus, no licence, as in Presbyterian, nor ordination, as in Episcopal churches, is considered to be requisite in order to confer authority to preach or to administer the sacraments. Still, after this election by an individual church, an ordination of the chosen minister by ministers of neighbouring churches is esteemed a fitting introduction to the pastoral office; and the custom always has been general, throughout the Independent body, of inaugurating newly chosen pastors at a special service, when they

INDEPENDENTS OR CONGREGATIONALISTS.

make profession of their orthodox belief and receive fraternal recognition from the other pastors present. But such ordination is not looked upon as imparting pastoral authority; this flows exclusively from the election by a church, without whose previous sanction ordination is regarded as of no avail. And, in the selection of its minister, a church is not restricted to a special class prepared by education for the office: any person who, by Christian character and aptitude for preaching, so commends himself as to receive an invitation to the ministry, is recognized as being lawfully a pastor. Yet is an educated ministry considered very desirable; and, practically, the majority of Congregational ministers in modern times receive preparatory training at the various Theological Academies and Colleges belonging to the general body. But while scriptural authority is thus asserted for the existence of a ministerial order, no restriction to this order of the exclusive privilege of preaching is contended for; religious exhortation is permitted and encouraged in all those who, having gifts appropriate, feel prompted so to use them.

The theory which Independents cherish of the scriptural model of a Christian church induces them, of course, to look with disapproval on all State Establishments of religion. Hostile, as already intimated, to the slightest interference from external bodies—even where, as in the Presbyterian communities, the partly popular assembly may be not unfairly taken to reflect with faithfulness the best ideas and abilities of all the individual churches—Independents are inevitably still more hostile to the interference of a secular and miscellaneous body like the national parliament, to whose decision they assert all questions of dispute in national establishments must actually or virtually be referred. And not alone upon the ground of interference with self-government do Independents disapprove of national churches: even if the State were to allow the fullest freedom and confine its operations to the mere provision of the necessary funds for public worship, there would still remain insuperable conscientious scruples springing from their notions of the impropriety of all endowments for religious purposes. Religion, they contend, should be committed, for its maintenance and propagation, to the natural affection of its votaries.

Although the Congregational body thus consists of many wholly independent churches, unamenable to any higher court or jurisdiction than themselves, and disavowing all subscription to confessions, creeds, or articles of merely human composition, it is nevertheless (according to its eulogists), distinguished in a singular degree by uniformity of faith and practice. From the period of its origin to the present time, no memorable separation of a part of this community from the remainder has occurred; and the doctrines preached when Independency was first announced in England were the same as those now heard from nearly every Congregational pulpit.

A convocation of this nature met, in 1658, at the Savoy, and published an epitome of faith and order as obtaining then among the Independent churches; and in 1831 was founded the "Congregational Union of England and Wales," a delegated conference of ministers and laymen, meeting twice a year for consultation on the state and prospects of the body, and for such co-operative action as can be adopted for its welfare without violation of the principle of Independency. The constitution of the Union, therefore, provides that it "shall not in any case assume a legislative authority, or become a court of appeal." The Independents think that by these voluntary councils they obtain the benefits without the disadvantages of legal combination: unity, fraternity, and common action are, they say, abundantly secured, while no church feels the irritating fetters of a forced conformity.

Tenets.

The doctrines of the Congregational churches are almost identical with those embodied in the Articles of the Established Church, interpreted according to

their Calvinistic meaning. As Independents do not recognize the advantage of subscription to a formal creed, this inference is drawn from general reputation rather than from any collocation of authentic written standards. Reference, however, to the "Declaration of Faith, Order and Discipline," issued by the Congregational Union in 1833,—which, though not binding upon any of the churches, is believed to be dissented from by none,—will furnish ample evidence of this substantial harmony.

2. INDEPENDENTS OF CONGREGATIONALIST

History

The origin of Independency is referable to the latter portion of the sixteenth century. It is probable that some conventicles were secretly established soon after the accession of Elizabeth, but the first prominent advocate of congregational principles appeared in 1580 in the person of Robert Brown, a man of ancient family, related to Lord Treasurer Burleigh. Zealous and impetuous of spirit, he diffused his sentiments by preaching from place to place, principally in the county of Norfolk. After residing for three years in Zealand, where he formed an Independent church, he returned to England in 1585, and again itinerated through the country with considerable success. At length, having suffered thirty-two incarcerations in as many different prisons, he conformed to the Established Church, and obtained the rectory of Oundle. But his followers rapidly increased, so much so, that an act of parliament was passed in 1593, directed specially against them. Sir Walter Raleigh, in the course of the discussion on this measure, estimated the number of the Brownists (as they then were called) at upwards of 20,000, exclusive of women and children. They were treated with great rigour, and several martyrs to these opinions were executed in the reign of Elizabeth. A church had been formed in London, in 1592, in Nicholas Lane; but this persecution drove many to the continent, where several churches were established in Amsterdam, Rotterdam, and Leyden; that at Leyden being under the pastoral charge of Mr. Robinson, who is often spoken of as the real founder of Independency. Mr. Jacob, another of the exiles, returned to England in 1616, and then established an Independent church in London. During the Long Parliament, the Independents gained a season of comparative freedom; meeting openly, and gathering strength, especially in the *character* of their converts,—for the Independent leaders were amongst the foremost of the age for talents and sagacity. When Cromwell, therefore, (himself an Independent,) had assumed supreme authority, their principles obtained a potent recognition; and a general toleration, one of their distinguishing ideas, was in great degree effected, notwithstanding strenuous resistance by the Presbyterians, whose system was thus prevented from obtaining wide and stringent application. From the Restoration to the Revolution, Independents suffered much, in common with the other bodies of dissenters; but since the latter period they have gained considerable and constantly increasing liberty, and now present the aspect of a large and united community, second to none amongst seceding churches for position and political importance.

Statistics of progress.

The earliest account of the number of Independent congregations refers to 1812; before that period, Independent and Presbyterian congregations were returned together. In 1812, there seem to have been 1,024 Independent churches in England and Wales (799 in England, and 225 in Wales). In 1838, an estimate gives 1,840 churches in England and Wales. The present Census makes the number 3,244 (2,604 in England and 640 in Wales); with accommodation (after making an allowance for 185 incomplete returns) for 1,063,136 persons. The *attendance* on the Census-Sunday was as follows—after making an addition for 59 chapels for which the numbers are not given—*Morning*, 524,612; *Afternoon*, 232,285; *Evening*, 457,162.

2. INDEPENDENTS OR CONGREGATIONALISTS.

The following Table shows the various institutions for religious objects supported wholly or chiefly by the Congregational body; others with which the Independents are intimately connected will be found in the List of General Societies at page cxvii. The *Educational* Institutions of the Congregationalists are referred to in the Census Report on that subject.

NAME OF INSTITUTION.	Date of Foundation.	Ordinary Annual Income. [From the latest Returns.]	NAME OF INSTITUTION.	Date of Foundation.	Ordinary Annual Income. [From the latest Returns.]
	A.D.	£		A.D.	£
Congregational Union of England and Wales	1830	438	THEOLOGICAL COLLEGES.		
London Congregational Chapel Building Society	1848	3,366	Western College, Plymouth	1752	600
Congregational Fund Board	1695	2,000	Rotherham Independent College	1756	527
Ministers' Friend or Associate Fund	1823	805	Airedale College, Bradford, Yorkshire	1784	1,501
BRITISH MISSIONS.			Hackney Theological Seminary	1803	805
Home Missionary Society	1819	5,143	Lancashire Independent College	1816	2,633
Irish Evangelical Society	1814	2,484	Brecon Independent College	1813	500
Colonial Missionary Society	1836	5,144	Spring Hill College, Birmingham	1838	1,581
FOREIGN MISSIONS.			New College, St. John's Wood	1850	3,760
London Missionary Society	1795	65,317			

3. BAPTISTS.

3. BAPTISTS.

Distinctive Tenets.

The distinguishing tenets of the Baptists relate to two points, upon which they differ from nearly every other Christian denomination; viz. (1), the proper *subjects*, and (2), the proper *mode*, of baptism. Holding that the rite itself was instituted for perpetual celebration, Baptists consider, (1), that it was meant to be imparted only on profession of belief by the recipient, and that this profession cannot properly be made by proxy, as the custom is by sponsors in the Established Church, but must be the genuine and rational avowal of the baptized person himself. To illustrate and fortify this main position, they refer to many passages of Scripture which describe the ceremony as performed on persons of undoubtedly mature intelligence and age, and assert the absence from the sacred writings of all statement or inevitable implication that by any *other* persons was the ceremony ever shared. *Adults* being therefore held to be the only proper *subjects* of the ordinance, it is also held that (2), the only proper *mode* is, not, as generally practised, by a sprinkling or affusion of the water *on* the person, but, by a total immersion of the party *in* the water. The arguments by which this proposition is supposed to be successfully maintained, are gathered from a critical examination of the meaning of the word βαπτίζω—from the circumstances said to have accompanied the rite whenever its administration is described in Scripture—and from general accordance of the advocated mode with the practice of the ancient Church.

Different Sects of Baptists.

These views are entertained in common by all Baptists. Upon other points, however, differences prevail, and separate Baptist bodies have in consequence

been formed. In England the following comprise the whole of the various sections which unitedly compose the Baptist denomination: 3. BAPTISTS

General (Unitarian) Baptists.
General (New Connexion) Baptists.
Particular Baptists.
Seventh Day Baptists.
Scotch Baptists.

Seventh Day Baptists.

The "Seventh Day Baptists" differ from the other General Baptist churches simply on the ground that the seventh, not the first, day of the week should be the one still celebrated as the sabbath. They established congregations very soon after the first introduction of Baptists into England, but at present they have only two places of worship in England and Wales.

Scotch Baptists.

The "Scotch Baptists" derive their origin from the Rev. Mr. M'Lean, who, in 1765, established the first Baptist Church in Scotland. Their doctrinal sentiments are Calvinistic, and they differ from the English Particular Baptists chiefly by a more rigid imitation of what they suppose to be the apostolic usages, such as love feasts, weekly communion, plurality of pastors or elders, washing each other's feet, &c. In England and Wales there are but 15 congregations of this body.

History.

The Baptists, as an organized community in England, date their origin from 1608, when the first Baptist church was formed in London; but their tenets have been held, to greater or to less extent, from very early times. The Baptists claim Tertullian (A.D. 150-220), and Gregory of Nazianzen (A.D. 328-389), as supporters of their views, and contend, on their authority, that the immersion of adults was the practice in the apostolic age. Their sentiments have ever since, it is affirmed, been more or less received by nearly all the various bodies of seceders which from time to time have parted from the Church of Rome; as the Albigenses and Waldenses, and the other innovating continental sects which existed prior to the Reformation. From the agitation which accompanied that great event, the opinions of the Baptists gained considerable notice, and the holders of them underwent considerable persecution.

In 1832 the Calvinistic Baptist Churches are reported at 926, which number, by the addition (say of 200) for the *General* Baptists and the New Connexion, would be raised to 1,126. In 1839 the Calvinistic Baptist congregations were computed at 1,276, and allowing 250 for the other Baptist Churches, the total number would be 1,526. These several estimates relate exclusively to *England*. *Wales*, for the periods for which accounts are extant, shows that in 1772 there were 59 congregations (of all kinds of Baptists); that in 1808 there were 165 congregations (also of all kinds); while in 1839 there were 244 congregations of *Calvinistic* Baptists. At the recent Census the numbers

BAPTIST CONGREGATIONS.

—	England.	Wales.	TOTAL.
General Baptist (Unitarian)	90	3	93
General Baptist (New Connexion)	179	3	182
Particular Baptists (Calvinistic)	1574	373	1,947
Seventh Day Baptists	2	..	2
Scotch Baptists	12	3	15
Baptists Undefined	492	58	550

3. BAPTISTS.

The following are the principal societies and institutions supported by the Baptists; others to which they in part contribute are included in the List of General Societies on page cxvii of the Report.

NAME OF SOCIETY OR INSTITUTION.	Date of Foundation.	Income for the Year 1851.	NAME OF SOCIETY OR INSTITUTION.	Date of Foundation.	Income for the Year 1851.
	A.D.	£	FOREIGN MISSIONS.	A.D.	£
Baptist Union - - - -	1813	103	*Baptist Missionary Society -	1792	19,065
*Particular Baptist Fund -	1717	2,495	†General Baptist Missionary Society - - - -	1816	2,017
Bath Society for aged Ministers - - - - -	1816	472	THEOLOGICAL COLLEGES.		
*Baptist Tract Society - -	1841	150	*Bristol - - - - - -	1770	1,120
Bible Translation Society -	1840	1,777	*Stepney - - - - - -	1810	1,812
*Baptist Building Fund - -	1824	795	*Bradford - - - -	1804	1,004
BRITISH MISSIONS.			*Pontypool - - - - -	1807	618
Baptist Home Missionary Society - - - -	1797	3,895	*Haverfordwest - - -	1839	285
Baptist Irish Society - -	1814	2,298	†Leicester - - - - -	1843	501

Societies to which the asterisk (*) is prefixed belong to the *Particular* or Calvinistic Baptists; those marked thus (†) belong to the New Connexion of *General* or Arminian Baptists; where no distinctive mark occurs, the society is supported by both of these bodies jointly.

4. THE SOCIETY OF FRIENDS, OR QUAKERS.

4. THE SOCIETY OF FRIENDS, OR QUAKERS.

Origin of the Society.

The "Society of Friends" is the youngest of the four surviving sects which trace their origin to that prolific period which closed the era of the Reformation, and presents an embodiment of perhaps the extremest protest made against the ceremonial religion sanctioned by the Church of Rome. Its founder (whose opinions are, with those of others his contemporaries, still received as the standard of orthodoxy) was George Fox, the son of a Leicestershire weaver, who, in 1646, at the age of 22, commenced the public proclamation of his sentiments. Conceiving that, in spite of the advance which had been made towards more spiritual worship, far too much reliance was still placed in forms and ceremonies and mere human agency in the work of man's redemption, he put forward, as the prominent topic of his preaching, the necessity of the immediate influence of the Spirit of God upon the souls of men; without which influence, he taught, neither could the truths of Scripture be correctly understood nor effectual faith excited.

George Fox.

His opinions.

Divine guidance.

Fox and the early Friends believed that the direct divine suggestions could unfailingly be recognized as such by those receiving them, and thus distinguished from the usual promptings which result from ordinary motives. It was, doubtless, owing much to this conviction that they shewed such extraordinary courage in the propagation of their views, and such unshaken fortitude in suffering the consequent persecution. Believing that the course of conduct which seemed right to them was actually instigated and commanded by express divine authority, no threatenings nor dangers could divert them from pursuing it. The magistrates in vain precluded them from preaching in a certain neighbourhood: they were sure to be found, the next day, labouring in that precise locality. In vain their meetings were dispersed by the civil force, and the persons present carried off to prison: on their next appointed day of worship another congregation was invariably found to occupy the vacant edifice and follow unresistingly their predecessors to the gaol. Obedience to the same conviction of imperious duty led them often into churches, to proclaim, when

opportunity was offered, their distinctive principles; and sometimes it induced them to address epistles of advice to sovereigns or judges, urging them to govern justly and administer the laws with righteousness. The Journal of George Fox abounds in passages implying that both he and his associates believed themselves to be directed in their movements by divine inspiration, and even that they sometimes thus obtained the power to prophesy.

4. THE SOCIETY OF FRIENDS, OR QUAKERS.

Names of days and months.

As most of the names bestowed by custom on the days and months derive their origin from Pagan superstition, Friends object to use them; substituting "first day," "second day," "first month," "second month," for "Sunday," "Monday," "January," and "February," respectively; and so on of the rest.

Discipline.

The whole community of Friends is modelled somewhat on the Presbyterian system. Three gradations of meetings or synods,—monthly, quarterly, and yearly,—administer the affairs of the Society, including in their supervision matters both of spiritual discipline and secular polity. The MONTHLY MEETINGS, composed of all the congregations within a definite circuit, judge of the fitness of new candidates for membership, supply certificates to such as move to other districts, choose fit persons to be *Elders* to watch over the ministry, attempt the reformation or pronounce the expulsion of all such as walk disorderly, and generally seek to stimulate their members to religious duty. They also make provision for the poor of the society, (none of whom are, consequently, ever known to require parochial relief,) and secure the education of their children. *Overseers* also are appointed to assist in the promotion of these objects. At monthly meetings, also, marriages are sanctioned previous to their solemnization at a meeting for worship.—Several monthly meetings compose a QUARTERLY MEETING, to which they forward general reports of their condition, and at which appeals are heard from their decisions.—The YEARLY MEETING holds the same relative position to the quarterly meetings as the latter do to the monthly meetings, and has the general superintendence of the society in a particular country: that held in London comprehends the quarterly meetings of Great Britain, by all of which representatives are appointed and reports addressed to the yearly meeting. Representatives also attend from a yearly meeting for Ireland held in Dublin. It likewise issues annual epistles of advice and caution, appoints committees, and acts as a court of ultimate appeal from quarterly and monthly meetings.

A similar series of meetings, under regulations framed by the men's yearly meeting, and contained in the Book of Discipline, is held by the female members, whose proceedings are, however, mainly limited to mutual edification.

Connected with the yearly meeting is a MEETING FOR SUFFERINGS, composed of ministers, elders, and members chosen by the quarterly meetings. Its original object was to prevail upon the government to grant relief from the many injuries to which the early Friends were constantly exposed. It has gradually had the sphere of its operations extended, and is now a standing committee representing the yearly meeting during its recess, and attending generally to all such matters as affect the welfare of the body.

There are also meetings of preachers and elders for the purpose of mutual consultation and advice, and the preservation of a pure and orthodox ministry.

In case of disputes among Friends, they are not to appeal to the ordinary courts of law, but to submit the matter to the arbitration of two or more of their fellow-members. If either party refuses to obey the award, the Monthly Meeting to which he belongs may proceed to expel him from the society.

Present political position.

From the period of the Revolution of 1688 the Friends have received the benefits of the Toleration Act. By the statutes of 7 & 8 Wm. III., c. 34., and

4. THE SOCIETY OF FRIENDS, OR QUAKERS.

3 & 4 Wm. IV., c. 49., their solemn affirmations are accepted in lieu of oaths; and the abrogation of the Test Act renders them eligible for public offices.

Progress of the Society.

The first assemblies of the Friends for separate public worship were held in Leicestershire in 1644 In 1652 the Society had extended itself throughout most of the northern counties, and before the Restoration, meetings were established in nearly all the English and Welsh counties, as well as in Ireland, Scotland, the West Indies, and the British provinces of North America. The Society in the United Kingdom is not now increasing its numbers. The Friends themselves account for this, in part, by the constant emigration of members to America, where the body is much more numerous than in England.* But they do not hesitate to admit that much is attributable to the feebler endeavours now than formerly to gain proselytes. Since 1800 their number, if computed by the number of their meeting-houses, has diminished. In 1800 they possessed 413 meeting-houses, while the number returned to the Census in 1851 was only 371. They say, however, that this does not inevitably indicate a smaller number of professors; since, of late, there has been a considerable tendency amongst them to migrate from the rural districts, and to settle in the larger towns. Small communities are to be found in parts of France, Germany, Norway, and Australia.

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5. UNITARIANS.

5. UNITARIANS.

Differences of opinion respecting the person of Christ are very ancient. Arius, a presbyter of Alexandria, whose name is most familiar in connexion with the anti-Trinitarian dispute, existed early in the fourth century, but Sabellius had preceded him in the third, in propagation of very similar sentiments. The "Arian heresy" provoked extensive discord in the general church; and we read of states and princes choosing sides in this mysterious controversy, and undertaking sanguinary wars for its decision. The "heresy" prevailed to some considerable extent in Britain in the earliest period of Christianity, before the arrival of the Saxons.

In the sixteenth century, another form of anti-Trinitarian doctrine was originated by Lælius and Faustus Socinus, and obtained a wide success in Poland. From these two prominent maintainers of their sentiments, the modern Unitarians are often called "Socinians;" but they themselves repudiate the name,—in part because of a diversity of creed on some particular points, and partly from repugnance to be held as followers of *any* human teacher. In Switzerland, Servetus, by the instigation or consent of Calvin, was burnt, in 1553, for entertaining these opinions.

In England, also, similar sentiments prevailed about the middle of the sixteenth century, and subsequently two Arians were burnt to death in the reign of James the First. John Biddle was imprisoned for the offence in the time of the Commonwealth, and died in prison in 1662. Milton was a semi-Arian. But little progress was effected till the opening of the eighteenth century, when many of the old Presbyterian ministers embraced opinions adverse to the Trinitarian doctrine. A noticeable controversy on the subject was begun in 1719, in the west of England, and two Presbyterian ministers, in consequence of their participation in these sentiments, were removed from their pastoral charges. Nevertheless, the Presbyterian clergy gradually became impregnated, although for some time they gave no particular expression from their pulpits to their views in this respect. In course of little time, however, their congregations either came to be entirely assimilated with themselves in doctrine, or in part seceded to the Independent body. Thus, the ancient Presbyterian chapels and

endowments have, in great degree, become the property of Unitarians, whose origin, as a distinct community in England, may be dated from the first occurrence of such virtual transfers, viz., from about the period just subsequent to 1730.

5. UNITARIANS.

Tenets.

The modern Unitarians differ from the ancient Anti-Trinitarians, chiefly by attributing to the Saviour less of divine and more of human nature. Indeed, He is described by several of their most conspicuous writers as a man "constituted in all respects like other men." His mission was, they say, to introduce, by God's appointment, a new moral dispensation; and His death they look upon not as a sacrifice or an atonement for sin, but as a martyrdom in defence of truth.* Not admitting the essential sinfulness of human nature, they do not admit the necessity of an atonement: they consider that a conscientious diligent discharge of moral duties will be adequate to secure for men their future happiness. In consequence of their disbelief in the divinity of Christ, they avoid all personal addresses to Him, whether of prayer or praise. The Scriptures they believe to contain authentic statements; but they do not allow the universal inspiration of the writers. Many of the modern Unitarians believe that all mankind will ultimately be restored to happiness. This creed is very prevalent amongst the Unitarians of America, where upwards of 1,000 churches are reported to profess it. It is there called "Universalism."

Civil position.

Persons denying the doctrine of the Trinity were excepted from the benefits of the Toleration Act, and remained so until 1813, when the section in that statute which affected them was abrogated. Since that period they have been exactly in the same position as all other Protestant Dissenters with respect to their political immunities.

Church government.

The form of ecclesiastical government adopted by the Unitarians is substantially "congregational;" each individual congregation ruling itself without regard to any courts or synods.

Numbers.

Returns have been received at the Census Office from 229 congregations connected with this body.

6. UNITED BRETHREN, OR MORAVIANS.

6. UNITED BRETHREN, OR MORAVIANS.

Origin.

Christianity was introduced into Bohemia in the ninth century, from Greece; but it was not long before the Papal system, aided by the Emperor, became established firmly in that country. Still, the inhabitants were not disposed to yield their cherished sentiments; and, stimulated by the writings of Wycliffe and the preaching and martyrdom of Huss and Jerome, they afterwards distinguished themselves, though unsuccessfully, as firm adherents to the doctrines of the Reformation. In the persecution which resulted from the triumph of the Emperor in the war with the Elector Palatine, the Protestant clergy were banished from the kingdom. They retired to Poland; where, in 1632, Commenius was appointed "Bishop of the dispersed brethren from Bohemia and Moravia." In Moravia, ostensible conformity with Romish worship was enforced; but many of the brethren, cherishing the Protestant faith, met secretly together for devotion, and, as opportunity occurred, fled thence into the Protestant states of Germany. Ten of these, in 1722, obtained permission from Count Zinzendorf to settle on a portion of his lands. The little settlement thus formed was called "Hernhutt," the watch of the Lord. Count Zinzendorf himself soon came to be the

* Belsham's Calm Inquiry, pp. 147-455.

6. UNITED BRETHREN, OR MORAVIANS.

head of the new church, which, in 1727, had grown to 500 persons. They debated then about a combination with the Lutheran church; but the decision of the lot, to which they appealed upon the matter, was in favour of their continuance as a distinct society. They, therefore, formed themselves into a regular community, with the designation of "Unitas Fratrum," and began to establish congregations in various parts of Europe, and to send forth missionaries to remotest settlements. Their first establishment in England seems to have occurred in 1742.*

Doctrines.

The doctrines of the United Brethren are in harmony with those propounded in the "Confession of Augsburgh." At a general synod held at Barby, in 1775, the following declaration was adopted: "The chief doctrine to which the "Church of the Brethren adheres, and which we must preserve as an invaluable "treasure committed unto us, is this—that *by the sacrifice for sin made by Jesus "Christ, and by that alone*, grace and deliverance from sin are to be obtained "for all mankind. We will, therefore, without lessening the importance of any "other article of the Christian faith, steadfastly maintain the following five "points:—

"1. The doctrine of the universal depravity of man; that there is no health "in man, and that, since the fall, he has no power whatever left to help himself.

"2. The doctrine of the divinity of Christ: that God, the creator of all "things, was manifest in the flesh, and reconciled us to himself; that he is "before all things, and that by him all things consist.

"3. The doctrine of the atonement and satisfaction made for us by Jesus "Christ: that he was delivered for our offences, and raised again for our justi-"fication: and that, by his merits *alone*, we receive freely the forgiveness of sin "and sanctification in soul and body.

"4. The doctrine of the Holy Spirit, and the operations of His grace: that "it is He who worketh in us conviction of sin, faith in Jesus, and pureness in "heart.

"5. The doctrine of the fruits of faith: that faith must evidence itself by "willing obedience to the commandments of God, from love and gratitude." †

Orders.

The Moravian church is formed according to the episcopal model. The bishops have been ordained in regular descent from those of the ancient Bohemian church. To bishops alone belongs the power of ordaining ministers. The other orders are presbyters and deacons.

Discipline.

The discipline of the church is regulated by certain written "Congregational Orders or Statutes," with which every one admitted as a member of the church expresses his concurrence. It consists of a series of reproofs and admonitions; the ultimate and highest punishment being that of excision from the community.

Government.

The chief direction of the affairs of the church is committed to a board of elders, appointed by the general synods, which assemble at irregular intervals varying from seven to twelve years. Of these boards, one is universal, and the others local: the former being resident at Hernhutt, and maintaining a general supervision over every part of the society—the latter being specially connected with particular congregations. Bishops, beyond their power of ordination, have no authority except what they derive from these boards. There are *female* elders, who attend at the boards; but they do not vote.

* See Southey's Life of Wesley, chapter 5.
† See Conder's View of all Religions, page 252.

6. UNITED BRETHREN, OR MORAVIANS.

Numbers.

The number of persons actually members of the "Unity" does not exceed 12,000 in the whole of Europe, nor 6,000 in America; but at least 100,000 more, it is considered, are in virtual connexion with the society and under the spiritual guidance of its preachers. The number of their chapels in England and Wales, reported by the Census officers, was 32, with 9,305 sittings.

Missions.

The United Brethren have always been distinguished by their efforts to establish missionary stations in the most remote and neglected portions of the globe. In 1851 they had 70 settlements distributed amongst the Hottentots, the Greenlanders, the Esquimaux, the Indians, the Australian aborigines, and the Negroes of the West Indies and America. The number of missionaries was 294; and the converts (not mere *nominal* professors) then belonging to the missionary congregations amounted to 69,149. The expense of the mission is about 13,000*l.* annually; three fourths of which are raised by other Christian bodies (principally by the Church of England) who appreciate the eminent value of these labours.

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Different kinds.

Under the general term of "Methodists" are comprehended two principal and several subordinate sections, having totally distinct ecclesiastical organizations. The two grand sections differ from each other upon points of *doctrine;* one professing Arminian, and the other Calvinistic, sentiments. The former are the followers of John Wesley, and from him are called "Wesleyan Methodists"—the latter were originated by the labours of George Whitfield, but their founder's name is not perpetuated in their title, which is, generally, that of "Calvinistic Methodists." Each of the two grand sections is divided into several smaller sections, differing from each other upon points of *church government* and discipline: the *Wesleyan Methodists* comprise the "Original Connexion," the "New Connexion," the "Primitive Methodists," and the "Wesleyan Association"—the *Calvinistic Methodists* comprise the body bearing that specific name, and also the churches belonging to what is known as "The Countess of Huntingdon's Connexion."

(a) The Original Connexion.

Church Government.

As at present settled, the form of church government somewhat resembles that of the Scottish Presbyterian churches in the order of the courts, in the relation they bear to each other, and in their respective constitutions and functions. The difference is in the greater degree of authority in spiritual matters exercised by the Wesleyan ministers, who preside in their courts not as mere chairmen or moderators, but as pastors. This is said by them to secure an equitable balance of power between the two parties lay and clerical, in these courts, and thus to provide against abuse on either side. How far this is the case will be more clearly seen by a description of these various courts, tracing them upwards from the lowest to the highest,—from the Class to the Conference.

Classes.

The Classes were the very first of the arrangements introduced by Mr. Wesley. They consist, in general, of about 12 persons; each class having its appointed "leader," (an experienced Christian layman, nominated by the superintendent

* *See* Watson's "Life of Wesley;" Southey's "Life of Wesley;" Rigg's "Principles of Wesleyan Methodism," Rigg's "Congregational Independency and Wesleyan Connexionalism contrasted;" Article in "Cyclopædia of Religious Denominations," by Rev W. L. Thornton, M.A.; Minutes of the Conference, 1850-51-52 3; Grindrod's Compendium.

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of a circuit, and appointed by a leaders' meeting,) whose duty is to meet his class once every week—converse with each class member, hear from him a statement of his spiritual condition, and give appropriate counsel. Every member of a class, except in cases of extreme poverty, is expected to contribute at least a penny per week towards the funds of the society. Out of the proceeds of this contribution, assisted by other funds, the stipends of the ministers are paid. The system of class meetings is justly considered the very life of Methodism.

Ministers.

The public worship of these societies is conducted in each circuit by two descriptions of preachers, one clerical the other lay. The clerics are separated entirely to the work of the ministry—are members of, or in connexion with, or received as probationers by, the Conference—and are supported by funds raised for that purpose in the classes and congregations. From one to four of these, called "itinerant preachers," are appointed annually for not exceeding three years in immediate succession to the same circuit. Their ministry is not confined to any particular chapel in the circuit, but they act interchangeably from place to place, seldom preaching in the same place more than one Sunday without a change, which is effected according to a plan generally re-made every quarter. Of itinerant preachers there are at present about 915 in Great Britain. The lay, or "local" preachers as they are denominated, follow secular callings, like other of their fellow subjects, and preach on the sabbaths at the places appointed for them in the above-mentioned plan; as great an interval being observed between their appointments to the same place as can be conveniently arranged.

Mode of worship.

The public services of Methodists present a combination of the forms of the Church of England with the usual practice of Dissenting Churches. In the larger chapels, the Church Liturgy is used; and, in all, the Sacrament is administered according to the Church of England rubric. Independently of Sabbath worship, Love Feasts are occasionally celebrated; and a midnight meeting, on the last day of each year, is held as a solemn "Watch Night," for the purpose of impressing on the mind a sense of the brevity and rapid flight of time.

At present there are 428 circuits in Great Britain. Besides preaching in the various chapels in their respective circuits, the itinerant preachers administer the sacraments of Baptism and the Lord's Supper. One or other of them, according to an arrangement amongst themselves, meets every class in his circuit once in every quarter, personally converses with every member, and distributes to all such as have throughout the past three months walked orderly a *ticket*, which authenticates their membership. One of the ministers in every circuit is called the "superintendent," whose duties, in addition to his ordinary labours as a travelling preacher, are, to see that the Methodist discipline is properly maintained,—to admit candidates into membership (subject to a veto by a Leaders' meeting),—and to expel from the society any member whom a Leaders' meeting shall pronounce guilty of any particular offence. Appeal, however, lies from his decision to a District meeting, and ultimately to the Conference. There is also a "circuit steward," whose duty is to receive from the society stewards the contributions of class members, and to superintend their application for the purposes of the circuit.

The Conference.

The CONFERENCE, the highest Wesleyan court, is composed exclusively of ministers. It derives its authority from a deed of declaration, executed by Mr. Wesley in 1784, by which it was provided that, after the decease of himself

and his brother Charles, 100 persons, named in the deed, "being preachers and "expounders of God's holy word, under the care and in connexion with the "said John Wesley," should exercise the authority which Wesley himself possessed, to appoint preachers to the various chapels. Vacancies in the "hundred" were to be filled up by the remainder at an annual Conference. In pursuance of this deed, a Conference of 100 ministers meets yearly in July, with the addition of the representatives selected by the district meetings, and such other ministers as are appointed or permitted to attend by the district committees. The custom is, for all these ministers to share in the proceedings and to vote; though all the decisions thus arrived at must be sanctioned by the legal "hundred," ere they can have binding force. The Conference must sit for at least five days, but not beyond three weeks. Its principal transactions are, to examine the moral and ministerial character of every preacher—to receive candidates on trial—to admit ministers into the connexion—and to appoint ministers to particular circuits or stations. Independently of its functions under this deed poll, the Conference exercises a general superintendence over the various institutions of the body; including the appointment of various committees, as, (1) The Committee of Privileges for guarding the interests of the Wesleyan Connexion; (2) The Committee for the management of Missions; (3) The Committee for the management of Schools for educating the children of Wesleyan ministers; (4) The General Book Committee (for superintending the publication and sale of Wesleyan works); (5) The Chapel Building Committee (without whose previous consent in writing no chapel, whether large or small, is to be erected, purchased, or enlarged); (6) The Chapel Relief Committee; (7) The Contingent Fund Committee; (8) The Committee of the Auxiliary Fund for worn-out ministers and ministers' widows; and the committees for the various schools, theological institutions, &c.

The Conference has also assumed to itself the power of making new laws for the government of the Connexion; provided that, if any circuit meeting disapprove such law, it is not to be enforced in that circuit for the space of one year. Any circuit has the power of memorializing Conference on behalf of any change considered desirable, provided the June quarterly meeting should so determine.

Doctrines.

The doctrines held by the Wesleyans are substantially accordant with the Articles of the Established Church, interpreted in their Arminian sense. In this they follow Mr. Wesley rather than Arminius; for, although the writings of the latter are received with high respect, the first four volumes of Wesley's Sermons, and his Notes on the New Testament (which they hold to be "neither Calvinistic on the one hand nor Pelagian on the other") are referred to as the standard of their orthodoxy. The continued influence of their founder is manifested by the general adherence of the body to his opinions on the subject of attainment to Christian perfection in the present life—on the possibility of final ruin after the reception of divine grace—and on the experience by every convert of a clear *assurance* of his acceptance with God through faith in Jesus Christ.

The Census Accounts show 6,579 chapels in England and Wales, belonging to this Connexion in March 1851; containing (allowance being made for defective returns) accommodation for 1,447,580 persons. The number of *attendants* on the Census Sunday was: Morning, 492,714; Afternoon, 383,964; Evening, 667,850: including an estimate for 133 chapels, for which the number of attendants was not stated.

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Religious Societies.

The following Table shows the principal societies and institutions for religious objects supported by the Wesleyan Original Connexion. Others, in part supported by Wesleyans, are mentioned in the General List at page cxvii of the Report.

NAME OF SOCIETY OR INSTITUTION.	Date of Foundation.	Annual Income.	NAME OF SOCIETY OR INSTITUTION.	Date of Foundation.	Annual Income.
	A. D.	£		A. D.	£
Contingent Fund	1756	10,065	Wesleyan Seamen's Mission	1843	160
Auxiliary Fund	1813	7,163	Wesleyan Missionary Society	1817	105,370
The Children's Fund	1818	3,280			
Wesleyan Theological Institution	1834	4,688	Kingswood and Woodhouse Grove School	1748 1811	8,048
General Chapel Fund	1818	3,984	Education Fund	1837	2,800

Centenary.

In 1839 was celebrated the Centenary of the existence of Wesleyan Methodism; and the gratitude of the people towards the system under which they had derived so much advantage was displayed by contributions to the large amount of 216,000*l.*, which sum was appropriated to the establishment of theological institutions in Yorkshire and at Richmond—the purchase of the "Centenary Hall and Mission House" in Bishopsgate Street—the provision of a missionary ship—the discharge of chapel debts—and the augmentation of the incomes of the Methodist religious societies.

Of late years a considerable agitation (to be more particularly mentioned when describing "Wesleyan Reformers") has diminished to a great extent the number of the members in connexion. It is stated that by this division the Original Connexion has sustained a loss of 100,000 members.

THE METHODIST NEW CONNEXION.

Origin.

For some time after Mr. Wesley's death in 1791, considerable agitation was observable throughout the numerous societies which, under his control, had rapidly sprung up in every part of England. The more immediate subjects of dispute had reference to (1), "the right of the people to hold their public "religious worship at such hours as were most convenient, without being "restricted to the mere intervals of the hours appointed for service in the "Established Church," and (2), "the right of the people to receive the "ordinances of Baptism and the Lord's Supper from the hands of their own "ministers, and in their own places of worship;" but the principal and fundamental question in dispute concerned the right of the laity to participate in the spiritual and secular government of the body. Wesley himself had, in his lifetime, always exercised an absolute authority; and after his decease the travelling preachers claimed the same extent of power. A vigorous opposition was, however, soon originated, which continued during several years; the Conference attempting various unsuccessful measures for restoring harmony. A "Plan of Pacification" was adopted by the Conference in 1795, and was received with general satisfaction so far as the ordinances were concerned; but the question of lay influence remained untouched till 1797, when the Conference conceded that the Leaders' meetings should have the right to exercise an absolute *veto* upon the *admission* of new members to the Society, and that no member should be *expelled* for immorality, "until such immorality had been proved at a Leaders' meeting." Certain lesser rights were at the same time conceded to the quarterly meetings, in which the laity were represented by the presence of their stewards and class leaders. But this was the extent of the conces-

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sions made by the preachers; and all propositions for lay-delegation to the Conference and the district meetings were conclusively rejected.

Foremost amongst many who remained unsatisfied by these concessions was the Rev. Alexander Kilham, who, singularly enough, was born at Epworth in Lincolnshire, the birthplace of the Wesleys. Mr. Kilham, first acquiring prominence as an assertor of the right of Methodists to meet for worship in church hours and to receive the sacraments from their own ministers, was gradually led to take an active part in advocacy of the principle of lay participation in the government of the Connexion.

Distinctive character.

Originated by a movement for a certain and specific alteration in the *constitution* of Wesleyan Methodism, the New Connexion differs from the parent body only with respect to those ecclesiastical arrangements which were then the subjects of dispute. In doctrines, and in all the essential and distinctive features of Wesleyan Methodism, there is no divergence: the Arminian tenets are as firmly held by the New as by the Old Connexion; and the outline of ecclesiastical machinery—comprising classes, circuits, districts, and the Conference—is in both the same. The grand distinction rests upon the different degrees of power allowed in each communion to the laity. It has been shown that, in the "Original Connexion," all authority is virtually vested in the preachers: they alone compose the Conference—their influence is paramount in the inferior courts—and even when, as in financial matters, laymen are appointed to committees, such appointments are entirely in the hands of Conference. The "New Connexion," on the contrary, admits, in all its courts, the principle of lay participation in church government: candidates for membership must be admitted by the voice of the existing members, not by the minister alone; offending members cannot be expelled but with the concurrence of a Leaders' meeting; officers of the body, whether leaders, ministers, or stewards, are elected by the church and ministers conjointly; and in District Meetings and the annual Conference lay delegates (as many in number as the ministers) are present, freely chosen by the members of the churches.

Progress.

The progress of the New Connexion since its origin has been as follows, in the aggregate, comprising England, Ireland, and the colonies:*

Year.	Members.	Year.	Members.
1797	5,000	1833	14,784
1803	5,280	1840	21,836
1813	8,067	1846	20,002†
1823	10,794	1853	21,384‡

At present (1853) the state of the Connexion, *in England and Wales,* is reported to be as follows:§

Chapels	301	Members	16,070
Societies	298	Sabbath schools	273
Circuit preachers	95	Sabbath-school teachers	7,335
Local preachers	814	Sabbath-school scholars	41,337

Returns have been received at the Census Office from 297 chapels and stations (mostly in the northern counties) belonging to this Connexion, containing accommodation, after an estimate for 16 defective returns, for 96,964 persons. The number of *attendants* on the Census Sunday was: Morning 36,801; Afternoon,

* Jubilee of the New Connexion, pp. 304, 312, 328, 346, 366.
† The diminution of numbers in this year, as compared with 1840, was owing to the fact that 4,703 members were lost between the years 1841 and 1843, as the result of expelling a popular preacher on account of unsound doctrine. See Minutes of Conference, 1841.
‡ Minutes of Conference, 1853, p. 11; and Missionary Report for 1853.
§ Minutes of Conference, p 10.

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22,620; Evening, 39,624: including an estimate for three chapels, the attendance in which was not stated.

Funds.

In 1847 the Jubilee of the connexion was celebrated, and it was resolved to raise a fund of 20,000*l.*, to be appropriated to the relief of distressed chapels, to the erection of a theological institution, the extension of home and foreign missions, and the provision for aged and retired ministers.

PRIMITIVE METHODISTS.

Origin.

About the commencement of the present century, certain among the Wesleyans (and conspicuously Hugh Bourne and William Clowes) began to put in practice a revival of these modes of operation, which, as already intimated, had by that time been abandoned by the then consolidated body. The Conference of 1807 affirmed a resolution adverse to such unprescribed expedients; and the consequence of this disapprobation was the birth of the Primitive Methodist Connexion,—the first class being formed at Standley in Staffordshire in 1810. The following table, furnished by the Conference itself, will show the progress made by the connexion since that period.

Progress.

Periods.	Chapels.		Preachers.		Class Leaders.	Members.	Sabbath Schools.		
	Connexional.	Rented Rooms, &c.	Travelling.	Local.			Schools.	Teachers.	Scholars.
1810	..	..	..	..	..	10	..	..	..
1811	..	..	2	..	..	200	..	..	..
1820	..	..	202	1,435	..	7,812	..	..	..
1830	421	..	240	2,719	..	35,733	..	..	..
1840	1,149	..	487	6,550	..	73,990	..	11,968	60,508
1850	1,555	3,515	519	8,524	6,162	104,762	1,278	20,114	103,310
1853	1,789	3,565	568	9,594	6,767	108,926	1,535	22,792	121,394

These statistics refer as well to the foreign stations of the Connexion as to England and Wales; but the deduction to be made upon this account will not exceed two or three per cent. of the above figures. The number of chapels, &c. returned by the Census officers was only 2871 so that many of the above must probably be small rooms, which thus escaped the notice of the enumerators. The number of connexional circuits and missions is, altogether, 313, of which, 13 are in Canada, 2 in South Australia, 1 in New South Wales, 1 in Victoria, and 3 in New Zealand. The "Missions," whether abroad or at home, are localities in which the labours of the preachers are remunerated not from local sources, but from the circuit contributions or from the general funds of the connexion appropriated to missions.

Doctrines and Polity.

The doctrines held by the Primitive Methodists are precisely similar to those maintained by the Original Connexion, and the outline of their ecclesiastical polity is also similar, the chief distinction being the admission, by the former body, of lay representatives to the Conference, and the generally greater influence allowed, in all the various courts, to laymen.

Camp meetings, though occasionally held, are much less frequent now than formerly: the people, it is thought, are more accessible than 50 years ago to other agencies.

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Bible Christians.

The "Bible Christians" (sometimes called Bryanites) are included here among the Methodist communities, more from a reference to their sentiments and polity than to their origin. The body, indeed, was not the result of a secession from the Methodist Connexion, but was rather the origination of a new community, which, as it grew, adopted the essential principles of Methodism.

The founder of the body was Mr. William O'Bryan, a Wesleyan local preacher in Cornwall, who, in 1815, separated from the Wesleyans, and began himself to form societies upon the Methodist plan. In a very few years considerable advance was made, and throughout Devonshire and Cornwall many societies were established; so that, in 1819, there were nearly 30 itinerant preachers. In that year, the first Conference was held, when the Connexion was divided into 12 circuits. Mr. O'Bryan withdrew from the body in 1829.

In doctrinal profession there is no distinction between "Bible Christians" and the various bodies of Arminian Methodists.

The forms of public worship, too, are of the same simple character; but, in the administration of the Sacrament of the Lord's Supper, "it is usual to receive "the elements in a sitting posture, as it is believed that that practice is more "conformable to the posture of body in which it was at first received by Christ's "Apostles, than kneeling; but persons are at liberty to kneel, if it be more "suitable to their views and feelings to do so."*

Statistics.

According to the Census returns, the number of chapels belonging to the body in England and Wales in 1851 was 482; by far the greater number being situated in the south-western counties of England. The number of sittings, (after adding an estimate for 42 imperfect returns,) was 66,834. The attendance on the Census-Sunday was: *Morning*, 14,902; *Afternoon*, 24,345; *Evening*, 34,612; an estimate being made for eight chapels the number of attendants at which was not stated in the returns. The Minutes of Conference for 1852† present the following view:—

	In Circuits.	In Home Missionary Stations.	Total.
Chapels	293	110	403
Itinerant Ministers	61	52	113
Local Preachers	714	345	1,059
Members	10,146	3,716	13,862

The Wesleyan Methodist Association.

Origin.

In 1834 a controversy was originated as to the propriety of the proposed establishment of a Wesleyan Theological Institution; and a minister who disapproved of such a measure, and prepared and published some remarks against it, was expelled from the Connexion. Sympathizers with him were in similar manner expelled.

As already intimated, the "Association" differs from the "Old Connexion" only with regard to the specific subjects of dispute which caused the rupture.

* "A Digest of the Rules and Regulations of the people denominated Bible Christians, Compiled by order of the Annual Conference," 1838.

† "Extracts from the Minutes of the 34th Annual Conference of the ministers and representatives of the people denominated Bible Christians," 1852.

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The only variations, therefore, are in constitutional arrangements, and the principal of these are as follows:—

Annual Assembly.

The Annual Assembly (answering to the Old Wesleyan Conference) is distinguished by the introduction of the laity as representatives. It consists of such of the itinerant and local preachers, and other official or private members, as the circuits, societies, or churches in union with the Association (and contributing 50*l.* to the support of the ministry) elect.* The number of representatives is regulated by the number of constituents. Circuits with less than 500 members send one; those with more than 500 and less than 1,000 send two; and such as have more than 1,000 send three. The Annual Assembly admits persons on trial as preachers, examines them, receives them into full connexion, appoints them to their circuits, and excludes or censures them when necessary. It also directs the application of all General or Connexional Funds, and appoints a committee to represent it till the next Assembly. But it does not interfere with strictly local matters, for "each circuit has the right and "power to govern itself by its local courts, without any interference as to "the management of its internal affairs."†

Discipline.

As was to be expected from the reason of its origin, the Association gives more influence to the laity in matters of church discipline than is permitted by the Old Connexion. Therefore it is provided, that "no member shall be "expelled from the Association except by the direction of a majority of a "leaders' society or circuit quarterly meeting."‡

Statistics.

According to the Minutes of the 17th Annual Assembly, the following was the state of the Association in England and Wales in 1852, no allowance having, however, been made for several incomplete returns:—

Itinerant preachers and missionaries - - -	90
Local preachers - - - - - -	1,016
Class leaders - - - - - -	1,353
Members in society - - - - -	19,411
Chapels - - - - - - -	329
Preaching places, rooms, &c. - - - -	171
Sunday schools - - - - - -	322
Sunday-school teachers - - - - -	6,842
Sunday-school scholars - - - - -	43,389

The Census Returns make mention of 419 chapels and preaching rooms containing (after an estimate for the sittings in 34 cases of deficient information) accommodation for 98,813 persons. The attendance on the Census-Sunday (making an allowance for five chapels the returns from which are silent on this point) was: *Morning*, 32,308; *Afternoon*, 21,140; *Evening*, 40,655.

WESLEYAN METHODIST REFORMERS.

In 1849, another of the constantly recurring agitations with respect to ministerial authority in matters of church discipline arose, and still continues. Some parties having circulated through the Connexion certain anonymous pamphlets called "Fly Sheets," in which some points of Methodist procedure were attacked in a manner offensive to the Conference, that body, with a view to ascertain the secret authors (suspected to be ministers), adopted the expedient of tendering to every minister in the Connexion a "Declaration," reprobating

* "Connexional Regulations of the Wesleyan Methodist Association;" 3d edition, p. 3.
† "Connexional Regulations of the Wesleyan Methodist Association;" 3d edition.
‡ Ibid. p. 10.

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the obnoxious circulars, and repudiating all connexion with the authorship. Several ministers refused submission to this test, as being an unfair attempt to make the offending parties criminate themselves, and partaking of the nature of an Inquisition. The Conference, however, held that such a method of examination was both scripturally proper, and accordant with the usages of Methodism; and the ministers persisting in their opposition were expelled. This stringent measure caused a great sensation through the various societies, and meetings were convened to sympathize with the excluded ministers. The Conference, however, steadily pursued its policy—considered all such meetings violations of Wesleyan order—and, acting through the superintendent ministers in all the circuits, punished by expulsion every member who attended them. In consequence of this proceeding, the important question was again, and with increased anxiety, debated,—whether the admission and excision of church members is exclusively the duty of the minister, or whether, in the exercise of such momentous discipline, the other members of the church have not a right to share.

The agitation on these questions (and on some collateral ones suggested naturally by these) is still prevailing, and has grown extremely formidable. It is calculated that the loss of the Old Connexion, by expulsions and withdrawals, now amounts to 100,000 members. The Reformers have not yet ostensibly seceded, and can therefore not be said to form a separate Connexion. They regard themselves as still Wesleyan Methodists, illegally expelled, and they demand the restoration of all preachers, officers, and members who have been excluded. In the meantime, they have set in operation a distinct machinery of Methodism, framed according to the plan which they consider ought to be adopted by the parent body. In their own returns it is represented that they had in 1852, 2,000 chapels or preaching places, and 2,800 preachers.

At the time of the Census, in March 1851, the movement was but in its infancy; so that the returns received, though possibly an accurate account of the then condition of the body, will fail to give an adequate idea of its present state. From these returns it seems there were at that time 339 chapels in connexion with the movement; having accommodation (after estimates for 51 defective schedules) for 67,814 persons. The attendance on the Census-Sunday (making an allowance for five cases where the numbers were not given) was as follows: *Morning*, 30,470; *Afternoon*, 16,080; *Evening*, 44,953.

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George Whitfield.

George Whitfield, born in 1714, the son of an innkeeper at Gloucester, where he acted as a common drawer, was admitted as a servitor in Pembroke College Oxford, in 1732. Being then the subject of religious impressions, to which the evil character of his early youth lent force and poignancy, he naturally was attracted to those meetings for religious exercises which the brothers Wesley had a year or two before originated. After a long period of mental anguish, and the practice, for some time, of physical austerities, he ultimately found relief and comfort; and, resolving to devote himself to the labours of the ministry, was admitted into holy orders by the Bishop of Gloucester. Preaching in various churches previous to his embarkation for Georgia, whither he had determined to follow Mr. Wesley, his uncommon force of oratory was at once discerned, and scenes of extraordinary popular commotion were displayed wherever he appeared. In 1737 he left for Georgia, just as Wesley had returned. He ministered with much success among the settlers for three months, and then came back to England, for the purpose of procuring aid towards the foundation of an orphan house for the colony. The same astonishing sensation was created

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by his preaching as before; the churches overflowed with eager auditors, and crowds would sometimes stand outside. Perceiving that no edifice was large enough to hold the numbers who desired and pressed to hear him, he began to entertain the thought of preaching in the open air; and when, on visiting Bristol shortly after, all the pulpits were denied to him, he carried his idea into practice, and commenced his great experiment by preaching to the colliers at Kingswood. His first audience numbered about 200; the second 2,000; the third 4,000, and so from ten to fourteen and to twenty thousand.* Such success encouraged similar attempts in London; and accordingly, when the churchwardens of Islington forbade his entrance into the pulpit, which the vicar had offered him, he preached in the churchyard; and, deriving more and more encouragement from his success, he made Moorfields and Kennington Common the scenes of his impassioned eloquence, and there controlled, persuaded, and subdued assemblages of thirty and forty thousand of the rudest auditors. He again departed for Georgia in 1748, founded there the orphan house, and, requiring funds for its support, again returned to England in 1751.

Separation of Whitfield and Wesley.

Up to this period, Wesley and Whitfield had harmoniously laboured in conjunction; but there now arose a difference of sentiment between them on the doctrine of election, which resulted in their separation. Whitfield held the Calvinistic tenets, Wesley the Arminian; and their difference proving, after some discussion, to be quite irreconcileable, they thenceforth each pursued a different path. Mr. Wesley steadily and skilfully constructing the elaborate machinery of Wesleyan Methodism; and Whitfield following his plan of field itinerancy, with a constant and amazing popularity, but making no endeavour to originate a sect. He died in New England in 1769, at the age of 55.†

Present position of Whitfield's followers.

His followers, however, and those of other eminent evangelists who sympathized with his proceedings, gradually settled into separate religious bodies, principally under two distinctive appellations; one, the "Countess of Huntingdon's Connexion," and the other, the "Welsh Calvinistic Methodists." These, in fact, are now the only sections which survive as individual communities; for most of Whitfield's congregations, not adopting any connexional bond, but existing as independent churches, gradually became absorbed into the Congregational body.

THE COUNTESS OF HUNTINGDON'S CONNEXION.

Origin.

Selina, daughter of the Earl of Ferrers, and widow of the Earl of Huntingdon, was one of those on whom the preaching of Whitfield made considerable impression. In 1748 he became her chaplain; and by his advice she assumed a kind of leadership over his followers, erected chapels, engaged ministers or laymen to officiate in them, and founded a college at Trevecca in South Wales, for the education of Calvinistic preachers. After her death, this college was, in 1792, transferred to Cheshunt (Herts), and there it still exists.

The doctrines of the Connexion are almost identical with those of the Church of England, and the form of worship does not materially vary; for the Liturgy is generally employed, though extemporary prayer is frequent.

Although the name "Connexion" is still used, there is no combined or federal ecclesiastical government prevailing. The congregational polity is practically adopted; and of late years, several of the congregations have become, in name as well as virtually, Congregational churches.

* Southey's Life of Wesley, vol. i. p. 201.

† Whitfield during his thirty-four years' ministry is said to have preached no fewer than 18,000 sermons, being more than ten per week.

The number of chapels mentioned in the Census as belonging to this Connexion, or described as "English Calvinistic Methodists," was 109, containing (after an allowance for the sittings in five chapels, the returns for which are defective,) accommodation for 38,727 persons. The attendants on the Census-Sunday (making an estimated addition for seven chapels the returns from which were silent on the point) were: *Morning*, 21,103; *Afternoon*, 4,380; *Evening*, 19,159.

8. CALVINISTIC METHODISTS.

WELSH CALVINISTIC METHODISTS.

The great revival of religion commenced in England by Wesley and Whitfield had been preceded by a similar event in Wales. The principal agent of its introduction there was Howel Harris, a gentleman of Trevecca, in Brecknockshire, who, with a view to holy orders, had begun to study at Oxford, but, offended at the immorality there prevalent, had quitted college, and returned to Wales. He shortly afterwards began a missionary labour in that country, going from house to house, and preaching in the open air. A great excitement was produced; and multitudes attended his discourses. To sustain the religious feeling thus awakened, Mr. Harris, about the year 1736, instituted "Private Societies," similar to those which Wesley was, about the same time, though without communication, forming in England. By 1739 he had established about 300 such societies in South Wales. At first, he encountered much hostility from magistrates and mobs; but after a time his work was taken up by several ministers of the Church of England; one of whom, the Reverend Daniel Rowlands, of Llangeitho, Cardigan, had such a reputation, that "persons "have been known to come 100 miles to hear him preach on the Sabbaths of "his administering the Lord's Supper;" and he had no less than 2,000 communicants in his church. In 1742, 10 clergymen were assisting in the movement, and 40 or 50 lay preachers. The first chapel was erected in 1747, at Builth in Brecknockshire.

In the meantime, North Wales began to be in similar manner roused; and, in spite of considerable persecution, many members were enrolled, and several chapels built. The Rev. Thomas Charles, of Bala, one of the founders of the British and Foreign Bible Society, was, towards the termination of the century, a prominent instrument in effecting this result.

The growth of the movement, both in North and South Wales, was extremely rapid; but the process of formation into a separate body was more gradual and slow. At first, as several of the most conspicuous labourers were clergymen of the Established Church, the sacraments were administered exclusively by them; but, as converts multiplied, the number of Evangelical clergymen was found inadequate to the occasion: many members were obliged to seek communion with the various dissenting bodies; till, at last, in 1811, 21 among the Methodist preachers were ordained, at a considerable Conference, and from that time forth the sacraments were regularly administered by them in their own chapels, and the body assumed distinctly the appearance of a separate Connexion.

Monthly Meetings.

A *county* in Wales corresponds with a Wesleyan "Circuit," or to a Scottish Presbytery. All the church officers within a county, whether preachers or leaders of private societies, are members of the "Monthly Meeting" of the county. The province of this meeting is, to superintend both the spiritual and secular condition of the societies within the county.

Quarterly Associations.

The "Quarterly Association" performs all the functions of the Wesleyan "Conference," or of the "Synod" amongst Presbyterians. There are two

CALVINISTIC METHODISTS.

meetings held every quarter; one in North Wales, and the other in South Wales. The Association consists of all the preachers and leaders of private societies in the Connexion. "At every Association, the whole Connexion is "supposed to be present through its representatives, and the decisions of this "meeting are deemed sufficient authority on every subject relating to the body "through all its branches. It has the prerogative to superintend the cause of "Christ among the Welsh Calvinistic Methodists through Wales and England, "to inquire into the affairs of all the private and monthly societies, and to "direct any changes or alterations which it may think requisite." It is at this meeting that the ministers are selected who are to administer the sacraments.

Ministers.

The ministers, among the Welsh Calvinistic Methodists, are itinerant. They are selected by the private societies, and reported to the monthly meetings, which examine into their qualifications, and permit them to commence on trial. A certain number only, who must previously have been preachers for at least five years, are ordained to administer the sacraments, and this ordination takes place at the Quarterly Associations. The preachers are appointed each to a particular county; but generally once in the course of a year they undertake a missionary tour to distant parts of Wales, when they preach twice every day, on each occasion at a different chapel. Their remuneration is derived from the monthly pence contributed by the members of each congregation; out of which fund a trifling sum is given to them after every sermon. In 1837, a college for the education of ministers was established at Bala, and in 1842 another was established at Trevecca.

Doctrines.

The doctrines of the Welsh Calvinistic Methodists may be inferred from the appellation of the body, and be said to be substantially accordant with the Articles of the Established Church, interpreted according to their Calvinistic

Statistics.

The number of chapels returned at the Census as pertaining to the body was 828; containing (after an estimate for 53 chapels which made no return of sittings) accommodation for 211,951 persons. The *attendance* on the Census-Sunday was: *Morning*, 79,728; *Afternoon*, 59,140; *Evening*, 125,244. It is computed that the body have expended in the erection and repairs of their chapels, between the year 1747 and the present time, a sum amounting to nearly a million sterling. From the "*Dyddiadwr Methodistaidd*" for 1853 we learn that the number of ministers was 207, and of preachers 231. The number of communicants was stated on the same authority at 58,577.

The principal societies supported by the Connexion are those connected with Home and Foreign Missions; the contributions to which amount to about 3,000*l.* a year. The operations of the Home Mission are carried on among the English population inhabiting the borders between England and Wales. The Foreign Mission has a station in Brittany (south of France)—the language of that country being a sister dialect of the Welsh—and stations at Cassay and Sylhet in India, the presidency of Bengal.

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9. SANDEMANIANS OR GLASSITES.

SANDEMANIANS OR GLASSITES.

The Sandemanians—sometimes called Glassites, both appellations being derived from the names of the founders of the sect—first came into notice in Scotland about 1728 or 1729; when Mr. Glass, a minister of the Scottish National Church, avowed opinions on Church Government approaching very nearly

those maintained by Congregationalists. Robert Sandeman appeared in advocacy of the same opinions about 1757, and formed a congregation in London in 1762.

SANDEMANIANS or GLASSITES.

The prominent doctrine of the Sandemanians, on which they differ from most other churches, relates to the nature of justifying faith, which Sandeman maintained to be "no more than a simple *assent* to the divine testimony, passively "received by the understanding."

Sandemanians, also, observe certain peculiar practices, supposed by them to have been prevalent amongst the primitive Christians, such as weekly sacraments, love feasts, mutual exhortation, washing each others feet, plurality of elders, the use of the lot, &c.

The number of Sandemanian congregations in England, reported by the Census officers, was six; the number of sittings (after an estimate for two chapels where the information was not given) was 956; and the number of attendants on the Census-Sunday was: *Morning*, 439; *Afternoon*, 256; *Evening*, 61.

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10. THE NEW JERUSALEM CHURCH.

10. THE NEW CHURCH.

This body of Christians claims to possess an entirely new dispensation of doctrinal truth derived from the theological writings of Emanuel Swedenborg; and, as the name imports, they refuse to be numbered with the sects of which the general body of Christendom is at present composed.

Origin. Baron Swedenborg.

Emanuel Baron Swedenborg was born at Stockholm in 1688, and died in London in 1772. He was a person of great intellectual attainments, a member of several of the learned societies of Europe, and the author of very voluminous philosophical treatises. In 1745 he separated himself from all secular pursuits, relinquished his official labours in the Swedish State, and commenced the career which led to a religious movement. In that year, and thenceforth, he was favoured, he reports, with continual communications from the spiritual world, being oftentimes admitted into heaven itself and there indulged with splendid visions of angelic glory and felicity. The power was given him to converse with these celestial residents; and from their revelations, sometimes made directly to himself and sometimes gathered by him from the course of their deliberations, he obtained the most important of his doctrines. His own account of the matter is thus stated in a letter to a friend:—"I have been called to a holy "office by the Lord Himself, who most graciously manifested Himself before "me, His servant, in the year 1745, and then opened my sight into the "spiritual world, and gave me to speak with spirits and angels, as I do even to "this day. From that time I began to publish the many arcana which I "have either seen, or which have been revealed to me, concerning heaven and "hell, concerning the state of man after death, concerning true divine worship, "and concerning the spiritual sense of the Word, besides other things of the "highest importance, conducive to salvation and wisdom."

Doctrine of Correspondences.

The general result of these communications was to convince the Baron that the sacred writings have two senses—one their natural, the other their spiritual, sense; the latter of which it was his high commission to unfold. The natural sense is that which is alone received by other Christian Churches—the words of Scripture being understood to have the same signification (and no other) which they bear in ordinary human intercourse; the spiritual sense is that which, in the judgment of the New Church, is concealed within the natural sense of these same words,—each word or phrase possessing, in addition to its ordinary meaning, an interior significance corresponding with some spiritual truth.

10. THE NEW CHURCH.

The principal tenets he deduced from this interior meaning of the Holy Word, and which his followers still maintain, are these:—That the Last Judgment has already been accomplished (viz. in 1757);—that the former "Heaven and Earth" are passed away; that the "New Jerusalem," mentioned in the Apocalypse, has already descended, in the form of the "New Church;" and that, consequently, the second Advent of the Lord has even now been realized, in a spiritual sense, by the exhibition of His power and glory in the New Church thus established.

The usual doctrine of the Trinity is not received; the belief of the New Church being, "that the Father, Son, and Holy Spirit are one in the person of " our Lord Jesus Christ, comparatively as soul, body, and proceeding operation " are one in every individual man."

The New Church also rejects the doctrine of justification by faith alone, and the imputed righteousness of Christ: salvation, it inculcates, cannot be obtained except by the combination of good works with faith. "To fear God, " and to work righteousness, is to have charity; and whoever has charity, " whatever his religious sentiments may be, will be saved."

The resurrection, it is believed, will not be that of the material body, but of a spiritual body; and this will not immediately pass into a final state of being, but be subject to a kind of purgatory where those who are interiorly good will receive truth corresponding with their state of goodness, and thus be fitted for heaven; while those who are interiorly evil will reject all truth, and thus be among the lost.

Rites.

The Sacraments of Baptism and the Lord's Supper are administered in the New Church. The former is believed to be "a sign and a medium, attended " with a divine influence, of introduction into the Lord's Church; and it " means that the Lord will purify our minds from wicked desires and bad " thoughts, if we are obedient to His holy word." The latter is believed to be " a sign and a medium, attended with a divine influence, for introducing the " Lord's true children, as to their spirits, into heaven; and it means that the " Lord feeds their souls with His divine goodness and truth."

Mode of worship.

The mode of worship adopted by the followers of Swedenborg resembles in its general form that of most other Christian bodies: the distribution of subjects in their Liturgy, and the composition of their hymns and prayers, being, of course, special; but no particular form is considered to be binding on each society.

Polity.

The general affairs of the New Church are managed by a Conference, which meets yearly, composed of ministers and laymen in conjunction; the proportion of the latter being determined by the size of the respective congregations which they represent: a society of from 12 to 50 members sending one representative, and societies of from 50 to 100 members and those of upwards of 100 members sending each two and three representatives respectively. There is nothing, however, in Swedenborg's writings to sanction any particular form of Church-government.

Religious Societies.

The principal societies for disseminating the doctrines of the New Church are, the "Swedenborg Printing Society," established in 1810, and the "Missionary and Tract Society," established in 1821. The income of the former, for 1852-3, from subscriptions and donations, was 333*l.*; and that of the latter, for 1851-2 was 235*l.* The number of tracts issued was 23,942. Missionaries are employed in different parts of England.

10. THE NEW CHURCH.

Numbers.

Among the first disciples of the new faith were two clergymen of the Church of England, the Rev. Thomas Hartley, (who translated the work on "Heaven and Hell,") and the Rev. John Clowes (who translated the "Arcana Cœlestia," &c.). In December 1783, eleven years after Swedenborg's decease, an advertisement brought 5 persons to meet together for reading and conversation; which number had increased to thirty in 1787. About this time the formation of a definite religious society was commenced; provision was made for public worship; and a system of ministerial ordination was adopted. At the 15th conference, held in Manchester in August 1822, there were 8 ministers and 37 delegates, representing 24 congregations. At the Census of 1851 the number of congregations was ascertained to be 50; of which the greater number were in Lancashire and Yorkshire. It is considered, however, by members of the body, that the mere number of their chapels gives a very inadequate idea of the prevalence of their opinions: many, they say, ostensibly connected with other churches, entertain the prominent doctrines of the New Church.

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11. THE PLYMOUTH BRETHREN.

11. THE BRETHREN.

Those to whom this appellation is applied receive it only as descriptive of their individual state as Christians—not as a name by which they might be known collectively as a distinct religious *sect*. It is not from any common doctrinal peculiarity or definite ecclesiastical organization that they have the appearance of a separate community; but rather from the fact that, while all other Christians are identified with some particular *section* of the Church of God, the persons known as "Brethren" utterly refuse to be identified with any. Their existence is, in fact, a protest against all sectarianism; and the primary ground of their secession from the different bodies to which most of them have once belonged, is, that the various tests by which, in all these bodies, the communion of true Christians with each other is prevented or impeded, are unsanctioned by the Word of God. They see no valid reason why the Church (consisting of all true believers) which is *really* one, should not be also *visibly* united, having as its only bond of fellowship and barrier of exclusion, the reception or rejection of those vital truths by which the Christian is distinguished from the unbeliever. Looking at existing churches, it appears to them that *all* are faulty in this matter; *national* churches by adopting a too lax—*dissenting* churches by adopting a too limited—criterion of membership. The former, it appears to Brethren, by considering as members all within a certain territory, mingle in one body the believers and the unbelievers; while the latter, by their various tests of doctrine or of discipline, exclude from their communion many who are clearly and undoubtedly true members of the universal Church. The Brethren, therefore, may be represented as consisting of all such as, practically holding all the truths essential to salvation, recognize each other as, on that account alone, true members of the only Church. A difference of opinion upon aught besides is not regarded as sufficient ground for separation; and the Brethren, therefore, have withdrawn themselves from all those bodies in which tests, express or virtual, on minor points, are made the means of separating Christians from each other.

In the judgment of the Brethren, the disunion now existing in the general Church is the result of a neglect to recognize the Holy Spirit as its all-sufficient guide. Instead, they say, of a reliance on His promised presence and sovereignty as Christ's vicar on earth, ever abiding to assert and maintain His Lordship in the Church according to the written Word, men, by their creeds and articles, have questioned the sufficiency of Scripture as interpreted to all by Him, and.

11.
THE BRETHREN. by their ministerial and ritual appointments, have assumed to specify the channels through which only can His blessings be communicated. All these various human forms and systems are believed by Brethren to be destitute of scriptural authority, and practically restrictive of the Holy Spirit's operations.

Chiefly with regard to *ministry* are these opinions urged; the usual method of ordaining special persons to the office, being held to be unscriptural and prejudicial. They conceive that Christians in general confound *ministry* (i.e. the exercise of a spiritual gift) with *local charges*, as eldership, &c. Such charges, they infer from Scripture, required the sanction of Apostles or their delegates, to validate the appointment (Acts xiv. 23., Titus i. 5.); whereas the "gifts" never needed any human authorization (Acts xviii. 24-28, Rom. xii., 1 Cor. xii-xvi., Phil. i. 14., 1 Peter iv. 9, 10.) Further they urge that while *Scripture warrants the Church to expect a perpetuity of "gifts"*—as evangelists, pastors, teachers, exhorters, rulers, &c.—because they are requisite for the work of the ministry (Ephes. iv. 7-13)—*it nowhere guarantees a permanent ordaining power*, without which the nomination or ordaining of elders is valueless. *All* believers are, it is affirmed, true spiritual priests capacitated for worship (Heb. x. 19-25), and any who possess the qualifications from the Lord are authorized to evangelise the world or instruct the Church; and such have not alone the *liberty*, but also an *obligation* to employ whatever gift may be entrusted to their keeping. Hence, in their assemblies, Brethren have no pre-appointed person to conduct or share in the proceedings; all is open to the guidance of the Holy Ghost at the time, so that he who believes himself to be so led of the Spirit, may address the meeting, &c. This arrangement is considered to be indicated as the proper order in 1 Cor. xiv.—to flow from the principle laid down in 1 Cor. xii.,—and to be traceable historically in the acts of the Apostles. By adopting it the Brethren think that they avoid two evils by which all existing sects are more or less distinguished; the first, the evil of not employing talents given to believers for the Church's benefit—the second, the evil of appointing as the Church's teachers men in whom the gifts essential for the work have not yet been discovered. The Brethren, therefore, recognize no separate orders of "clergy" and "laity"—all are looked upon as equal in position (Matt. xxiii. 8., 1 Cor. x. 17, xii. 12-20, &c.), differing only as to "gifts" of ruling, teaching, preaching, and the like (Rom. xii. 4-8., 1 Cor. xii. 18, 28, &c.). The ordinances, consequently, of baptism, when administered, and the Lord's Supper, which is celebrated weekly, need no special person to administer or preside (Acts ix. 10-18, x. 48, xx. 7, 1 Cor. xi.) Another feature of some importance is, that wherever gifted men are found among the Brethren, they, in general, are actively engaged in preaching and expounding, &c. *on their own individual responsibility to the Lord and quite distinct from the Assembly.* So that though they may occasionally use the buildings where the Brethren meet, it is in no way as ministers of the Brethren but of Christ.

The number of places of worship which the Census officers in England and Wales returned as frequented by the Brethren was 132; but probably this number is below the truth, in consequence of the objection which they entertain to acknowledge any sectarian appellation. Several congregations may be included with the number (96) described as "Christians" only.

UNENDOWED CHURCHES, NOT PROTESTANT.

UNENDOWED CHURCHES, not PROTESTANT.

1. ROMAN CATHOLICS.

1. ROMAN CATHOLICS.

The Toleration Act of 1688, by which the Protestant Dissenters were relieved from many of the disabilities that previously attached to them, procured no change in the position of the Roman Catholics. They still remained subjected to the penalties inflicted by the various statutes which, since Elizabeth's accession, had been passed for their discouragement. These were exceedingly severe. Apart from the punishments awarded for the semi-political offence of denying, or refusing to admit the Sovereign's supremacy, the Acts of Recusancy (1 Eliz. c. 2., and 23 Eliz. c. 1.) exposed them to considerable fines for non-attendance at the service of the Established Church; and by other statutes they were not permitted to establish schools in England, nor to send their children to be taught abroad—they were excluded from all civil and military offices, from seats in either House of Parliament, and from the practice of the law,—they were not allowed to vote at Parliamentary Elections—proselytes to popery, and those who were the means of their conversion, were subjected to the penalties of treason—and, by various oaths and tests as well as by express provision, they were hindered in the exercise of their religious worship, and prevented from promulgating their doctrines. Their condition was, in fact, deteriorated in the reign of William III.—some enactments of especial rigor being sanctioned.*

Whether from the effect of these enactments, or from the natural progress of the principles of Protestantism, it is certain that at this time the number of professing Roman Catholics in England, who, in the reign of Elizabeth, were, according to Mr. Butler, a majority, or, according to Mr. Hallam, a third of the population, had considerably declined. A Report presented to William, divides the *freeholders* of England and Wales, as follows—

Conformists - - - -	2,477,254
Nonconformists - - - -	108,676
Papists - - - - -	13,856
	2,599,786

And the number of *persons* of the Roman Catholic faith is said to be only 27,696. This statement, allowing for all probable deficiencies, sufficiently exhibits the great diminution which, from various causes, had occurred since the period of the Reformation.

Not much alteration in the position of the Roman Catholics took place for nearly a century after the Revolution. As the temper of the times grew milder, many of the penal laws were not enforced; though, while the throne remained exposed to the pretensions of the Stuart family, the laws themselves continued on the Statute Book: indeed, some further measures were enacted during the agitations consequent upon the Catholic Rebellion of 1715. When, however,

* "In 1699, the 11th of William, an Act passed, for *Further preventing the growth of Popery*, of peculiar severity. A reward of one hundred pounds is offered for apprehending any priest or Jesuit. Papists not taking the oaths in six months, after eighteen years of age, are declared incapable of inheriting lands, &c.; and the next of kin, a Protestant, is to enjoy the same: also, Papists are made incapable of purchasing lands. Ambassadors are not to protect priests that are subjects of England. Sending a child to be educated abroad in the Romish religion is punishable by a forfeit of one hundred pounds. Popish parents are obliged to allow a maintenance to their children, becoming protestant, at the Chancellor's determination."—Charles Butler's Historical Memoirs of the English Catholics, vol. ii. p. 54.

1. ROMAN CATHOLICS

in the person of George III., the Brunswick dynasty was firmly settled on the throne, a course of mitigating legislation was commenced, which gradually relieved the Roman Catholics from all restraints upon their worship, and from nearly all the incapacities attached to their religion. In 1778, the first remedial Act was passed, repealing the provision in the 10th and 12th of William III., by which the Catholics were disabled from taking lands by descent. The Gordon Riots of 1780, rather aided than retarded the advance of public sentiment towards additional relief; and, in 1791, Mr. Pitt, (having obtained from the chief continental universities, unanimous opinions that the Pope possessed no civil authority in England, that he cannot absolve the subjects of a sovereign from their allegiance, and that the principles of the Roman Catholic faith do not excuse or justify a breach of faith with heretics), procured the passing of another bill, by which, upon taking a form of oath prescribed, the Catholics were secured against most of the penalties pronounced by former Acts.* They were left, however, still subjected to the Test and Corporation Acts, by which they were excluded from all civil and military offices; were prohibited from sitting in either House of Parliament, and were disabled from presenting to advowsons. The removal of the chief of these remaining disabilities was zealously urged upon the Parliament for many years successively. In 1813 an important measure, framed with this intention, was defeated in the Commons by a majority of only *four;* while, in 1821, a bill to the same effect passed through the lower House but was rejected by the Peers. At length, in 1828, the Test and Corporation Acts were abrogated, and in 1829 the Catholic Emancipation Act bestowed on Roman Catholics substantially the same amount of toleration which was granted to the Protestant Dissenters.

Concurrently with the alleviation of their civil state, the number of the Catholics appears to have been gradually augmenting. In 1767 a return reports their number to be 67,916; and another return in 1780 enumerates 69,376. About this time, the number of *chapels* was about 200. The following is extracted from a Roman Catholic work:† it shows the progressive increase in the number of such chapels in England and Wales since 1824:

Year.	Number of Chapels.	Year.	Number of Chapels.	Year.	Number of Chapels.
1824 - -	316	1834 - -	417	1844 - -	506
1825 - -	370	1835 - -	417	1845 - -	513
1826 - -	384	1836 - -	423	1846 - -	520
1827 - -	382	1837 - -	431	1847 - -	536
1828 - -	387	1838 - -	429	1848 - -	543
1829 - -	394	1839 - -	444	1849 - -	552
1830 - -	392	1840 - -	463	1850 - -	574
1831 - -	397	1841 - -	466	1851 - -	583
1832 -	403	1842 - -	479	1852 - -	603
1833 - -	411	1843 - -	497	1853 - -	616

Upon the same authority, the number of colleges belonging to the church is now (1853) eleven, and of religious houses 88, (of which 15 are for men, and

* Persons taking the oath were exempted from the operation of the Acts of Recusancy; were allowed, under certain regulations, to meet for worship and to establish schools; were relieved from the oath of supremacy and the declaration against transubstantiation; were not compelled to register their deeds and wills; and were delivered from the double land tax thitherto imposed upon them.

† Catholic Statistics 1823 to 1853.

1. ROMAN CATHOLICS.

73 for women); while the number of the priests is 875. The following Table (B.) displays the increase, as to priests and religious houses, since 1841.

TABLE B.

Year.	Number of Religious Houses.	Number of Priests.	Year.	Number of Religious Houses.	Number of Priests.
1841 - -	17	557	1848 - -	47	719
1842 - -	21	606	1849 - -	53	774
1843 - -	23	648	1850 - -	64	788
1844 - -	28	659	1851 - -	68	826
1845 - -	33	666	1852 - -	78	856
1846 - -	39	685	1853 - - -	88	875
1847 - -	42	699			

The number of chapels from which returns have been received at the Census Office is 570; with sittings (after an allowance for 48 chapels making no return upon this point) for 186,111. The number of *attendants* on the Census-Sunday (making an estimated addition for 27 chapels the returns from which were silent on this point) was: *Morning*, 252,783; *Afternoon*, 53,967; *Evening*, 76,880. will be observed, that in the morning the number of attendants was more than the number of sittings: this is explained by the fact that in many Roman Catholic chapels there is more than one morning service, attended by different individuals.

2. THE CATHOLIC AND APOSTOLIC CHURCH.
(THE IRVINGITES).

THE CATHOLIC AND APOSTOLIC CHURCH.

The following sketch, supplied by a member of this body, will perhaps convey, with certain qualifications, a correct idea of its sentiments and position :—

" The body to which this name is applied make no exclusive claim to it: " they simply object to be called by any other. They acknowledge it to be " the common title of the one Church baptised into Christ, which has existed " in all ages, and of which they claim to be members. They have always protested " against the application to them of the term 'Irvingites;' which appellation " they consider to be untrue and offensive, though derived from one whom, " when living, they held in high regard as a devoted minister of Christ.

" They do not profess to be, and refuse to acknowledge that they are, " separatists from the Church established or dominant in the land of their " habitation, or from the general body of Christians therein. They recognize " the continuance of the Church from the days of the first apostles, and of the " three orders of bishops, priests, and deacons, by succession from the apostles. " They justify their meeting in separate congregations from the charge of " schism, on the ground of the same being permitted and authorized by an " ordinance of paramount authority, which they believe God has restored for the " benefit of the whole Church. And so far from professing to be another sect in " addition to the numerous sects already dividing the Church, or to be 'the One " Church,' to the exclusion of all other bodies, they believe that their special " mission is to re-unite the scattered members of the one body of Christ.

"The only standards of faith which they recognize are the three creeds of " the Catholic Church—the Apostles' creed, the Nicene or Constantinopolitan " creed, and that called the creed of St. Athanasius. The speciality of their " religious belief, whereby they are distinguished from other Christian com- " munities, stands in this: that they hold apostles, prophets, evangelists, and " pastors to be abiding ministries in the Church, and that these ministries,

THE CATHOLIC AND APOSTOLIC CHURCH.

together with the power and gifts of the Holy Ghost, dispensed and distributed among her members, are necessary for preparing and perfecting the Church " for the second advent of the Lord; and that supreme rule in the Church " ought to be exercised, as at the first, by twelve apostles, not elected or " ordained by men, but called and sent forth immediately by God.

"The congregations which have been authorized as above stated are placed " under the pastoral rule of angels or bishops, with whom are associated, in the " work of the ministry, priests and deacons. The deacons are a distinct and " separate order of ministers taken from the midst of, and chosen by, the " respective congregations in which they are to serve, and are ordained either " by apostles or by angels receiving commission thereunto. The priests are " first called to their office by the word through the prophets, ("no man taking " this honour to himself,") and then ordained by apostles; and from among " the priests, by a like call and ordination, are the angels set in their places.

"With respect to the times of worship, the Holy Eucharist is celebrated, and " the communion administered, every Lord's day, and more or less frequently " during the week, according to the number of priests in each particular " congregation; and, where the congregations are large, the first and last hours " of every day, reckoning from 6 A.M. to 6 P.M., are appointed for divine " worship; and, if there be a sufficient number of ministers, there are, in " addition, prayers daily at 9 A.M. and 3 P.M., with other services for the more " special object of teaching and preaching.

"In the forms of worship observed, the prayers and other devotions to be " found in the principal liturgies of the Christian Church are introduced by " preference, wherever appropriate; and in all their services the bishops and " clergy of the Catholic Church, and all Christian kings, princes, and governors, " are remembered before God. It may also be observed, that in their ritual " observances and offices of worship external and material things have their " place. They contend that, as through the washing of water men are admitted " into the Christian covenant, and as bread and wine duly consecrated are " ordained to be used not merely for spiritual food but for purposes of sacra- " mental and symbolic agency, so also that the use of other material things, " such as oil, lights, incense, &c., as symbols and exponents of spiritual " realities, belongs to the dispensation of the Gospel.

"Besides free-will offerings, the tenth of their increase, including income of " every description, is brought up to the Lord (it being regarded as a sacred " duty that tithe should be dedicated to His service alone), and is apportioned " among those who are separated to the ministry.

"In England there are about 30 congregations, comprising nearly 6,000 " communicants; and the number is gradually on the increase. There are also " congregations in Scotland and Ireland, a considerable number in Germany, " and several in France, Switzerland, and America."

Of late years, it is said, the church has made considerable progress, so that from 1846 to 1851 the number of communicants in England has increased by a third, while great success has been achieved on the continent and in America. Returns from 32 chapels (chiefly in the southern counties of England) have been furnished to the Census Office. These contained (allowing for one chapel for which the sittings are not mentioned) accommodation for 7,437 persons. The *attendance*, on the Census-Sunday, was (making an estimated addition for two chapels with regard to which no information was received) *Morning*, 3,176; *Afternoon*, 1,659; *Evening*, 2,707.

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Although, in origin, the Mormon movement is not English, but American, yet, as the new creed, by the missionary zeal of its disciples, has extended into England, and is making some not inconsiderable progress with the poorer classes of our countrymen, it seems desirable to give, as far as the inadequate materials permit, some brief description of a sect, the history of whose opinions, sufferings, and achievements, shows, perhaps, the most remarkable religious movement that has happened since the days of Mahomet.

Origin and Progress.

Joseph Smith, the prophet of the new belief, was born in humble life in 1805, at Sharon in the state of Vermont, from whence in 1815 he removed with his parents to Palmyra, New York. When about 15 years old, being troubled by convictions of his spiritual danger, and perplexed by the multitude of mutually hostile sects, he saw, he says, while praying in a grove, a vision of "two personages," who informed him that his sins were pardoned, and that all existing sects were almost equally erroneous. This vision was repeated three years afterwards, in 1823, when an angel, he reports, informed him that the American Indians were a remnant of the Israelites, and that certain records, written by the Jewish prophets and containing history and prophecy, had, when the Indians fell into depravity, been buried in the earth at a spot which the angel indicated. Smith was further told, that *he* had been selected as the instrument by which these valuable records should be brought to light; the revelations they contained being necessary for the restoration of that purity of creed and worship from which all the modern churches had alike departed.

Accordingly, upon the 22d of September 1823, Smith, the story runs, discovered in the side of a hill, about four miles from Palmyra in Ontario County, a stone box, just covered by the earth, in which was deposited the "Record,"—a collection of thin plates of gold, held together by three golden rings. Part of this golden book was sealed, but the portion open to inspection was engraven thickly with "Reformed Egyptian" characters. Together with the book he found two crystal lenses "set in the two rims of a bow," apparently resembling an enormous pair of spectacles; this instrument he said was the Urim and Thummim used by ancient seers.

The simple inspection of these treasures was the whole extent of Smith's achievements on his first discovery of them; he was not permitted by the angel to remove them until four years afterwards, on the 22d of September 1827. During the interval he received occasional instruction from his supernatural visitant.

The news of his discovery attracted such attention, and procured him so much obloquy, that, according to the narrative of his biographers, he was exposed to personal violence, and was obliged to fly to Pennsylvania, carrying his golden plates concealed in a barrel of beans.† When thus in some security, he, by the aid of the Urim and Thummim, set to work upon the translation of the unsealed portion, which, when complete, composed a bulky volume, which he called the "Book of Mormon"—"Mormon," meaning, he explained, *more good*, from "*mor*," a contraction for *more*, and "*mon*," Egyptian for *good*. "Mormon," too, was the name of a supposed prophet living in the fourth or fifth century,

* See "The Mormons, a contemporary History;" "Remarkable Vision, by Orson Pratt, one of the twelve apostles of the Church of Jesus Christ of Latter Day Saints;" "The Voice of Joseph, a brief account of the Rise, Progress, and Persecutions of the Church of Jesus Christ of Latter Day Saints, with their present position and property in Utah Territory, by Lorenzo Snow, one of the twelve apostles;" "A Voice of Warning, by Parley P. Pratt;" "The only Way to be Saved, by Lorenzo Snow:" "The Seer;" "Book of Doctrine and Covenants of the Church of Jesus Christ of Latter Day Saints, selected from the Revelations of God, by Joseph Smith, President;" third European edition. 1852.

† A Voice of Warning, p. 87.

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who, after the principal portion of the American Israelites had fallen in battle, and the whole of them become degenerate, engraved on plates a summary of their history and prophecies. These plates, his son, Moroni, in the troublous times which followed, hid for safety in a hill then called Cumora, about the year A.D. 420.

Mormons defend the authenticity of this recital, by asserting the improbability that Smith, an illiterate person, could invent it, and, unaided, write so large and peculiar a volume. To the objection that the golden plates are not produced, they give Smith's own reply to the applications made to him by his disciples for a view—that such an exhibition of them is prohibited by special revelation. Nevertheless, in further proof of Smith's veracity, three "witnesses" were found to testify that they had actually *seen* the plates, an angel having shewn them; and a similar testimony was borne by eight other "witnesses,' —four of these belonging to a family named Whitmer, and three being the two brothers and the father of Smith. The utmost that Smith did towards allowing access by indifferent parties to the plates, was to give to one of his inquiring followers a copy upon paper of a portion of the plates in the original hieroglyphics, viz., the "Reformed Egyptian." This was submitted by the yet unsatisfied disciple to Professor Anthon of New York, who, however, did not recognise the characters as those of any ancient language known to him The Mormon advocates appear to think these evidences irresistible.†—Upon the other hand, it is asserted, by opponents of the Saints, that about the years 1809—12, a person of the name of Solomon Spaulding, who had been a clergyman, conceived and executed the design of writing a religious tale, the scenes and narrative of which should be constructed on the theory that the American Indians were the lost ten tribes of Israel. This work, when finished, he entitled "*The Manuscript found;*" and the purport of the fiction was, to trace the progress of the tribes from Jerusalem to America, and then describe their subsequent adventures in the latter country,—"Mormon" and his son "Moroni" being prominent characters, and Nephi, Lehi, and the Lamanites (names frequently occurring in the Book of Mormon) being also mentioned. The MS. of this production, it is further stated, found its way into the hands of one Sidney Rigdon, who was intimately connected with Smith from the commencement of his career.

The "*Book of Mormon*" was succeeded by a "*Book of Doctrine and Covenants,*" being a collection of the special revelations made to Smith and his associates upon all points connected with the course and welfare of the church. This was continually enlarged as further revelations, consequent upon the varying fortunes and requirements of the body, were received. Amongst these was one by which the "Aaronic Priesthood" was revived—another by which baptism by immersion was commanded—a third for the institution of "Apostles"—and others for the temporal regulation of the church from time to time.* In these productions the peculiar phraseology of the sacred scriptures was profusely imitated.

It appears that at the end of about three years after Smith's announcement of himself as a prophet, about 30 persons were convinced of the reality of his pretensions, and from this time forward converts rapidly increased. Smith removed to Kirtland, in Ohio, and set up a mill, a store, and a bank.

It was not without opposition that this progress was effected. As appears to be usual upon the rise of new religious sects, the Mormons were accused of

* The "doctrine" of this book is contained in seven lectures on Faith, originally delivered before a class of elders in Kirtland, Ohio. Some of the "revelations" are very minute: as, for instance, one authorizing Newel K. Whitney to retain his store for a little season; others directing Titus Billings to dispose of his land—Martin Harris to lay his monies before the Bishop of the Church—Sidney Rigdon to write a description of the land of Zion—Joseph Smith to receive support from the Church, and to have a house built in which to live and translate—&c.

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holding many outrageous and immoral doctrines, and, amongst them, that of a community of wives. The popular hostility was often violently manifested, and the saints were subjected to much ill-treatment. Smith himself, in 1832, was tarred and feathered by a midnight mob; and, in the following year, the whole of the Mormons in Missouri (amounting to above a thousand persons) were expelled from Independence, Jackson County, which had been described by Smith as the Zion appointed by revelation for the resting-place of the saints. They removed to Clay County, where, in 1837, they were joined by the prophet himself, whose bank in Kirtland had failed. Meantime, the prejudice against the Mormons followed them to their new habitation, and, in 1838, after several sanguinary outbreaks, Joseph Smith and his brother Hyrum were imprisoned, and the whole community of Mormons were expelled from their possessions in Missouri. They took refuge in the neighbouring state of Illinois. Here, in 1839, their prophet, who had managed to escape from prison, joined them. They now numbered 15,000 souls.

In Illinois, they chose the village of Commerce as their residence, which soon became converted into a considerable town, of which the prophet was appointed mayor. This town they called Nauvoo, or "Beautiful," according to the language of the Book of Mormon. A body of militia, called the Nauvoo Legion, was established—Smith being "General." In 1841, a "revelation" ordered the construction of a splendid temple, towards which object all the saints were to contribute a full tithe of their possessions. It is said that they expended on this structure nearly a million of dollars.

In Nauvoo, the Mormons seem to have increased and prospered greatly: the town extended fast; the temple gradually rose; and the prophet was the absolute head of a comparatively powerful community, which hardly recognised the ordinary laws of the state. In 1843 he became a candidate for the Presidency, and put forth a statement of his views. In 1844, however, occurred the final catastrophe of his life. A Nauvoo paper, having printed certain scandal of him, was, by order of the council of the town, suppressed, and its office rased; on which, the editors retired to Carthage, and obtained a warrant against Smith and his brother. This warrant Smith refused to recognise: the county force prepared to execute it; and the Saints prepared their city for defence. To save the town, however, Smith surrendered on the promise of protection from the governor. This promise proved of little value; for, on the 27th of June 1844, a mob broke into Carthage prison, and Joseph and Hyrum Smith were shot.

Upon the prophet's death there were two competitors for the vacant supremacy—Sidney Rigdon and Brigham Young. The former was the earliest associate of Smith, and professed to be acquainted with "all his secrets;" but, as the prominent advocate of the "Spiritual Wife" doctrine, he was looked upon with disfavour as the virtual author of much of the suspicion and hostility with which the Mormons were regarded. Brigham Young succeeded therefore to the post of "Prophet" (which he still retains), and Rigdon was expelled from the community. An interval of scarcely interrupted progress followed, during which the temple was completed; but in 1845 the troubles were renewed: perpetual conflicts, in which blood was shed, occurred, and the city of Nauvoo itself was regularly besieged. At length the Mormons, conscious of their inability alone to cope with their antagonists, and seeing that no confidence could be reposed upon the law for their protection, undertook (since nothing less would satisfy their enemies) that they would altogether quit the State—commencing their departure in the spring of 1846.

This time it was no mere temporary, neighbouring refuge which the Mormons sought. The elders of the church, aware of the hostility to which it would be

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constantly exposed in any portion of the populated States, resolved, with equal policy and daring, to escape entirely from the settled territory, and to seek far off, beyond the Rocky Mountains, some secluded and unoccupied retreat in which they could, secure from molestation, build their earthly "Zion," and, by gathering thither from all quarters of the world the converts to their faith, become a thriving and a powerful community, too potent to be further interfered with. This remarkable pilgrimage, involving the removal of some thousands of men, women, children, cattle, and stores, over thousands of untrodden miles—across wide unbridged rivers—by the difficult passes of snow-capped mountains—and through deserts, prairies, and tribes of predatory Indians—was at once commenced. A party of pioneers set out from Nauvoo in February 1846, when it was still winter—the waggons crossing the Mississippi on the ice. These were to prepare the way for the main body of the citizens, who, according to stipulation, might remain in Nauvoo till these preparations were completed. Their departure was, however, hastened by the fresh hostility of their opponents, who—concluding from the progress still continued in the decorations of the temple that the Mormons secretly intended to elude their promise and return—attacked the town in September 1846, and expelled the whole of its remaining population. These then followed and overtook the pioneering party, which, after dreadful sufferings from cold and heat, from hunger and disease, had, finding it impossible to reach their destination till the following year, encamped upon the banks of the Missouri, on the lands of the Omahas and Pottawatamies. Here they had sown the land to some extent with grain, the crops of which were to be reaped by their successors. After a dreary winter, spent in this location, they began their march towards their final settlement. In April 1847 the first detachment of 143, with 70 waggons, crossed the Rocky Mountains; arriving at the basin of the Great Salt Lake, in the latter portion of July, in time to sow the land for an autumn crop. The second party started in the summer with 566 waggons and a great supply of grain. The others followed in the course of 1848—their passage much alleviated by the tracks prepared by their predecessors and the harvests left for them to gather.

The valley of the Great Salt Lake is a territory of considerable extent, enclosed on all sides by high rocky mountains. The Lake itself is nearly 300 miles in circumference, with islands rising from its surface to an elevation of some thousand feet: its shores are covered in some places with the finest salt, and its water is as buoyant as the waves of the Dead Sea. Portions of the land are desert; but a vast expanse is wonderfully fertile and abounds in all facilities for pasturage and cultivation. Here, the Mormons have now firmly fixed themselves, and made, since 1848, continual progress. Further settlements have been established, and several cities founded: that of the Great Salt Lake itself has a plot of several acres destined to support a temple whose magnificence shall far exceed the splendour of the former Nauvoo edifice. Relying on the inexhaustible resources of the region to sustain innumerable inhabitants, the principal endeavour of the rulers is to gather there as many immigrants as possible professing the same faith. They calculate that thus, established in an almost inaccessible retreat, with numbers continually augmenting, they will soon be able to defy external enmity and rear upon a lasting basis their ecclesiastical republic. Missionary agents are despatched to almost every portion of the world to make fresh converts and facilitate their transit to America. In England these endeavours have been followed by no slight success: it is computed that at least as many as 30,000 persons here belong to the community, and nearly 20,000 have already, it is said, departed for the Great Salt Lake. This settlement itself, has now, by the name of "Utah" been admitted to the United States Confederacy; but it seems, from a report of the

judges sent there by the recent President, that the authority of the federal government is virtually set at nought; the laws and their administration being always found accordant with the pleasure of the Mormon rulers.

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A printed "Creed" presents the following summary of their opinions, but omits some rather material points:—

"We believe in God the eternal Father, and his Son Jesus Christ, and in the "Holy Ghost.

"We believe that men will be punished for their own sins, and not for "Adam's transgressions.

"We believe that through the atonement of Christ all mankind may be "saved, by obedience to the laws and ordinances of the Gospel.

"We believe that these ordinances are: 1st. Faith in the Lord Jesus Christ. "2d. Repentance. 3d. Baptism by immersion for the remission of sins. "4th. Laying on of hands for the gift of the Holy Spirit. 5th. The Lord's "Supper.

"We believe that men must be called of God by inspiration, and by laying "on of hands by those who are duly commissioned to preach the Gospel and "administer in the ordinances thereof.

"We believe in the same organization that existed in the primitive church, "viz., apostles, prophets, pastors, teachers, evangelists, &c.

"We believe in the powers and gifts of the everlasting Gospel, viz., the gift "of faith, discerning of spirits, prophecy, revelation, visions, healing, tongues "and the interpretation of tongues, wisdom, charity, brotherly love, &c.

"We believe in the Word of God recorded in the Bible. We also believe "the Word of God recorded in the Book of Mormon and in all other good "books.

"We believe all that God has revealed, all that he does now reveal; and "we believe that he will yet reveal many more great and important things "pertaining to the Kingdom of God, and Messiah's second coming.

"We believe in the literal gathering of Israel, and in the restoration of the "ten tribes; that Zion will be established upon the Western continent; that "Christ will reign personally upon the earth a thousand years; and that the "earth will be renewed and receive its paradisaical glory.

"We believe in the literal resurrection of the body, and that the dead in "Christ will rise first, and that the rest of the dead live not again until the "thousand years are expired.

"We claim the privilege of worshipping Almighty God according to the "dictates of our conscience, unmolested, and allow all men the same privilege, "let them worship how or where they may.

"We believe in being subject to kings, queens, presidents, rulers, and "magistrates, in obeying, honouring, and sustaining the law.

"We believe in being honest, true, chaste, temperate, benevolent, virtuous, "and upright, and in doing good to all men; indeed, we may say that we "follow the admonition of Paul,—we 'believe all things,' we 'hope all things,' "we have endured very many things, and hope to be able to 'endure all things.' "Every thing virtuous, lovely, praiseworthy, and of good report we seek after, "looking forward to the 'recompense of reward.'"

A rather more specific outline of some points of their belief is given by one of their apostles. According to him, the Saints believe that all mankind, in consequence of Adam's sin, are in a state of ruin: from this, however, they are all delivered by the sacrifice of Christ, and are made secure of everlasting happiness, unless they commit any *actual* sin. Infants, therefore, being irresponsible, will be eternally redeemed; and such among the people of the earth as have not had the benefit of revelation will receive a mitigated punishment. The rest, in order

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to be saved from endless ruin, must comply with four conditions:—(1) they must *believe* in Christ's atonement; (2) they must *repent* of their transgressions; (3) they must receive *baptism* by immersion for the remission of sins, administered only by one authorized of Christ; and (4) they must receive the *laying on of hands* for the gift of the Holy Ghost—*this* ordinance also being, like that of baptism, only to be administered by duly authorized apostles or elders. All who comply with these conditions obtain forgiveness of their sins and are made partakers of the Holy Ghost—enjoying, too, the gifts of prophecy and healing, visions and revelations, and the power of working miracles.*

Among the prominent opinions, not included in these statements, are their doctrines of the materiality of the Deity,† and of the twofold order of the priesthood, viz., the Melchisedek and the Aaronic. They are also charged by their opponents with the practice and the sanction of polygamy; and evidence is not unplentiful of their allowance of something closely similar; and in their various publications very peculiar doctrines on the subject of marriage are propounded.‡ Their standard books, however, specially denounce the crime.§

Numbers in England.

In England and Wales there were, in 1851, reported by the Census officers as many as 222 places of worship belonging to this body– most of them however being merely rooms. The number of sittings in these places (making an allowance for 53, the accommodation in which was not returned) was 30,783. The *attendance* on the Census-Sunday (making an estimated addition for 9 chapels from which no intelligence on this point was received) was: *Morning*, 7,517; *Afternoon*, 11,481; *Evening*, 16,628. The preachers, it appears, are far from unsuccessful in their efforts to obtain disciples: the surprising confidence and zeal with which they promulgate their creed—the prominence they give to the exciting topics of the speedy coming of the Saviour and his personal millennial reign—and the attractiveness to many minds of the idea of an infallible church, relying for its evidences and its guidance upon revelations made perpetually to its rulers,— these, with other influences, have combined to give the Mormon movement a position and importance with the working classes, which, perhaps, should draw to it much more than it has yet received of the attention of our public teachers.

‡ Report of Judges of the State of Utah, 1851, Captain Stansbury's Description of the Mormon Settlement, &c. In the pages of "The Seer," a periodical conducted by Orson Pratt, the doctrine of plurality of wives is openly advocated. Marriage, however, is there said to be the exclusive privilege of the righteous—the wicked who marry doing so at their own peril. Whether a man is righteous or wicked is a point to be determined by the prophets of the Mormon Church: and as this can only be ascertained by the aid of inspiration, it is argued that no marriage can be safely contracted in communities which do not believe in a continuance revelations.

§ Book of Doctrine and Covenants, sections LXV. and CIX.

ISOLATED CONGREGATIONS
(not connected with any particular sect).

ISOLATED CONGREGATIONS.

In addition to the congregations which belong to the preceding regularly organized bodies, there are individual congregations, mostly altogether independent of each other, or at all events without the formal coalescence which is requisite to constitute a "sect." Five classes may be noticed of these congregations:

1. Combinations of sects.

1. Those in which the members of some two or more of the preceding sects *unite* in worship—probably from inability alone and severally each to support a place of worship and a minister. Of these amalgamated congregations the most numerous are those (to the number of 61) in which the *Independents* join with *Baptists*. The whole of these combinations, and their frequency, are shewn as follows:—

Independents and Baptists, 61 congregations; Independents, Baptists, and Wesleyans, 2 congregations; Independents and Wesleyans, 3 congregations; Independents and Calvinistic Methodists, 1 congregation; Independents and Primitive Methodists, 1 congregation; Baptists and Wesleyans, 2 congregations; Baptists, Wesleyans, and Moravians, 1 congregation; Presbyterians and Particular Baptists, 1 congregation; Mixed (constituent sects not stated), 54 congregations; Wesleyan Christian Union, 1 congregation; Neutral, 1 congregation.

It must not, indeed, be thought that these are the only instances in which the members of, or sympathizers with, particular communities, are found together, worshipping in common: few congregations are without a certain number who, while strictly claimable by other bodies, find their difference of sentiment on ritual observances no obstacle to union when the fundamental doctrines preached are similar. But the congregations named above, it is assumed, are not, as in the cases just supposed, ostensibly connected either with the one or with the other of the bodies to which, in theory, the various attendants are attached; but, on the contrary, exist apart and independently, by special understanding and arrangement of the two or more uniting parties.

2. Congregations based upon the profession of peculiar doctrines.

2. Another class of miscellaneous congregations is composed of such as are formed by the adherents to some *doctrine* to which special value is attached, and which is thus maintained with greater prominence than by the regular churches. To this class the following may be referred:—

Calvinists, 81 congregations; Calvinists (supralapsarians), 1 congregation; Huntingtonians, 1 congregation; Universalists, 2 congregations; Millenarians, 5 congregations; Predestinarians, 1 congregation; Trinitarian Predestinarians, 1 congregation.

3. Unsectarian congregations.

3. A third group may be made of congregations, which, disliking to be identified with anything appearing to be sectarian, refuse to call themselves by any but a very general or a merely negative appellation; as,

Christians, 96 congregations; Christian Association, 8 congregations; Orthodox Christians, 1 congregation; New Christians, 1 congregation; Christ's Disciples, 3 congregations; Primitive Christians, 1 congregation; New Testament Christians, 2 congregations; Original Christians, 1 congregation; United Christians, 1 congregation; Gospel Pilgrims, 2 congregations; Free Gospel Christians, 14 congregations; Believers, 1 congregation; Non Sectarian, 7 congregations; No particular Denomination, 7 congregations; Evangelists, 4

ISOLATED CONGREGATIONS congregations; Gospel Refugees, congregation; Freethinking Christians, 2 congregations.

4. Sect not particularized.

4. Others, while admitting a connexion with some one of the more extensive sections into which the Christian Church is now divisible, have either forgotten or declined to specify a more minute association; such are,

Protestant Christians, 3 congregations; Evangelical Protestants, 1 congregation; Protestant Free Church, 1 congregation; Trinitarians, 1 congregation; Protestant Dissenters, 24 congregations; Dissenters, 6 congregations; Evangelical Dissenters, 3 congregations; Episcopalian Seceders, 1 congregation.

5. *Missionary* congregations.

5. A fifth class of separate congregations may be formed of those which are the offspring of the *Missionary* operations of the other bodies, acting either individually or in combination; such are the congregations raised and supported by the

London City Mission, 7 congregations; Railway Mission, 1 congregation; Town Mission, 17 congregations; Home Mission, 1 congregation; Mission Society, 8 congregations; Seamen's Bethel, 11 congregations; Christian Mission, 3 congregations.

Doubtless, these will not include the *whole* of the congregations gathered and sustained by the agency of these societies and others having kindred objects: many, it is likely, are returned with some particular denomination.

6. Miscellaneous.

6. A residue will still be left of congregations difficult to classify. Such are the following: —

Free Church, 8 congregations; Teetotalers, 1 congregation; Doubtful, 43 congregations; Benevolent Methodists, 1 congregation; General, 2 congregations; Israelites, 1 congregation; Christian Israelites, 3 congregations; Stephenites, 1 congregation; Inghamites, 9 congregations; Temperance Wesleyans, 1 congregation; Temperance Christians, 1 congregation; Freethinkers, 2 congregations; Rational Progressionists, 1 congregation; Southcottians, 4 congregations.

The last of these, perhaps, deserves some notice. It derives its name from Johanna Southcott, who was born in 1750 in humble circumstances in Devonshire. In 1792 she commenced a career as a prophetess, making various announcements of events which were, she said, about to happen, and of revelations made to her respecting the millenial advent of the Saviour. Several thousand persons, it is said, believed her mission, amongst whom she distributed sealed packets which were thought by their possessors to contain the virtue of "charms." Being afflicted with a malady which gave to her the aspect of pregnancy, she prophesied that she was destined to become the mother of a *Second Shiloh;* and accordingly a splendid cradle and some other considerable preparations for the birth were made by her disciples; but her death, which happened shortly afterwards, displayed the baselessness of their anticipations. Nevertheless her followers would not resign their confidence that her prognostications would be certainly fulfilled; asserting that, for the accomplishment of her predictions, she would shortly re-appear, restored to life. It seems that there are still in England four congregations of persons entertaining this belief.

FOREIGN CHURCHES.

FOREIGN CHURCHES.

The previous notices comprise the whole of the Religious Bodies which are native to this country, or which act upon the native population. Of the *Foreign Churches,* it is only necessary to enumerate the congregations which belong to each. Foreign *Protestants* have *eleven* congregations; thus distributed—LUTHERANS, 6; FRENCH PROTESTANTS, 3; REFORMED CHURCH OF THE NETHERLANDS, 1; GERMAN PROTESTANT REFORMERS, 1. Other Foreign Christian Churches have 5 congregations, namely—GERMAN CATHOLICS, 1; ITALIAN REFORMERS, 1; and GREEK CHURCH, 3.

The JEWS (a nation and a Church at once) have 53 synagogues, with accommodation (after an estimate for three defective returns) for 8,438 worshippers.

Substantial Agreement of most of the Bodies previously described.

IF the preceding sketch has given any adequate idea of the faith and order of the various churches which possess in common the religious area of England, it will probably be seen to what a great extent, amidst so much ostensible confusion and diversity, essential harmony prevails. Especially is this apparent if we limit our regard to Protestant communions; which, indeed, comprise together nineteen-twentieths of our religious population. With respect to these, the differences which outwardly divide are not to be compared with the concordances which secretly, perhaps unconsciously, unite. The former, with but few exceptions, have relation almost wholly to the mere formalities of worship—not to the essential articles of faith. The fundamental doctrines of the Reformation, as embodied in the standards of the Church of England, are professed and preached by Presbyterians, Independents, Baptists, Methodists, and many minor sects, comprising more than nineteen-twentieths of the Nonconforming Protestant community; and though the different organization of these several bodies seems to present externally an aspect of disunion, probably a closer scrutiny will show that they are separated only as to matters whose importance, even if considerable, is not vital, and that thus they may, without excess of charity, be recognized as truly, though invisibly, united to the general Church of Christ. Perhaps in a people like the English—trained to the exercise of private judgment, and inured to self-reliance—absolute agreement on religious subjects never can be realized; and certainly if, at the trifling cost of a merely superficial difference, the ever various sympathies or prejudices of the people can obtain congenial resting place, we scarcely can behold with discontent a state of things by which, at worst, external rivalry is substituted for internal disaffection; while this very rivalry itself—perhaps in part, and growingly, a generous emulation—tends to diffuse the Gospel more extensively, since thus religious zeal and agency are roused and vastly multiplied. Rather, perhaps, we shall be led to recognize with some degree of satisfaction the inevitable existence of such co-operative diversity; and shall perceive, with Milton, that "while the Temple "of the Lord is building, some cutting, some squaring the marble, some "hewing the cedars, there must needs be many schisms and many dissections "made in the quarry and in the timber ere the House of God can be built: "and when every stone is laid artfully together, it cannot be united into a "continuity, it can but be contiguous in this world; neither can every piece of "the building be of one form; nay, rather the perfection consists in this, that "out of many moderate varieties and brotherly dissimilitudes, that are not

"vastly disproportional, arises the goodly and graceful symmetry that commends "the whole pile and structure."*

Amongst the constituencies, in the committees, and upon the platforms, of these several societies, are found, conjoining in harmonious action, ministers and members of perhaps a dozen different sects; while one considerable organization† has for its *exclusive* object the promotion of fraternal sentiment and intercourse between the various Evangelical Communions. Other indications likewise are not wanting, which, combined with these, may reasonably raise the hope that many of the Protestant communities are gradually tending to a closer union and a more combined activity, proceeding from a heartier appreciation of the vital doctrines all alike profess and a diminished ardor on behalf of those subordinate arrangements of church discipline and order with regard to which they find themselves obliged to differ.

Much, no doubt, of this substantial concord is attributable to our system of religious freedom, which, allowing the unchecked development of all ecclesiastical peculiarities, has thus conferred on none the artificial value which results from prohibition; and perhaps the expectation may be reasonably entertained that, under this same influence, the spirit of uncompromising peace will gain yet further potency—that liberty to separate on minor, will beget still more the disposition to unite on greater, questions—and that thus the Toleration Act will prove, in its results, to have been the most effective Act of Uniformity.

If these remarks have in them any considerable share of truth, it will be evident how necessary was the task of showing, in connexion with a statement of existing means of spiritual instruction, how many of the various bodies are pursuing, though by different paths, the same grand objects; so that, when endeavouring to estimate our actual deficiency, we may not prematurely and despondingly exaggerate our all-too-formidable need, but recollect that though, in certain districts, there may be an absence of machinery belonging to particular communities, the same essential truths may be both faithfully and effectively imparted through the agency of other churches. Many spots there are, unhappily, in England, where the whole provision made by all the churches put together is inadequate to the occasion: such a deficiency as *this* it is which properly betokens "spiritual destitution"; and the actual extent of this deficiency we now may, aided by the previous explanations, safely pass to indicate.

* Areopagitica; or Speech for the Liberty of Unlicensed Printing.

† The "Evangelical Alliance," founded in 1846. The basis of this association is an agreement in holding and maintaining what are generally understood to be evangelical views in regard to the most important matters of doctrine; and its great object is "to aid in manifesting the unity which exists among the true disciples of Christ." This object is sought to be attained principally by annual conferences of members and by continual correspondence with Christian brethren in different parts of the world.

SPIRITUAL PROVISION AND DESTITUTION.

THERE are two methods of pursuing a statistical inquiry with respect to the religion of a people. You may either ask each individual, directly, what particular form of religion he professes; or, you may collect such information as to the religious *acts* of individuals as will equally, though indirectly, lead to the same result. The former method was adopted, some few years ago, in Ireland, and is generally followed in the continental states when such investigations as the present are pursued. At the recent Census, it was thought advisable to take the latter course; partly because it had a less inquisitorial aspect,—but especially because it was considered that the outward *conduct* of persons furnishes a better guide to their religious state than can be gained by merely vague professions. In proportion, it was thought, as people truly are connected with particular sects or churches, will be their activity in raising buildings in which to worship and their diligence in afterwards frequenting them; but where there is an absence of such practical regard for a religious creed, but little weight can be attached to any purely formal acquiescence. This inquiry, therefore, was confined to obvious *facts* relating to two subjects.— 1. The amount of ACCOMMODATION which the people have provided for religious worship; and, 2. The number of persons, as ATTENDANTS, by whom this provision is made use of.

1.—ACCOMMODATION.

Maximum of required accommodation in places of worship.

IF, by a happy miracle, on Sunday, March the 30th 1851, an universal feeling of devotion had impressed our population, and impelled towards the public sanctuaries all whom no impediment, of physical inability or needful occupation, hindered; if the morning or the evening invitation of the service-bell had called, no less from the crowded courts of populous towns and the cottages of scattered villages than from the city mansions and the rural halls, a perfect complement of worshippers; for what proportion of the 17,927,609 inhabitants of England would accommodation in religious buildings have been necessary?

The reply to this inquiry will determine mainly the extent by which our actual supply of spiritual ministration is inadequate to the demand.

Various estimates.

Various computations have been made respecting the number of sittings proper to be furnished for a given population. With respect to *towns*, it has been thought by some that accommodation for 50 per cent. would be sufficient; while others have considered that provision for not less than 75 per cent. should be afforded. Dr. Chalmers took the mean of these two estimates, and concluded that five eighths, or 62½ per cent., of the people of a town might attend religious services, and ought to have facilities for doing so.*

The maximum for rural districts is put lower than that for towns; the distance of the church from people's residences operating as an unavoidable check upon attendance. But, as, for the purpose of this estimate, the *rural* population will consist of only those who live remote as well from villages containing churches as from towns,—in fact, of only those who are remote from any place of worship, —the proportion deemed to be sufficient for a *town* may be applied, with very slight reduction, to the whole of England—town and country both together;

* Christian and Economic Polity of a Nation, vol. i. p.123. Mr. E. Baines (an excellent authority on subjects of this nature) assumes that accommodation for 50 per cent. of the gross population would be ample.—Letters on the Manufacturing Districts.

and, according to the best authorities, this proportion seems to lie between 50 and 60 per cent. of the entire community.

Considerable deduction to be made from the total population.
1. Young children.

From many valid causes, there will always be a considerable number of persons absent from public worship. First, a large deduction from the total population must be made on account of *infants and young children;* of whom there were in England and Wales, in 1851, as many as 4,440,466 under ten years of age—2,348,107 of this number being under five. Of course, opinions vary as to the earliest age at which a child, in order to acquire a habit of devotion, should be taken to a place of worship: some begin occasional attendance before they reach five years of age, while others are retained at home much later. Many parents too, no doubt, conceive that the attendance of their children at a Sunday-school is a sufficient tax upon their tender strength. Perhaps it will not, therefore, be unreasonable to assume that, either on account of immaturity or Sunday-school engagements, about 3,000,000 children will be always justifiably away from public worship.

2. Invalids and aged persons.

There will also always be in any large community a certain number kept at home by *sickness.* It is estimated that the proportion of persons constantly sick, or incapacited by infirmities of age for active duties, is about five per cent. of the population; and, as the *degree* of indisposition which in general detains a prudent person from church or chapel is much slighter than that contemplated in this calculation, we shall probably not err in taking nearly seven per cent. of the 15,000,000 (which remain after deducting the 3,000,000 children who have already been supposed to be absent), and putting down 1,000,000 persons as the number usually and lawfully away from public worship on the ground of *sickness or debility.**

3. Persons in charge of houses &c.

Another large deduction must be made for those who are necessarily left in charge of houses and in attendance upon the two preceding classes. There were, in 1851, in England and Wales, 3,278,039 inhabited houses. If some of these in country parishes were left untenanted, locked up, while the inmates were at service, others doubtless were in charge of more than one domestic; so that we may safely take the whole 3,278,039 houses as representing so many individuals legitimately absent from religious edifices on account of *household duties.* Many of these, no doubt, would discharge a double occupation, as guardians of the house and attendants upon children or invalids; but some addition must unquestionably be made for a distinct array of nurses, or of parents unavoidably detained at home, and also for the medical practitioners, whose Sunday services can scarcely be dispensed with.

4. Persons employed on public conveyances.

A fourth considerable class, of which a certain number will be always absent from religious worship, is the class employed in connexion with the various *public conveyances;* as railways, steamboats, omnibuses, coaches, barges on canals, &c.† It is impossible to form an estimate of the precise *extent* to which employment in this way may be admitted as an adequate excuse for non-attendance on religious ordinances; since opinions are extremely various as to the extent to which the use of conveyances upon the Sunday is to be considered a work of "necessity or mercy." It cannot, however, be doubted that, practically, whatever views are likely to prevail upon the subject of Sabbath labour,

* The number of persons in England and Wales in 1851, aged 70 years and upwards, was 503,305: aged 75 and upwards, there were 253,143: aged 80 and upwards, there were 107,041: aged 85 and upwards, there were 33,201: upwards of 90, there were 7,796: above 95 there were 1,545: and 215 were upwards of 100.

† It is estimated that the number of men engaged, in London alone, upon omnibuses, on the Sunday, is as many as 6,000.

very many persons will be constantly engaged in ministering to the public need of locomotion.

Not attempting any numerical estimate of various minor classes, and designedly not making any deduction on account of Sunday traders, or the criminal population—since the object is to show the amount of accommodation needed for those who are *able*, not merely for those who are *willing*, to attend—it seems to follow from the previous computations that about 7,500,000 persons will, of necessity, be absent whenever divine service is celebrated; and, consequently, that sittings in religious buildings cannot be required for *more* than 10,427,609, being rather more than 58 per cent. of the entire community. It will be convenient for the subsequent calculations to deal with 58 per cent. exactly, and assume that the number always able to attend is 10,398,013. Result of these deductions.

It by no means results, from this, that the adult portion of the remaining 42 per cent. of the population (7,500,000 in round numbers) is entirely without opportunities of frequenting public worship; for, as there is generally more than one service on the Sunday, it is practicable, and in fact customary, to carry on a system of *relief*—some who attend service at one period of the day occupying at the other period the place of those who were before prevented; thus enabling these to attend a later service in their turn. This system is especially adopted in the case of domestic servants; consequently, though there is probably always about the *same number* (viz. 7,500,000) detained at home by lawful causes, this number will not always be composed of the *same persons*. Effect of double services.

The custom of double, and sometimes treble, services each Sunday introduces an important element into the question of the number of sittings needful for a given population. It has been shown above, that sittings cannot be wanted for more than 10,398,013 persons (being the full number able to attend at one time). But does it therefore follow that there should be *as many* sittings as this number of persons? It is obvious that if attendance upon public worship *once a day* be thought sufficient for each individual, it is possible to conceive a case where, all the churches and chapels being open *twice* a day, the whole population could attend, though sittings should exist for only half their number. For instance; if in a district, with ten thousand persons able to attend, the places of worship (open twice upon the Sunday) should contain 5,000 sittings, it is possible for the whole ten thousand to attend them, simply by the one half going in the morning and the other in the evening: and if *three* services are held, a further diminution of the number of sittings might be made without depriving any person of the opportunity of attending *once*. This, though of course an extreme illustration, cannot fail to show the necessity of settling, ere a trusty calculation can be made of the accommodation needful for the country, whether it is to be assumed that a single sitting may be occupied by more than one person on one Sunday, or whether we must aim at a provision so extensive that every person may be able (if inclined) to attend each Sunday *twice* or oftener—in fact, at *every* service. Practically, I believe it will be found that very many persons think their duties as to Sabbath worship adequately discharged by *one* attendance; and most likely we may safely count upon the permanent continuance of a large class thus persuaded. Still, as no definite conception can be formed of the extent to which this practice is adopted—and as it might reasonably be contended that neglect of any oppotunities for worship should not be *presumed*, but that such an extent of accommodation should be furnished as would utterly exclude excuse for non-attendance—it will be the better plan if, merely indicating the existence of the practice as an element in the question, I assume that the provision needful for the population should consist of at least as many sittings as there are individuals not in-

capacitated by the causes previously mentioned, viz., 10,398,013, or 58 per cent. Indeed, whatever diminution in the estimate may be supposed to be allowable on account of double services will probably be more than counterbalanced by the absolute necessity there is that nearly every building should possess some *surplus* of accommodation; for as, practically, it is impossible that each religious body can compute so nicely its position and attractiveness as to provide exactly as many sittings as are wanted from it, and no more,—as some will naturally leave a margin for anticipated progress, which perhaps may not be realized, while others will miscalculate the other way, and grow beyond their utmost expectations,—there must needs be a certain excess of supply beyond demand, continuing as long as there exists a variety of churches, and the liberty for people to prefer one church before another. I am therefore inclined to consider that accommodation for 58 per cent. of the population is no more than would be absolutely needful if all persons able to attend were also willing.

The maximum of accommodation is affected by its distribution over the country.

But, of course, in order to be adequate to the wants of the community, the buildings which should contain these 10,398,013 sittings must be so located on the surface of the country as to bring the accommodation they afford within the reach of all by whom it is required. If many churches and chapels be clustered in a narrow compass, or if several thinly peopled parishes have each a church with more accommodation than is wanted, it will follow that in other portions of the country there must necessarily be some deficiency, unless the aggregate of sittings be raised *above* 10,398,013. So that what is wanted is, not merely such a number of sittings as shall equal the total number of persons capable of using them, but also such a *distribution* of these sittings as will render them *available* by all requiring them. A provision of 10,398,013 sittings for the whole of England would only be sufficient if *in every part* of England there should prove to be accommodation for as many as 58 per cent. It will presently be shown how far the actual distribution of religious buildings in this country affects the question of the adequacy or inadequacy of existing accommodation.

By what religious bodies should the necessary accommodation be provided?

Having advanced thus far, we meet a question much more difficult and delicate than any which has hitherto encountered us; this is, assuming that 10,398,013 sittings ought to be provided, would the provision be satisfactory supposing that that number could be furnished by the aid of *all the various churches and congregations in the aggregate?* or is it essential that they should belong to one particular church exclusively? or to a certain number of churches which agree upon particular fundamental doctrines? These are questions which are obviously beyond the range of this Report, and which must be discussed and settled for themselves by the different readers of the Tables. In the meantime, while endeavouring to estimate in some degree the actual extent of "spiritual destitution," it may fairly be allowed, perhaps, to take the whole accommodation in the gross; since it is probable that yet for many years to come each church will continue to retain a hold upon the sympathies of a portion of our population, which then, of course, as now, will not require, as they would not accept, accommodation in the buildings of other denominations. The course of argument, however, will be of general applicability, and can easily be adapted to the Church of England or to any other body.

Actual provision according to the Census.

What, then, is the number of sittings actually furnished, by the agency of all the various churches, towards the accommodation of the 10,398,013 persons who, if only willing, would be able constantly to occupy them? The returns from 31,943 places of religious worship, many of them of course being simply rooms in houses, give an aggregate of sittings to the number of 9,467,738. But as 2524

other places have omitted to return the number of their sittings, an estimate for these, computed from the average of complete returns*, will raise the total number of sittings reported to the Census Office to 10,212,563. This, when compared with the number calculated as desirable (10,398,013), shows a deficiency in the whole of England and Wales of 185,450.

Adequacy of existing accommodation if equally distributed.

The point, then, to which we have arrived is this: assuming that the joint provision made by all the sects together may be reckoned in the computation, the deficiency, upon the whole of England and Wales, will be only to the extent of 185,450 sittings (or for only 1·03 per cent. of the population), *if the entire provision now existing is found to be so well distributed over the country as that no part has too little and no part too much.* We must, therefore, now inquire how far this necessary distribution has been realized.

Effect of unequal distribution.

Every portion of the country, I assume, should have accommodation for 58 per cent. of the inhabitants.† It would clearly be of no avail that one part should have more than this per-centage if another part had less; for since, according to the estimate, *no more* than 58 per cent. of the population could be present at one time at a religious service, it is evident that if in any place the number of sittings would accommodate a much *greater* proportion than 58 per cent., there would be in that locality a surplus of unused and useless sittings, generally inaccessible to residents in other neighbourhoods, and quite as unavailable as if they had never been provided. What is required is, not alone an *aggregate* per-centage of 58 per cent. in an extensive area (such as the whole of England, or the whole of an English county); for this would not be any proof of adequate provision, since the rural portions might possess an unavailable abundance, while the urban portions suffered under an extreme deficiency; but that same per-centage in localities of size so circumscribed that inequalities of distribution could but slightly operate. Then, what localities, of definite character, of this appropriate size, can be selected for comparison, by which to estimate more accurately our requirements? Of course, with regard to the Church of England, there should be accommodation for the 58 per cent. *in every parish*, since the very theory of a parochial arrangement is that the people of a parish should attend the parish church and none besides; but probably it is not needful to investigate so carefully as this. The Registration Districts, or Poor Law Unions, (of which there are in England and Wales 624,) will afford convenient limits for comparison; and if in any of these we find a total amount f accommodation adequate for 58 per cent. of the inhabitants, we shall probably not err to any great extent, (although, no doubt, we shall to *some* extent,) if we conclude that there is room for 58 per cent. within the reach of all the dwellers in the District. The selection too of Districts as the standards of comparison will obviate the difficulty which, if *parishes* were taken, would arise with reference to the members of Dissenting Bodies, who, ignoring altogether the parochial system, often cross the limits of the parish where they dwell in order to attend a chapel situate beyond its boundaries. By taking the somewhat wider area of *Districts*, the disturbance to the calculations from this cause will be reduced to unimportance.

* In this calculation a separate average has been taken for each denomination; but it has not been thought essential to proceed so minutely as to distinguish whether the places of worship supplying defective returns are situate in town or country localities, nor how many of them are separate and entire buildings. It is not probable that any closer scrutiny would materially alter the estimate. Where, however any reliable indication of the number of sittings has been furnished by a statement of the number of *attendants*, this has been adopted rather than the *average*.

† This may be taken as sufficiently near. In some parts, however, from peculiar circumstances, it is evident that this proportion will in some degree be varied. There may be a greater number of children or a greater number of servants, &c.—circumstances adequate to alter to a trifling extent the proportion of persons able to attend a place of worship.

The objection, which prevails against a comparison of the total accommodation of *England* with the total population of England, also applies in some degree against a comparison of the total accommodation with the total population of a *district*. Unequal distribution may exist in the latter case as well as in the former, though, no doubt, to a much less extent. The means of course exist by which a computation could be made for each particular *parish;* but as this would be a formidable task, and as the calculation, for the reason mentioned, would be strictly applicable only to the Church of England, it will probably be well to base the estimate on *districts;* thus assuming that the whole provision of a district is diffused throughout the district in an equal proportion to the population, and merely introducing the preceding observations to show that the above computed deficiency of sittings in the country, quite sufficiently alarming, is an *under* statement.

Particular illustrations of unequal distribution.

By a reference to the District Table (pp. cclxxvi–ccxcv of the Report), we obtain some curious illustrations of the widely varying condition of particular localities: some fortunately basking in excess of spiritual privileges; others absolutely "perishing for lack of knowledge." Probably a more instructive collocation cannot be produced than that presented by two neighbouring districts of the metropolis—the City of London, and Shoreditch. These stand respectively Nos. 19 and 20 in the topographical arrangement of the London districts; the former has accommodation for 81 per cent. of its inhabitants, the latter for 18; the former has a superfluity of 13,338 sittings*, the latter a deficiency of 43,755. Table (I.) in the SUMMARY TABLES gives a limited selection of the most conspicuous cases of abundance and of poverty: from which it will be seen how widely the proportions vary; Shoreditch having only 18 sittings to every 100 persons, while Machynlleth, in North Wales, has as many as 123 to every 100. It will be noticed, indeed, how favourably Wales in general is circumstanced—nearly all the districts having a considerable surplus of provision.

Comparative accommodation in Town and Country Districts.

As was to be expected, it is chiefly in the large and densely-peopled *towns* that a deficiency is felt; the rural districts are supplied in general with adequate, sometimes with superabundant, provision. It appears from Table 3. that the *urban* parts of England, containing an aggregate population of 8,294,240 persons, have accommodation for 3,814,215 or 46 per cent. of this number; while the rural parts, containing a population of 9,633,369 have provision for 6,398,348 or 66·5 per cent.

TABLE 3.

COMPARATIVE ACCOMMODATION in URBAN and RURAL PARISHES.

	Population, 1851.	Number of Sittings provided by all Religious Bodies.	Proportion per Cent. of Sittings to Population.
URBAN PARISHES	8,294,240	3,814,215	46·0
RURAL PARISHES	9,633,369	6,398,348	66·5
ENGLAND AND WALES	17,927,609	10,212,563	57·0

* An ingenious proposal has been made, with reference to the city churches, by the Rev. Charles Hume, Rector of St. Michael's, Wood Street. He suggests that, as the city has too many churches while the suburbs have too few, the very buildings themselves might be removed from the one place to the other. His scheme embraces a provision for the endowment of new districts for these churches in their new localities; the patronage remaining as at present.

These "urban districts" here, however, include small country towns, which seem to be as well supplied as any other portion of the country. If we take the *large* towns only (*See* Table 4.), and include small country towns with the rural parts to which they virtually belong, the proportion per cent. in urban districts will be 37 as compared with 73 in rural districts. And the proportion is in inverse ratio to the size of the towns; so that while in towns containing between 10,000 and 20,000 inhabitants, the proportion is 66; in towns containing between 20,000 and 50,000 it is 60; in those containing between 50,000 and 100,000 it is 47, and in those containing upwards of 100,000 it is 34. (*See* Table F.F., in the SUMMARY TABLES, *post*, p. 134) This view suggests with singular force the mixture of sentiments which led to the erection of the greater portion of our sacred edifices. Piety and local attachments—benevolence and longing for perpetual remembrance—principally, doubtless, a sincere desire to honour God, and yet, with this, a natural desire to raise a lasting monument to themselves,—these were the mingling motives to the influence of which may be attributed the existence of some thousands of our churches. Hence, it was in the very spot where the founder had his dwelling that his church was built: no other neighbourhood possessed such hold on his affections. Thus arose our village churches, and a multitude of structures in those ancient towns and cities where, in former times, the merchants were accustomed to reside. But our modern populous towns,—erected more for business than for residence—mere aggregates of offices and workshops and over-crowded dwellings of the subordinate agents of industry,—are inhabited by none whose means permit them to reside elsewhere. The wealthy representatives of those whose piety supplied our ancient towns with churches fly from the unwholesome atmosphere of our new cities, and dispense their charity in those suburban or more rural parishes in which their real homes are situated and their local sympathies are centred. The innumerable multitudes who do and must reside within the compass of the enormous hives in which their toil is daily carried on, are thus the objects of but little of that lively interest with which benevolent men regard the inhabitants of their immediate neighbourhood, and which produces, in our small-sized country parishes, so many institutions for their physical and moral benefit. The masses, therefore, of our large and growing towns—connected by no sympathetic tie with those by fortune placed above them—form a world apart, a nation by themselves; divided almost as effectually from the rest as if they spoke another language or inhabited another land. What Dr. Chalmers calls "the influence of locality," is powerless here: the area is too extensive and the multitude too vast. It is to be hoped that the influence of trade-connexion may ere long sufficiently accomplish what the influence of locality is now too feeble to secure; that heads of great industrial establishments, the growth of recent generations, may perform towards the myriads connected with them by community of occupation, those religious charities or duties which the principal proprietors in rural parishes perform towards those connected with them by vicinity of residence. Much, doubtless, has already been effected in this way;* but the need for more is manifest and urgent. The following Table (4.) shows the present accommodation in seventy-two large towns or boroughs, and the additional amount required, if 58 per cent. of the population ought to have within their reach the means of public worship. It will here be interesting to compare the ancient towns with those which have been called into existence or activity by modern enterprise and industry.

* See an interesting account of the various measures—including the provision of a church and chaplain—adopted for the benefit of their workpeople, by Price's Patent Candle Company.—Report to the Shareholders, 1852. Mr. Peto, I believe, supplies the numerous labourers engaged in executing his extensive contracts, with a library and means of religious worship and instruction. Doubtless many other cases might be mentioned of a warm regard displayed by masters for the moral welfare of their men.

TABLE 4.

RELIGIOUS ACCOMMODATION in LARGE TOWNS.*

TOWNS.	Population, 1851.	Number of Sittings provided by all Religious Bodies.	Proportion per Cent. of Sittings to Population.	Additional Number of Sittings required to accommodate 58 per Cent. of the Population.
Ashton-under-Lyne	30,676	11,828	38·6	5,964
Bath - - -	54,240	33,149	61·1	..
Birmingham -	232,841	66,812	28·7	68,236
Blackburn - -	46,536	18,483	39·7	8,508
Bolton - -	61,171	21,801	35·6	13,678
Bradford - -	103,778	32,827	31·6	27,364
*Brighton - -	69,673	24,098	34·6	16,312
Bristol - -	137,328	72,516	52·8	7,134
*Bury - - -	31,262	13,434	43·0	4,698
Cambridge - -	27,815	14,807	53·2	1,326
Carlisle - -	26,310	11,407	43·4	3,853
*Chatham - -	28,424	13,089	46·0	3,397
*Cheltenham -	35,051	19,819	56·5	511
Chester - -	27,766	14,176	51·1	1,928
Colchester - -	19,443	14,234	73·2	..
Coventry - -	36,208	15,537	42·9	5,464
Derby - -	40,609	20,338	50·1	3,215
*Devonport - -	50,159	23,372	46·6	5,720
*Dover - -	22,244	11,636	52·3	1,266
Dudley - - -	37,962	15,911	41·9	6,107
Exeter - -	32,818	19,586	59·7	..
*Finsbury - -	323,772	94,165	29·1	93,623
Gateshead - -	25,568	9,081	35·5	5,748
Gravesend - -	16,633	6,532	39·3	3,115
Great Yarmouth -	30,879	14,223	46·1	3,687
*Greenwich - -	105,784	35,497	33·6	25,858
Halifax - -	33,582	10,192	30·3	9,286
*Huddersfield -	30,880	15,787	51·1	2,127
Hull - - -	84,690	37,413	44·2	11,707
Ipswich - -	32,914	16,017	48·7	3,073
Kidderminster -	18,462	9,829	53·2	879
King's Lynn -	19,355	9,502	49·1	1,724
*Lambeth - -	251,345	62,307	24·8	83,473
Leeds - - -	172,270	79,266	46·0	20,651
Leicester - -	60,584	25,008	41·3	10,131
Liverpool - -	375,955	125,002	31·4	93,052
London (City) † -	127,869	68,330	53·4	18,706
London (Metropolis) ‡	2,362,236	713,561	29·7	660,514
Macclesfield -	39,048	16,461	42·2	6,187
Maidstone - -	20,740	9,787	47·2	2,242
Manchester -	303,382	95,929	31·6	80,033
*Marylebone - -	370,957	100,208	27·0	114,947
*Merthyr Tydfil -	63,080	36,815	58·4	..
Newcastle - -	87,784	30,319	34·5	20,596
Newport (Monmouth) - -	19,323	10,706	55·4	501
Northampton -	26,657	14,268	53·5	1,193
Norwich - -	68,195	30,807	45·2	8,746
Nottingham -	57,407	27,261	47·5	6,035
Oldham - -	52,820	16,976	32·1	13,660
Oxford - -	27,843	16,768	60·2	..
Plymouth - -	52,221	23,805	45·6	6,483
Portsmouth -	72,096	26,608	36·9	15,208
Preston - -	69,542	24,642	35·4	15,692
Reading - -	21,456	11,401	53·1	1,043
Rochdale - -	29,195	13,533	46·4	3,400
Salford - -	63,850	24,772	38·8	12,261
Sheffield - -	135,310	45,889	33·9	32,591
Southampton -	35,305	17,959	50·9	2,518
South Shields -	28,974	14,198	49·0	2,607
*Southwark - -	172,863	50,237	29·1	50,024
Stockport - -	53,835	22,588	42·0	8,636
*Stoke-upon-Trent -	84,027	40,723	48·5	8,013
Sunderland - -	63,897	31,264	48·9	5,796
Swansea - -	31,461	18,539	58·9	..
*Tower Hamlets -	539,111	137,921	25·6	174,763
Tynemouth -	29,170	12,854	44·1	4,065
Wakefield - -	22,065	15,649	70·9	..
Walsall - -	25,680	10,503	40·9	4,391
Warrington - -	22,894	10,083	44·0	3,196
*Westminster -	241,611	76,181	31·5	63,953
Wigan - -	31,941	9,777	30·6	8,749
*Wolverhampton -	119,748	48,455	40·5	20,999
Worcester - -	27,528	16,174	58·7	..
York - - -	36,303	23,650	65·1	..
Total § -	6,239,099	2,329,416	37·3	1,332,992

* The *Municipal* limits of the Towns here mentioned have been generally taken: an asterisk (*) indicates the exceptions—where the *Parliamentary* boundaries have been followed. Estimates have been made of the number of sittings in those places of worship the Returns for which omit to give this information. For other particulars relating to these towns, see *post*, SUMMARY TABLES, pp. cclii-cclxxii.

† This is the Municipal and Parliamentary City of London; comprising the three Poor Law Unions of East London, West London, and City of London (within the walls). The latter Union corresponds with the ancient City of London, and contains accommodation for 81 per cent. of the inhabitants, or for 13,338 more than could at any one time attend.

‡ This proportion of sittings to population for the Metropolis is calculated upon the number which remains after deducting 13,338 sittings, a surplus existing in the City of London (within the Walls) over and above the number requisite for 58 per cent. of the population of the district.

§ In dealing with *London* in this total, the entire Metropolis has been taken: the figures therefore which relate to the Boroughs of *Finsbury, Greenwich, Lambeth, London City, Marylebone, Southwark, Tower Hamlets*, and *Westminster* have not been noticed in the addition; being included in the numbers which represent the Metropolis.

This Table clearly shows how great and overwhelming a proportion of the whole deficiency of England is assignable to our great modern towns, since thus it seems that out of the total number of 1,644,731 additional sittings reckoned to be necessary, 1,332,992 or 80 per cent. are required for these seventy-two boroughs, or rather for sixty of the most recent, the remainder, for reasons obvious when their names are seen, being fortunately blessed with more than adequate provision. This gives a vivid picture of the destitute condition of our great-town population, and speaks loudly of the need there is for new and energetic plans of operation having special reference to towns. The absence of that local interest which leads to individual benevolence, and the evident inadequacy of all that can be reasonably expected from the great employers of industry, appear to call for the combined exertions either of the whole inhabitants of a particular neighbourhood, or of the Christian Church at large, as the only other method for relieving such deplorable deficiency. And this has been to some extent perceived and acted on. With reference to the Church of England, many churches have been raised by the united liberality of the inhabitants of populous town parishes, encouraged by assistance from the funds of central bodies, such as the Incorporated Church Building Society; and amongst the Dissenters many chapels have been reared in similar manner. But it cannot, it is feared, be said that these mere local efforts promise to diminish very sensibly the grievous lack of accommodation for the *masses* of our civic population. Hitherto the action of those central bodies which dispense the bounties of the general Christian public has been made dependent on the previous action of the local bodies in whose midst the additional church or chapel is to be erected; and unfortunately it but rarely happens that such local action is aroused, except to obtain accommodation for an increase of the middle classes, who already appreciate religious ordinances and are able and disposed to bear the pecuniary burden requisite in order to obtain them. The effect has been that the considerable addition made in recent years to the religious edifices of large towns has been in very near proportion to the rapid growth, in the same interval, of the prosperous middle classes; but the far more rapid increase in this period in the number of artizans and labourers has taken place without a corresponding increase of religious means *for them.* The only prominent example, within my knowledge, of a vigorous effort to relieve a local want without waiting for local demand, is the movement which, some years ago, the Bishop of London originated and successfully, beyond anticipation, prosecuted, for providing fifty new churches for the metropolitan parishes. And yet it really seems that, without some missionary enterprises similar to this, the mighty task of even mitigating spiritual destitution in our towns and cities hardly can be overcome.*

Rate at which the supply is increasing.

A most important question is, the rate at which, with our existing modes of operation, fresh accommodation is provided, as compared with the continual increase in the numbers of the people. To display this accurately we require correct accounts of the provision in existence at particular former periods. No authentic records are available, however, of the state of each religious body in preceding years. The nearest estimate that can be made is furnished by the information which the present returns afford with reference to the *dates* at which existing edifices were erected, or appropriated to religious uses; but, for several

* I am not aware of any special agencies, connected with the various Dissenting bodies, which attain the objects here described. The necessarily self-supporting character of all the institutions founded by Dissenters renders it, in their case, almost indispensable to make the erection of a chapel dependent on the prospect of an adequate pecuniary return. Hence, though the Congregational and Baptist bodies have established recently their "Chapel Building Societies," the operation of these central boards is practically limited, if not by an actual local demand, yet by the prospect of a speedy local sympathy among the middle classes.

reasons, the conclusions to be drawn from this source must be subject to a certain degree of hazard. In the first place, as the facts relate entirely to *existing* buildings, there is no account of those which may have been in use in former times and since abandoned. In the second place, in consequence of an oversight in the framing of the question, several places (parts of buildings), *erected* in former years, but only latterly employed for religious services, have been returned with the earlier date. And thirdly, with respect to as many as 4,546, out of the 34,467, no date whatever is inserted in the returns. Fortunately, for the purpose of an approximate inference, the errors arising from these three sources do not all tend in the same direction, so that there is some probability that an error in the one direction may be counteracted by an error in the other. Thus the influence of the first of these inaccuracies is to make the earlier periods seem to have less than their correct accommodation; while the influence of the second error is, upon the contrary, to attribute to the earlier periods a greater, and to the recent periods a less, amount of accommodation than is really due to them. Of the 4,546 buildings without dates assigned, 2,118 belong to the Church of England, and of these the greater portion probably were built in the earlier periods; while, on the other hand, the larger number of the 2,428 which belong to the Dissenting bodies were erected probably in recent years. Perhaps the best course therefore to pursue, in order to present a tolerably accurate statement of these dates, will be to distribute the 4,546 places of worship over the six intervals, according to the proportion which the number actually assigned to each of these intervals bears towards the total number having dates assigned at all. If this be done, and if the average numbers, as now ascertained, of sittings to a place of worship (viz. 377 for places belonging to the Church of England, and 240 for those belonging to Dissenters), be supposed to have been the average number at each former interval *, we obtain the results which appear in Table 5.

TABLE 5.

AMOUNT of ACCOMMODATION at different Periods, in the whole of ENGLAND and WALES.

Periods.	Population at each Period.	Number of Places of Worship at each Period.	Estimated Number of Sittings at each Period.	Rate of Increase between the Periods of Population and Sittings respectively. Population.	Rate of Increase … Sittings.	Number of Sittings to 100 Persons at each Period.
				per Cent.	per Cent.	
1801	8,892,536	15,080	5,171,123	..	..	58·1
1811	10,164,256	16,490	5,524,348	14·3	6·8	54·4
1821	12,000,236	18,796	6,094,486	18·0	10·3	50·8
1831	13,896,797	22,413	7,007,091	15·8	15·0	50·4
1841	15,914,148	28,017	8,554,636	14·5	22·5	53·8
1851	17,927,609	34,467	10,212,563	12·6	19·4	57·0

* It will not do to apply the general average (296); as the relative position of the different bodies was not the same in the early portion of the century as now; the Church of England having in 1801 (according to the estimate from dates) as many as 11,379 churches, whereas the Dissenters then (according to same estimate) had only 3701. This, however, is scarcely probable, and seems to prove that many Dissenters' buildings, existing in former years, have since become disused or have been replaced by others. As so much depends upon the extent to which this disuse and substitution have prevailed, these calculations, in the absence of any facts upon those points, must necessarily be open to some doubts.

From this it appears that, taken in the gross, our rate of progress during the last thirty years has not been altogether unsatisfactory. Previous to 1821, the population increased faster than accommodation for religious worship, so that while, from 1801 to 1821, the former had increased from 8,892,536 persons to 12,000,236 (or 34·9 per cent.), the latter, during the same interval, had only increased from 5,171,123 sittings to 6,094,486 (or 17·8 per cent.), and the proportion of sittings to population, which in 1801 was 58·1 per cent., had declined in 1821 to less than 51 per cent. But from 1821 to the present time the course of things has changed: the rate of increase of the population has continually declined, while that of religious accommodation has steadily advanced; so that while the number of the people has been raised from 12,000,236 to 17,927,609 (an increase of 49·4 per cent.), the number of sittings has been raised from 6,094,486 to 10,212,563 (or an increase of 67·6 per cent.), and the proportion of sittings to population, which in 1821 was 50·8 per cent., had risen in 1851 to 57 per cent.

Comparative increase in towns and other parts.

As far then as regards the increase of accommodation *in the aggregate*, there seems to be some cause for gratulation; but in the matter of our rate of increase as well as in that of our actual existing supply, the question of distribution is important; and we want to know how far the progress thus manifested in the gross, is taking place in those parts of the country shown to be behind the rest. It is therefore necessary to inquire to what extent the great towns have participated in this augmentation, and the following Table (6.), constructed in the same way as the last, will show the respective rates at which the population and religious provision are increasing in the registration districts which contain large towns, and, compared with this, the same information as to all the rest of England:—

TABLE 6.

INCREASE of ACCOMMODATION at different Periods in Large-Town Districts,* as compared with the Residue of England and Wales.

LARGE TOWN DISTRICTS.							RESIDUE OF ENGLAND.						
Periods	Population at each Period.	Estimated Number of Places of Worship and Sittings at each Period.		Rates of Increase of Population and Sittings respectively.		No. of Sittings to 100 Persons at each Period.	Periods.	Population at each Period.	Estimated Number of Places of Worship and Sittings at each Period.		Rates of Increase of Population and Sittings respectively.		No. of Sittings to 100 Persons at each Period.
		Places of Worship	Sittings.	Population.	Sittings.				Places of Worship.	Sittings.	Population	Sittings	
				per Cent	per Cent						per Cent	per Cent	
1801	3,608,024	3,500	1,506,922	..	..	41·8	1801	5,284,512	11,580	3,664,201	..	..	69·3
1811	4,260,848	3,805	1,638,240	18·1	8·7	38·5	1811	5,903,408	12,685	3,886,108	11·7	6·1	65·8
1821	5,241,895	4,501	1,937,901	23·0	18·3	37·0	1821	6,758,341	14,295	4,156,585	14·5	7·0	61·5
1831	6,435,953	5,670	2,441,213	22·8	26·0	38·0	1831	7,460,844	16,743	4,565,878	10·4	9·8	61·2
1841	7,735,136	7,391	3,182,188	20·2	30.3	41·1	1841	8,179,012	20,628	5,372,148	9·6	17·7	65·7
1851	9,229,120	9,586	4,127,214	19·3	29·7	44·7	1851	8,698,489	24,881	6,085,319	6·3	13·3	70·0

It hence appears that the Towns have by no means had a share proportionate to their need, in the liberality which, during the last half century, has added 19,387 places of worship and 5,041,440 sittings to the accommodation existing in 1801. For although the increase of provision in towns has been 174 per cent. in the 50 years, while the increase in the country parts has not exceeded 66 per cent.; yet such has been the more rapid increase of *population* in the

* The Town Districts included in this Table are all such as contain Towns having upwards of 10,000 inhabitants.

former than in the latter (156 per cent. against 65 per cent.) that the accommodation in towns in proportion to the population is scarcely less deficient than it was in 1801—viz. 45 sittings to every 100 persons instead of 42; while the accommodation for the rest of England will still suffice for as many as 70 out of every 100 of the rural population.

Extent to which the accommodation is actually *available.*

The result of the previous course of observation, as to the amount of present accommodation, seems to be this: Assuming that all religious sects, whatever their variety, are to have their share in ministering to the people; and applying to the absolute total number of sittings a correction for unequal distribution; the existing provision furnished by the entire religious community is adequate to supply the spiritual wants of 8,753,279 persons, or 48·8 per cent. of the whole; *i.e.*, there are places of worship *within the reach* of that number, and capable of holding them. It is obvious, however, that a church or chapel may be within the reach of a neighbourhood, as far as proximity is concerned, and yet not available for the use of those by leisure able to frequent it: *it might not be open.* The practical value therefore of these 8,753,279 sittings, computed to be within the reach of that same number of persons, is dependent on the extent to which they are offered for the occupation of the public. Now, many places of worship are opened only once upon the Sunday: and where this is the case, although there might be sittings in them equal to 58 per cent. of the population, this supply would practically be inadequate; for it is only on the supposition that persons necessarily detained at home at one period of the day are enabled, by the system of *relief,* to worship in another period of the day—it is only upon this supposition that a proportion of sittings to population of 58 per cent. can be considered adequate; for it must be recollected that 58 per cent. is not an estimate of the total number of persons able to worship *at all* upon the Sunday, but of the total number able to worship *at one time* on the Sunday. The *aggregate* number of people who might worship on the Sunday—some at one period, and some at another—is probably as great as 70 per cent. of the entire community. If, therefore (to suppose a case), in any district, all the churches should have only a *single* service in the day, the accommodation in that district would be, practically, less by some 12 or 15 per cent. than in another district where the actual number of sittings might be just the same, but where in all the churches *two* services a day were held. We must, therefore, before assuming that the state of things would be satisfactory if a certain number of sittings (58 per cent.) were furnished, ask to what extent they would, when furnished, be available. The following Table (7.) will afford a view of the extent to which the present accommodation is made use of:—

TABLE 7.

AVAILABLE ACCOMMODATION in ENGLAND and WALES.

Total Number of Places of Worship and Sittings.		Number of Places *open for Worship,* at each Period of the Day, on Sunday, March 30, 1851; and Number of Sittings thus made available.					
		Places of Worship open.			Available Sittings.*		
Places of Worship.	Sittings.*	Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.
34,467	10,212,563	23,669	21,371	16,055	8,498,520	6,267,928	5,723,000

* Including an estimate for Returns which omitted to mention the number of sittings.

So that, while the actual number of sittings is 10,212,563, there is never at any one time that number available to the public. In the morning, 1,714,043 of them, in the afternoon 3,944,635, in the evening 4,489,563, are withdrawn from public use.

But here no allowance has been made for the effects of unequal distribution, and unless we can assume that all the places closed were situate in districts where there was a surplus of accommodation, equalling exactly the number of their sittings, there must be a slight deduction made from the numbers given in this table, ere we can arrive at a correct account of the available provision of the country; i.e., sittings both *open for worship* and *within reach* of parties able to make use of them. This deduction will take place wherever the number of available sittings in a district exceeds 58 per cent. of the population, and the amount of such deduction will precisely correspond with such excess. The result is, to reduce the number of sittings available for *morning* service to 8,322,066; the number available for *afternoon* service to 6,192,061; and the number available for *evening* service to 5,712,670.

Of course, the number of services *per diem* is mainly affected by the situation of the place of worship, whether it be in town or country. The effect of this is seen in Table 8.; from which it appears that the 34,467 places of worship were made available for the holding of 63,095 services; being an average of not quite two services to each place of worship. In the towns, more use was made of the accommodation than in the country: every 100 places in the former being used for 208 services, while 100 places in the latter were not used for more than 175 services.

TABLE 8.

NUMBER of SERVICES per Day in the Town and Rural Portions respectively, of ENGLAND and WALES.

—	Total Number of Places of Worship.	Number of Places of Worship open at different Periods of the Day.						
		Morning only.	Afternoon only.	Evening only.	Morning and Afternoon.	Morning and Evening.	Afternoon and Evening.	Morning, Afternoon, and Evening.
ENGLAND AND WALES -	34,467	3802	3579	2534	9031	6760	4685	4076
Town Portion * - -	7,463	488	277	277	1077	3048	622	1674
Rural Portion - -	27,004	3314	3302	2257	7954	3712	4063	2402

An important question meets us now: how much of the accommodation proved to be existing is available for the use of that great part of the community most needing spiritual education, and least able, by pecuniary outlay, to procure it? What proportion of our present provision is at the service of the poorer classes, without price? For the purpose of ascertaining this, inquiry was made, as to every place of worship, how many of the sittings were "free;" the meaning of the term being "free to any persons wishing, without payment, to occupy them." The answers to this question were, unfortunately, not in every instance framed in accordance with this interpretation. In the case of ancient parish churches, sometimes *all* the sittings were returned as free—the meaning evidently

What proportion of the accommodation is *free?*

* The "Town Portion" here given comprehends every place which, either from possessing a market or from some other cause, is entitled to be called a "Town."

being that no money payment was received from the occupants; but, as many of them were, no doubt, *appropriated*, either by custom or the authority of church officers, to particular persons, it is clear they would not be available indiscriminately to the poor, so as to make them "free sittings" in the sense above referred to. And with reference to Dissenters' chapels, it seems not unlikely that the term "free sittings" has been taken as including sittings merely *unlet*, and not confined to sittings specially and permanently set apart for the use of the poorer classes. In the case of the Church of England, a correction (as explained in the Appendix) was made for the erroneous construction of the question; so that the number of sittings now assigned to that community as "free," will probably express with tolerable accuracy the accommodation provided by the Church of England expressly for the poor; but, no materials existing for a similar correction in the case of Nonconformist chapels, the statement of free sittings given in the Tables as provided in such chapels will be subject to this drawback. So that, probably, the view presented in these Tables of the means of worship specially provided for the poor is somewhat too favourable. However, taking it subject to this reservation, the result of the information is as follows: out of the total of 10,212,563 sittings, 8,390,464 were distinguished into the two classes of "free" and "appropriated," while the remaining 1,822,099 were not distinguished at all. Of the 8,390,464 which *were* distinguished, 3,947,371 were described as *free*, and 4,443,093 were described as *appropriated*. If, therefore, we assume that the undescribed 1,822,099 were apportioned between the two classes in the same degree as were the 8,390,464 which were properly described, the estimated statement as to all the sittings will be thus:—

Free sittings - - - -	4,804,595
Appropriated sittings - -	5,407,968
Total -	10,212,563

But here again, of course, the element of *distribution* is important in determining how far these 4,804,595 free sittings are available to those requiring them. The previous observations as to distribution, in connexion with the *total* number of sittings, seem to show that out of an apparent supply of 10,212,563, only 8,753,279 are in fact available, as being within reach of those who might use them. If, therefore, we assume that the proportion of "free" to "other" sittings is the same in one part of the country as another, it will follow that, from unequal distribution, 686,535 of the 4,804,595 free sittings will be unavailable, as being beyond the reach of those requiring them; thus leaving only 4,118,060 practically useful. Table 9., however, will convey some information of the comparative provision of free sittings in the town and rural portions of the land respectively:—

TABLE 9.

PROPORTION of FREE SITTINGS in TOWN DISTRICTS, compared with the Proportion in RURAL DISTRICTS.

—	Population.	Number of Sittings.			Proportion per Cent. of Sittings which are	
		Free.	Appropriated.	Total.	Free.	Appropriated.
Town Districts * -	9,229,120	1,799,879	2,327,365	4,127,244	43·6	56·4
Rural Districts † -	8,698,489	3,004,716	3,080,603	6,085,319	49·4	50·6
Total - -	17,927,609	4,804,595	5,407,968	10,212,563	47·0	53·0

Provision made by each Religious Body.

Apportionment of accommodation amongst the various Churches.

Hitherto the question of accommodation has been treated as if *all* the various churches were to be accepted as appropriate contributors towards the spiritual teaching of the people. Such a view, however, can be evidently satisfactory to none; for while, with reference to *some* communities, a concord on essential points prevails to such extent that neither of them would depreciate the labours of the rest, yet certainly the differences between some bodies are so fundamental that the widest charity could not look favourably on all, nor help regarding the provision furnished by a certain few as utterly to be ignored in any estimate of the religious destitution of the country. But, of course, it is not *here* that any judgment can be given on such delicate and dubious questions. Every reader must for himself select the churches whose exertions he may think commendable and those whose efforts he may fear to be upon the whole injurious. The proper aim of this Report is merely to supply to every reader the facilities for making such selection, and for ascertaining what is the amount of accommodation afforded by each individual sect, and what the rate at which each sect, if active, is advancing.

The precise amount of the provision made by each Religious Body will be seen in Table 10.; in considering which it must, of course be recollected that a striking difference prevails between the *kind* of accommodation provided by the Church of England and that provided by many of the Dissenting bodies; the former almost always consisting of substantial fabrics and commodious pews or seats, while much of the latter is composed of rooms in dwelling houses, with temporary seats or benches. Thus, only 223 out of 14,077 places of worship in connexion with the Church of England were "not separate buildings;" while the number under this head out of 20,390 places of worship in connexion with Dissenting churches was as many as 3,285; and probably this number is below the fact, since the published statistics issued by these various communities make mention of a greater number. Not that this diminishes the value of such provision as affording opportunities of spiritual instruction: rather, perhaps, the character of this accommodation has a special fitness for the classes who avail themselves of it; but it is a fact that must be borne in mind

* The districts taken as *Town* Districts, for the purpose of this Table, are all such as contain Towns having upwards of 10,000 inhabitants.
† The districts taken as *Rural* Districts, for the purpose of this Table, are all that remain in England and Wales besides those taken as *Town* Districts.

when considering in other aspects the comparative accommodation furnished by the different churches.

This Table (10.) then, shows the *aggregate* provision made by every individual sect; and what proportion the provision made by each sect bears towards the total accommodation (58 per cent.) conceived to be essential. So that, if it be thought desirable that any particular church (the Church of England, for example,) should provide for the religious teaching of the whole community, this table will afford a view of the extent to which the provision made falls short of that which would on such a supposition be required: and so of other churches.

But, of course, the questions just discussed with reference to all the sects unitedly are equally important with respect to each sect individually: the question of *distribution* must be answered ere the true amount of accommodation can be settled; and a reference to dates, to special localities, to the

TABLE 10.

PROPORTION of ACCOMMODATION provided by each RELIGIOUS BODY.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Proportion per cent. of Sittings	
	Places of Worship	Sittings.*	To Population.	To total number of Sittings provided by all Bodies.
PROTESTANT CHURCHES:				
Church of England	14,077	5,317,915	29·7	52·1
Scottish Presbyterians:				
Church of Scotland	18	13,789	·1	·1
United Presbyterian Church	66	31,351	·2	·3
Presbyterian Church in England	76	41,552	·2	·4
Reformed Irish Presbyterians	1	120	..	..
Independents	3244	1,067,760	6·0	10·5
Baptists:				
General	93	20,539	·1	·2
Particular	1947	582,953	3·3	5·7
Seventh Day	2	390	..	..
Scotch	15	2,547	..	..
New Connexion General	182	52,604	·3	·5
Undefined	550	93,310	·5	·9
Society of Friends	371	91,599	·5	·9
Unitarians	229	68,554	·4	·7
Moravians	32	9,305	..	·1
Wesleyan Methodists:				
Original Connexion	6579	1,447,580	8·1	14·1
New Connexion	297	96,964	·5	1·0
Primitive Methodists	2871	414,030	2·3	4·0
Bible Christians	482	66,834	·4	·7
W. M. Association	419	98,813	·5	1·0
Independent Methodists	20	2,263	..	..
Wesleyan Reformers	339	67,814	·4	·7
PROTESTANT CHURCHES—*continued.*				
Calvinistic Methodists:				
Welsh Calvinistic Methodists	828	211,951	1·2	2·1
Lady Huntingdon's Connexion	109	38,727	·2	·4
Sandemanians	6	956	..	..
New Church	50	12,107	·1	·1
Brethren	132	18,529	·1	·2
Isolated Congregations	539	104,481	·6	1·0
Lutherans	6	2,606	..	..
French Protestants	3	560	..	..
Reformed Church of the Netherlands	1	350	..	..
German Protestant Reformers	1	200	..	..
OTHER CHRISTIAN CHS.:				
Roman Catholics	570	186,111	1·0	1·8
Greek Church	3	291	..	..
German Catholics	1	300	..	..
Italian Reformers	1	150	..	..
Catholic and Apostolic Church	32	7,437	..	·1
Latter Day Saints	222	30,783	·2	·3
Jews	53	8,438	..	·1
TOTAL	34,467	10,212,563	57·0†	100

* Including an estimate for defective Returns.

† This column casts only to 56·9—the remaining 0·1 per cent. belonging chiefly to the *Moravians*, the *Catholic and Apostolic Church*, and the *Jews*; neither of which bodies singly provides accommodation for so much as a tenth per cent. of the population.

frequency of services, and to the number of free sittings, must be made before we can determine, with regard to every church, its rate of progress, its peculiar strongholds, its *available* provision, and its conduct towards the *poor*. The necessary limits of this Report will not, however, suffer me to notice in this manner more than two or three great bodies.

Accommodation provided by the Church of England.

First, the CHURCH OF ENGLAND. We have seen already that the National Church provides, in the gross, accommodation for 5,317,915 persons out of the 10,398,013 able to attend at one time a religious service. But, upon the theory of *distribution*, as explained before, 21,673 of these sittings are superfluous, being situate in districts where there is accommodation in connexion with the Established Church for a greater number than 58 per cent. of the district population*; so that, practically, the *accessible* provision made by the Established Church is enough for only 5,296,242 persons, or but 29·5 per cent. of the inhabitants of England and Wales. To enable the Church of England to provide for all the population, an additional accommodation to the extent of 5,101,771 sittings would be requisite, nearly doubling the present supply; but, probably, considering the hold which several other churches, not extremely differing from the Church of England, have upon the affections of the people, few will advocate the present necessity of so extensive an addition. There exist, however, if the previous course of argument be accurate, as many as 1,644,734 persons wholly unprovided, by the agency of any church whatever, with the means of religious worship; and to this extent, at all events, there is an urgent claim upon the Church of England for augmented effort. Without doubt, the destitute condition of this vast proportion of our countrymen appeals to the benevolence of Christians indiscriminately; but the claim for sympathy and succour is preferred with special force upon the Church of England, to whose care the spiritual welfare of these myriads is peculiarly entrusted, and whose labours for their benefit need not be limited by any courteous fear of trespassing on ground already occupied by other Christian agents. Not that this number constitutes the *only* class for whom the Church should furnish additional accommodation; doubtless, the *ill*-taught and the *wrongly*-taught demand her aid as well as the *un*-taught, but the utterly neglected evidently claim her *first* exertions; not to mention that they form a class which is much more easily defined than are the other two.

Confining our attention, therefore, to the wholly uninstructed multitude in whom the Church of England has an incontestible possession, the inquiry is suggested—Where, principally, are these claimants on her ministrations to be found? To what localities must her attention chiefly be directed, and her measures of relief applied? The previous tables have prepared us to expect that *towns*, especially *large* towns, will prove to be the scenes of most of that deplorable privation of religious means, the formidable aggregate of which has just been mentioned; and the following Table (11.) will show that this anticipation is abundantly correct.

* These districts, where the Established Church alone provides room for more than could at any one time be present, are Alresford; Beaminster; Billesdon; Bosmere; Brackley; Bridge; Bridgnorth; Brixworth; Catherington; Docking; Dorchester; Erpingham; Market Harborough; Marlborough; Melton Mowbray; Meriden; Oakham; Pershore, Romney Marsh; Samford; Skirlaugh; Steyning; Tetbury; Thakeham; Thingoe; Tisbury; Tunstead; Westhampnett; and Winchcomb.

TABLE 11.

ACCOMMODATION furnished by the CHURCH OF ENGLAND in Town and Country Districts respectively.

	Population	Accommodation.		Proportion per cent. of Sittings to Population.	Number of Persons able to attend Worship at one time, but not provided for by any Religious Body.
		Churches.	Sittings.†		
LARGE TOWN DISTRICTS*	9,229,120	3,457	1,995,729	21·6	1,225,646
COUNTRY DISTRICTS*	8,698,489	10,620	3,322,186	38·2	415,608
ENGLAND AND WALES	17,927,609	14,077	5,317,915	29·7	1,641,254

To come to a more specific mention of localities: in Table 12. will be found a collection of districts in which the Church of England, if determined to provide for all now unprovided for, will have the hardest task.

TABLE 12.

DISTRICTS in which there is most need of further Accommodation.‡

DISTRICTS.	Number of Sittings already provided by the Church of England.	Additional Sittings required, in order to provide for those not accommodated by any Religious Body.	DISTRICTS.	Number of Sittings already provided by the Church of England.	Additional Sittings required, in order to provide for those not accommodated by any Religious Body.
20. Shoreditch	9,214	43,755	34. Rotherhithe	4,420	1,812
23. St. George-in-the-East	5,880	18,019	461. Liverpool	38,021	69,541
30. Newington	6,878	22,194	394. Birmingham	23,796	16,573
26. St. Saviour	3,717	12,017	3. St. George Hanover Square	19,590	19,405
15. Clerkenwell	5,805	21,506	472. Salford	11,163	22,989
439. Radford	2,801	8,862	471. Chorlton	15,687	32,366
31. Lambeth	22,589	15,991	14. Holborn	9,152	12,128
22. Whitechapel	10,368	26,357	465. Wigan	12,426	19,311
7. Marylebone	23,282	51,551	473. Manchester	33,216	56,674
25. Poplar	1,852	15,365	475. Oldham	12,689	21,491
24. Stepney	11,242	35,672	85. Greenwich	16,907	24,113
28. Bermondsey	5,313	15,459	4. Westminster	16,766	15,774
1. Kensington	22,506	38,046	552. Newcastle	10,865	20,692
13. Strand	6,858	13,794	29. St. George Southwark	6,345	11,849
6. St. James Westminster	3,364	11,218	17. East London	7,909	9,983
18. West London	7,331	8,723	548. Chester-le-Street	3,531	4,608
21. Bethnal Green	14,851	26,568	508. Sheffield	16,837	22,067
2. Chelsea	10,693	16,513	96. Portsea Island	12,230	15,225
16. St. Luke	6,500	15,649	85. Brighton	13,491	13,667
10. Islington	15,548	27,639	379. Wolverhampton	21,813	21,280
395. Aston	11,520	18,966	408. Bolton	20,018	23,015
12. St. Giles	9,592	15,305	462. West Derby	33,805	30,688
33. Camberwell	11,212	15,215	27. St. Olave, Southwark	4,170	3,887
393. King's Norton	5,962	8,557	194. West Ham	9,143	6,839
9. St. Pancras	32,190	45,559			
507. Ecclesall Bierlow	5,829	10,335			

* The Large Town Districts referred to in this Table are the Districts which contain Towns having more than 10,000 inhabitants: the Country Districts are the remainder of England and Wales.

† Including an estimate for defective Returns.

‡ The districts are arranged according to their destitution as compared with the population, commencing with the most destitute.

The entire list of districts in which additional accommodation is needed will be found in the SUMMARY TABLES.

Position of the Church of England in relation to other bodies.

This much as to the position of the Church of England in relation to our wholly unaccommodated population. It will now be interesting to observe the position of the Church, in different portions of the country, in relation to the other churches. In Table K., (SUMMARY TABLES, *post*, p. 139) is given a comparative view of the provision furnished by the Church and by Dissenting Bodies in each county of England and Wales; from which it will be seen what portions of the country are peculiar strongholds of any particular body. Dissenters most abound in *Wales, Monmouthshire, Yorkshire, Cornwall, Cheshire, Lancashire, Derbyshire, Northumberland, Nottinghamshire,* and *Bedfordshire*; in all which counties their sittings exceed in number those provided by the Church of England, while in *Wales* and *Monmouthshire* they are more than double. In all the other counties the Establishment has a preponderance,—most conspicuous in *Herefordshire, Sussex,* and *Oxfordshire*, where the sittings of the Church are more than double those of the Dissenters. The two parties are very nearly balanced in *Lincolnshire, Staffordshire, Leicestershire, Cumberland,* and *Cambridgeshire*. On the whole of England and Wales, for every 100 sittings provided by the Church of England, Dissenters furnish 93.

General rate of progress during the half century.

The rate at which the Church of England is advancing in the path of self-extension, so far as this question can be settled by a reference to the *dates* at which existing churches were erected, is displayed in Table 13, the method of constructing which has been explained before (p. 65, where also will be found some other explanations applicable to this Table). It is probable that an inference as to the position of affairs in former times can be drawn from the dates of existing buildings with more correctness in the case of the Church of England, as the edifices are more permanent and less likely to change hands than are the buildings used by the Dissenters. Still there is a possibility that too great an amount of accommodation has been ascribed to the earlier periods. Subject to a certain degree of qualification from this cause, the Table shows that in the last half century the Church of England has increased her provision by 24 per cent.; but the rapid growth of population in the same time (101·6 per cent.) has materially altered her position as compared with the whole community; for, whereas, in 1801, she supplied accommodation for very nearly half the people (48·2 per cent.), she now contributes less than a third (29·6 per cent). The increase between 1841 and 1851, however, is very striking, being no less than 11·3 per cent., and nearly equal to the whole increase of population in that interval (12.6 per cent).

TABLE 13.

COMPARATIVE INCREASE of POPULATION and CHURCH PROVISION in the whole of ENGLAND AND WALES, during the past Half Century.

Periods.	Population at each Period.	Number of Churches and Sittings at each Period.		Rate per cent. at which the Population increased.	Rate per cent. at which the Sittings increased.	Number of Sittings to 100 People at each Period.
		Churches.	Sittings.			
1801	8,892,536	11,379	4,289,883	..	..	48·2
1811	10,164,256	11,444	4,314,388	14·3	·6	42·4
1821	12,000,236	11,558	4,357,366	18·0	1·0	36·3
1831	13,896,797	11,883*	4,481,891	15·8	2·9	32·3
1841	15,914,148	12,668	4,775,836	14·5	6·6	30·0
1851	17,927,609	14,077	5,317,915	12·6	11·3	29·7

* This number approaches very near to that returned in the Population Abstract of 1831 (viz. 11,825); and, considering that the latter number referred exclusively to separate consecrated buildings, while the number given above includes an estimate for licensed rooms, &c., it seems probable that these estimates are not far from the truth.

The rate of progress in large town districts, where the additional accommodation is so much required, will be shown in Table 14; which, if accurate, displays in a striking manner the continually increasing activity of the Church in recent times.

TABLE 14.

RATE at which CHURCH ACCOMMODATION has increased in LARGE TOWN DISTRICTS, as compared with the RATE of INCREASE in the REST of ENGLAND.

Periods.	Large Town Districts.					Residue of the Country.				
	Population at each period.	Number of Churches and Sittings at each period.		Rate of Increase per cent at each period.		Population at each period.	Number of Churches and Sittings at each period.		Rate of Increase per cent. at each period.	
		Churches	Sittings	Population	Sittings.		Churches.	Sittings.	Population	Sittings.
1801 -	3,608,024	2,163	1,248,702	..	..	5,284,512	9,216	2,882,983	..	..
1811 -	4,260,848	2,188	1,263,134	18·1	1·2	5,903,108	9,256	2,895,495	11·7	·4
1821 -	5,241,895	2,246	1,296,618	23·0	2·7	6,758,341	9,312	2,913,013	14·5	·6
1831 -	6,135,953	2,436	1,406,305	22·8	8·5	7,160,844	9,447	2,955,213	10·4	1·4
1841 -	7,735,136	2,784	1,607,206	20·2	14·2	8,179,012	9,884	3,091,949	9·6	1·7
1851 -	9,229,120	3,457	1,995,729	19·3	24·2	8,698,489	10,620	3,322,186	6·3	10·7

Number of services.

Pursuing still with respect to the Church of England the inquiries made already with respect to all the churches in the aggregate, the next point is—How much of the accommodation shown to have been belonging to the Church of England on the Census Sunday (viz. 14,077 churches and 5,317,915 sittings) was *available to the public* on that day? or, in other words, how many of the buildings were *open for worship* at each period of the day? The answer is, that, out of 14,077 buildings, 11,794 were open for service in the morning; 9,933 in the afternoon; and 2,439 in the evening. The number of *sittings* thus available was—Morning, 4,852,645; afternoon, 3,761,812; evening, 1,739,275. The much larger proportion of sittings to churches in the evening than in the other periods of the day is itself sufficient to suggest that the *evening* services must have been held in the *towns*, where the edifices are much larger than are those in rural districts; but the following Table (15.) shews at once the frequency with which services were held, and the influence of locality in aiding or diminishing this frequency.

TABLE 15.

FREQUENCY of SERVICES per DAY in the TOWN and COUNTRY PORTIONS of ENGLAND respectively.

——	Population, 1851.	Number of Churches in which Services were held in the							TOTAL.
		Morning only.	Afternoon only.	Evening only.	Morning and Afternoon.	Morning and Evening	Afternoon and Evening.	Morning, Afternoon, and Evening.	
Town Portion*	8,294,240	185	110	43	637	765	7	466	2,213
Country Portion - -	9,633,369	2,325	1,855	222	6,526	604	46	286	11,864
ENGLAND AND WALES	17,927,609	2,510	1,965	265	7,163	1,369	53	752	14,077

* The "Town Portion" referred to in this Table includes *all* Towns without regard to size.

This presents a singular contrast with the usage in regard to Protestant Dissenters' services, which are generally held in the later portion, rather than the earlier, of the day. This will be seen more clearly in Table 16.

TABLE 16.

—		Number of Places of worship, out of every 100, in which Services were held in the							TOTAL.
		Morning only.	Afternoon only.	Evening only.	Morning and Afternoon	Morning and Evening	Afternoon and Evening	Morning, Afternoon, and Evening	
TOWN PORTION	Church of England -	8	5	2	29	35	..	21	100
	Dissenting Churches	5	3	5	7	45	12	23	100
COUNTRY PORTION	Church of England -	19	17	2	55	5	..	2	100
	Dissenting Churches	6	10	14	8	21	27	14	100
ENGLAND AND WALES	Church of England -	18	14	2	51	10	..	5	100
	Dissenting Churches	6	8	12	8	27	23	16	100

The effect of this upon the *available* number of sittings at each portion of the day is, that while the available accommodation provided by the Church of England was highest in the *morning*, lower in the *afternoon*, and lowest in the *evening*, that provided by Dissenters was highest in the *evening*, lower in the *morning*, and lowest in the *afternoon*; as will be seen by reference to the following figures:

—	Sittings available in connexion with		
	Church of England.	Other Protestant English Churches.	Total Protestant English Churches.
Morning - - -	4,852,645	3,428,665	8,281,310
Afternoon - - -	3,761,812	2,367,379	6,129,191
Evening - - -	1,739,275	3,855,394	5,594,669

The way to show how much (to use a familiar expression) is *got out of* their buildings by the Church of England and by Dissenters, comparatively, is to take an average 1,000 of the sittings belonging to each, and ascertain how many of them were available at each period of the day. The result is this:

Use made of their buildings by Churchmen and Dissenters comparatively.

—	Sittings available (out of an average 1,000) in connexion with		
	Church of England.	Other Protestant English Churches.	Total Protestant English Churches.
Morning - - -	912	736	830
Afternoon - - -	708	508	614
Evening - - -	327	827	561
TOTAL - -	649	690	668

So that on the whole the Dissenters make rather more of their accommodation than does the Established Church; for while the latter, in the morning and afternoon, makes use of its buildings to a greater extent than do the former (most of the Dissenting chapels being used in the afternoon for Sunday School instruction), yet the very limited extent to which the churches are thrown open for worship in the *evening*, when the chapels of Dissenters are most occupied, gives to Dissenters an enormous superiority for that part of the day, and even makes their *total* accommodation (adding the three columns together) exceed by a little the total available accommodation provided by the Church of England. That is, proportionally to the total accommodation belonging to each; for, absolutely, the Church of England had, in all three portions of the day, 10,353,732 sittings available against 9,651,438 belonging to Protestant Dissenters.

Summary of the position occupied by the Church of England.

The general result as regards the accommodation furnished by the Church of England is that in 14,077 buildings there are 5,317,915 sittings, equal to 29·6 per cent. of the population; that, of these, 21,673 are practically superfluous as being out of the reach of any persons who could fill them; that the residue (5,296,242) is equal to the wants of only 29·5 per cent. of the population; and that, in consequence of a number of places not being open, there are only 4,852,645 sittings *available* for morning, 3,761,812 for afternoon, and 1,739,275 for evening service.—Of the total number of 5,317,915 sittings, 1,803,773 were described as "free"; and 2,123,395 as "appropriated"; 1,390,747 being altogether undescribed.—The inference to be drawn from the information as to the periods at which existing churches were erected shows a rate of progress not unsatisfactory altogether, but inadequate in *towns*.

Chief Protestant Dissenting Bodies.

The most numerous religious bodies, next to the Established Church, are the Wesleyan Methodists, the Independents or Congregationalists, and the Baptists. The first and the last of these denominations are respectively dispersed into several sections; but the Independents form a compact and undivided body. If we consider the Wesleyans and the Baptists in their aggregate combined capacity, the three denominations will contribute each as follows towards the general religious accommodation of the country:

	Places of Worship.	Sittings.
Wesleyan Methodists	11,007	2,194,298
Independents	3,244	1,067,760
Baptists	2,789	752,343

Many of these places of worship are, however, merely *parts* of buildings, rooms in houses used as mission stations in poor neighbourhoods unable to support a regular chapel. The number mentioned in the returns as "not separate buildings" is,—Wesleyan Methodists, 2,155; Independents, 284; and Baptists, 304; but there seems to be some reason for conjecturing that these are under-statements, that the number of "separate and entire" religious edifices has been somewhat exaggerated, and the number of rooms, &c. correspondingly reduced.* The WESLEYAN METHODISTS are found in greatest

* Mr. E. Baines, in his evidence before the Select Committee on Church Rates, gave an estimate of the chapels belonging to these bodies as follows:—

	Chapels.	Preaching Stations	Total.
Wesleyan Methodists	7130	4979	12,109
Independents	2572	1000	3572
Baptists	1943	1384	3327

force in *Cornwall, Yorkshire, Lincolnshire, Derbyshire, Durham*, and *Nottinghamshire;* their fewest numbers are in *Middlesex, Surrey, Sussex, Essex, Warwickshire*, and *Hertfordshire*. The INDEPENDENTS flourish most in *South Wales, North Wales, Essex, Dorsetshire, Monmouthshire*, and *Suffolk;* least in *Northumberland, Durham, Herefordshire*, and *Worcestershire*. The BAPTISTS are strongest in *Monmouthshire, South Wales, Huntingdonshire, Bedfordshire, Northamptonshire, Leicestershire*, and *Buckinghamshire;* weakest in *Cumberland, Northumberland, Westmorland, Cornwall, Staffordshire*, and *Lancashire*.

Increase of the Bodies during the Half Century.

The following statement, derived from the column of *dates*, will show, as far as can be gathered from that source, the rate at which each body has progressed in the present century. But great reliance cannot safely be reposed in inferences from dates in the case of dissenting places of worship, since a certain number (merely rooms) have undoubtedly, though only occupied in *recent* years for religious purposes, been returned with the date of their erection—not that of their first appropriation to such uses.* So, too, of chapels which have passed from one denomination to another: the date supplied has frequently been that of the original construction of the edifice. The effect, as explained already, is to throw upon the earlier years a number of chapels which should properly be reckoned as the offspring of our own day. The chance of possible accuracy is the probability that several places used in former times have since been discontinued. This would act as a counterpoise in some sort to the former error. Subject to whatever reservation may be thought essential, Table 17. will display the progress of these three bodies since 1801.

TABLE 17.

RATE of INCREASE, in Decennial Periods, of the WESLEYAN METHODISTS, INDEPENDENTS, and BAPTISTS respectively, in the whole of ENGLAND and WALES.

PERIODS.	WESLEYAN METHODISTS. (All branches.) Number of Places of Worship and Sittings at each Period.		Rate of Increase per cent. at each Period.	INDEPENDENTS. Number of Places of Worship and Sittings at each Period.		Rate of Increase per cent at each Period.	BAPTISTS. (All branches.) Number of Places of Worship and Sittings at each Period.		Rate of Increase per cent. at each Period.
	Places of Worship.	Sittings.		Places of Worship.	Sittings.		Places of Worship.	Sittings.	
1801 - -	825	165,000	..	914	299,792	..	652	176,692	..
1811 - -	1485	296,000	80·0	1140	373,920	24·7	858	232,518	31·6
1821 - -	2748	549,600	85·0	1478	484,784	29·2	1170	317,070	36·4
1831 - -	4622	924,400	68·2	1999	655,672	35·2	1613	437,123	37·9
1841 - -	7819	1,563,800	69·2	2606	854,768	30·4	2174	589,154	34·7
1851 - -	11,007	2,194,298	40·3	3244	1,067,760	24·9	2789	752,343	27·7

From this it appears that neither of these bodies is advancing at a rate so rapid as formerly. But then it must also be remembered, that neither is there *room* for such a rapid increase, since the aggregate rate of increase during the half century has been so much more rapid than the increase of the population that whereas, in 1801, the number of sittings provided for every 1,000 persons was—by Wesleyans 18, by Independents 34, and by Baptists 20; in 1851, the provision was—by Wesleyans 123, by Independents 59, and by Baptists 42.

* Instances of this may be seen in the case of the Wesleyan Reformers: 111 of their places of worship being returned as erected prior to 1841, although the movement out of which they partly originated did not commence till 1849. So, the *Primitive Methodists*, who did not appear till after 1810, have returned 228 of the chapels before that period: the *Bible Christians*, who arose in 1815, return 27 chapels as erected before 1811; and the *Wesleyan Methodist Association* (which was formed in 1836) reports 86 chapels as existing prior to 1831. In the Table (17.) a correction has been made for these conspicuous errors; and the chapels have been distributed over the period subsequent to the formation of these sects.

Comparative position of these Bodies in the town and country districts.

We have seen how far the Christian churches generally and the Church of England in particular provide for the religious teaching of the masses in large towns. A similar view of the achievements of the three important bodies named above is presented in Table (18).

TABLE (18).

COMPARATIVE VIEW of the ACCOMMODATION in Rural and Large Town Districts, provided by the WESLEYAN METHODISTS, INDEPENDENTS, and BAPTISTS respectively.

—	WESLEYAN METHODISTS.			INDEPENDENTS.			BAPTISTS.		
	Number of Places of Worship and Sittings.		Proportion per cent. of Sittings to Population.	Number of Places of Worship and Sittings.		Proportion per cent. of Sittings to Population.	Number of Places of Worship and Sittings.		Proportion per cent. of Sittings to Population.
	Places of Worship.	Sittings.		Places of Worship.	Sittings.		Places of Worship.	Sittings.	
Large Town Districts	3050	896,372	9·7	936	454,729	4·9	839	318,013	3·5
Country Districts	7957	1,297,926	14·9	2308	613,031	7·1	1950	434,330	5·0
England and Wales	11,007	2,194,298	12·2	3244	1,067,760	6·0	2789	752,343	4·2

Available Accommodation.

With respect to the use which these three bodies made of the accommodation they possessed, it will be found, that out of a total number of 11,007 places of worship belonging to the various sections of *Wesleyan Methodists*, only 4,990 were open for morning worship, 6,796 in the afternoon, and 8,930 in the evening. The *Independents*, out of a total of 3,244 places of worship, opened 2,261 in the morning, 1,406 in the afternoon, and 2,539 in the evening. The *Baptists*, out of 2,789 places of worship, had morning service in 2,055, afternoon service in 1,550, and evening service in 2,127. A general view of the extent to which these bodies severally use their chapels will be seen in the following Table (19).

TABLE (19).

EXTENT to which the ACCOMMODATION provided by the WESLEYAN METHODISTS, INDEPENDENTS, and BAPTISTS respectively, is made available.

—	Absolute Number of Places of Worship and Sittings.		Number of Places *open for Worship* at each period of the day; and Number of Sittings thus available.						Number of Sittings available out of every 1,000 provided.		
	Places of Worship.	Sittings.*	Places of Worship.			Sittings.*					
			Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.
Wesleyan Methodists	11,007	2,194,298	4990	6796	8930	1,367,324	1,257,793	1,924,453	52	58	88
Independents	3,244	1,067,760	2261	1406	2539	901,352	447,300	881,769	85	42	83
Baptists	2,789	752,343	2055	1550	2127	636,864	397,168	619,804	85	53	82

* Including an Estimate for defective Returns.

The number of *free* sittings provided by these denominations, and the proportion which the free sittings bear to the whole number, are as follows: *Free* provision.

	Actual Number of Sittings.		Proportion per cent of Free Sittings to Total Sittings.
	Total.	Free.*	
Wesleyan Methodists - - - -	2,194,298	1,066,312	48·6
Independents - - - -	1,067,760	438,211	41·0
Baptists - - - - -	752,343	377,571	50·2

This, however, must be taken, subject to the possibility already hinted, that under the term of *free* sittings may be included sittings merely *unlet.*

Next to these three denominations of Dissenters † come, in the order of magnitude, the *Calvinistic Methodists*, divided into two classes, the Welsh and the English—the latter being known as the *Countess of Huntingdon's Connexion.* Together they supply 250,678 sittings, mostly in Wales. The remaining Protestant sects thus range themselves: Minor Protestant Churches.

	Places of Worship.	Sittings.
Society of Friends - -	371	91,559
Scottish Presbyterians -	160	86,692
Unitarians - - -	229	68,554
Brethren - - -	132	18,529
New Church - - -	50	12,107
Moravians - - -	32	9,305
Sandemanians - -	6	956
Reformed Irish Presbyterians	1	120

And then a great crowd of what are called, for want of a better term, "Isolated Congregations," refusing to acknowledge connexion with any particular sect, make up together as many as 539 places of worship with 104,481 sittings.

In the aggregate, the Protestant Dissenting churches of England provide accommodation for 4,657,422 persons, or for 26 per cent. of the population, and 45·6 per cent. of the aggregate provision of the country. The proportion of this accommodation which is *available* at each period of the day is—*morning*, 3,428,665 sittings; *afternoon*, 2,367,379 sittings; *evening*, 3,855,394 sittings; making a total, at all three portions of the day, of 9,651,438 sittings. Aggregate provision made by Protestant Dissenting Churches.

Of the Christian churches not Protestant, the most important is the ROMAN CATHOLIC, which provides 570 places of worship, containing 186,111 sittings. This, however, represents a greater amount of accommodation than would the same number of sittings in a Protestant body, inasmuch as, by the custom of Roman Catholic worship, many persons stand. ‡ Out of these 186,111 sittings OTHER CHRISTIAN CHURCHES: Roman Catholics.

* Of the total number of sittings belonging to these Bodies there were undistinguished as to this point—170,268 belonging to the *Wesleyan Methodists*: 86,032 belonging to the *Independents*; and 59,571 belonging to the *Baptists.* It has been assumed that the proportion of "Free" to "Appropriated" is the same amongst these undescribed sittings as amongst those actually distinguished.

† Some of the Wesleyan Methodists, however, though far from conforming with the Church of England, object to be called Dissenters from it.

‡ There was a column in the Schedule for the numbers who could be accommodated by standing; but it was thought better not to make use of it in the Abstracts. The above number therefore (186,111) will be strictly *sittings.*

there were, in the churches which were *open* on the Census Sunday as many as 175,309 (or 94 per cent.) in the *morning*, 103,042 (or 55 per cent.) in the *afternoon*, and 89,258 (or 48 per cent.) in the *evening*. The number of sittings described as *free* is 77,200; the number mentioned as *appropriated* is 73,210, and 35,701 are undistinguished.—The following Table shows in what parts of the country the Roman Catholics most and least abound.

TABLE. 20.

ACCOMMODATION provided by the ROMAN CATHOLIC CHURCH each County of England, in Wales, and in certain large Towns.

COUNTIES.	Number of Places of Worship and Sittings.		Proportion per Cent. of Sittings to Population.	COUNTIES AND LARGE TOWNS.	Number of Places of Worship and Sittings.		Proportion per Cent. of Sittings to Population.
	Places of Worship.	Sittings.*			Places of Worship.	Sittings.*	
ENGLAND AND WALES	570	186,111	1·0	Rutlandshire	..	..	..
				Shropshire	11	1837	·8
Bedfordshire	1	21	..	Somersetshire	8	2382	·5
Berkshire	6	1192	·7	Staffordshire	34	9756	1·6
Buckinghamshire	4	527	·3	Suffolk	4	514	·1
Cambridgeshire	3	350	·2	Surrey	14	8046	1·2
Cheshire	17	6196	1·3	Sussex	8	1216	·4
Cornwall	7	1445	·4	Warwickshire	26	6891	1·5
Cumberland	8	2877	1·5	Westmorland	2	700	1·2
Derbyshire	8	2454	·9	Wiltshire	3	790	·3
Devonshire	8	1250	·2	Worcestershire	12	2834	1·0
Dorsetshire	7	1752	·9	Yorkshire	65	16,420	·9
Durham	20	4816	1·2				
Essex	9	2354	·7	North Wales	5	885	·2
Gloucestershire	14	4109	·9	South Wales	7	1938	·3
Hampshire	13	2904	·7				
Herefordshire	5	900	·8	London	35	24,355	1·0
Hertfordshire	4	455	·3	Liverpool	16	14,532	3·9
Huntingdonshire	..	..	..	Manchester	7	6850	2·2
Kent	13	3651	·6	Birmingham	4	1519	·7
Lancashire	114	58,747	2·9	Leeds	2	1220	·7
Leicestershire	12	2537	1·1	Bristol	6	2254	1·7
Lincolnshire	13	2338	·6	Sheffield	1	950	·7
Middlesex	32	17,846	·9	Wolverhampton	4	1896	1·6
Monmouthshire	8	2764	1·7	Bradford	1	380	·4
Norfolk	6	1456	·3	Newcastle	2	1744	2·0
Northamptonshire	6	705	·3	Hull	1	628	·7
Northumberland	20	4014	1·6	Bath	3	770	1·4
Nottinghamshire	5	1982	·7	Brighton	1	400	·6
Oxfordshire	8	1335	·8	Oldham	1	490	·9

Increase of the Roman Catholics during the half century.

The rate at which the Roman Catholics have increased in the last half century will best be seen by reference to the statistics for the period since 1824, given *ante*, page 44. instead of relying upon the doubtful indication supplied by the dates at which existing edifices were erected. From this source it appears that in 1824 there were 346 Roman Catholic chapels in England and Wales, while in 1853 the number had increased to 616. If we assume that the proportion of sittings to a chapel was the same (314) at each of these periods as in 1851, the number in 1824 would be 108,644, and the number in 1853 would be 193,424;

* Including an Estimate for defective Returns.

the rate of increase in the 30 years being 87·2 per cent. During very nearly the same interval (viz. from 1821 to 1851) the sittings of all Protestant bodies, unitedly, increased from 5,985,842 to 9,982,533, the rate being 66·8 per cent. For every 1000 of the population, the Roman Catholics provided 8 sittings in 1824, and 10 sittings in 1853. The Protestants provided for every 1000 persons, 499 sittings in 1821, and 557 sittings in 1851. The proportion of sittings belonging to Roman Catholics to those belonging to Protestants was 1·8 to 100 at the former period, and 1·9 to 100 at the latter.

Mormons.

The only other prominent sect which appears to possess a noticeable degree of influence, is the "Church of the Latter Day Saints," known better by the name of *Mormons*. Within the short period since the introduction of this singular creed, as many as 222 chapels or stations have been established, with accommodation for 30,783 worshippers or hearers. The activity of the disciples of this faith is evidenced by the frequency with which they occupy these meeting-places: out of the total number of 222, as many as 147 (or 66 per cent.) were open in the morning, 187 (or 84 per cent.) were open in the afternoon, and 193 (or 87 per cent.) were open in the evening. Comparison with similar statistics of the other churches will show that this is much above the average frequency of services.

General result as to accommodation.

The summary result of this inquiry with respect to accommodation is, that there are in England and Wales 10,398,013 persons able to be present at one time in buildings for religious worship. Accommodation, therefore, for that number (equal to 58 per cent. of the population) is required. The *actual* accommodation in 34,467 churches, chapels, and out-stations is enough for 10,212,563 persons. But this number, after a deduction, on account of ill-proportioned distribution, is reduced to 8,753,279, a provision equal to the wants of only 49 per cent. of the community. And further, out of these 8,753,279 sittings, a certain considerable number are rendered *unavailable* by being in churches or chapels which are *closed* throughout some portion of the day when services are usually held. There is therefore wanted an additional supply of 1,644,734 sittings, if the population is to have an extent of accommodation which shall be undoubtedly sufficient.* These sittings, too, must be provided *where* they are wanted; *i.e.* in the *large town districts* of the country,—more especially in London. To furnish this accommodation would probably require the erection of about 2,000 churches and chapels; which, in towns, would be of larger than the average size. This is assuming that all churches and sects may contribute their proportion to the work, and that the contributions of each may be regarded as by just so much diminishing the efforts necessary to be made by other churches. If, as is probable, this supposition be considered not altogether admissible, there will be required a further addition to these 2,000 structures; the extent of which addition must depend upon the views which may be entertained respecting what particular sects should be entirely dis regarded.

Of the total existing number of 10,212,563 sittings, the Church of England contributes 5,317,915, and the other churches, together, 4,894,648.

What is being done to supply existing wants?

If we inquire what steps are being taken by the Christian church to satisfy this want, there is ample cause for hope in the history of the twenty years just terminated. In that interval the growth of population, which before had far

* It may be said that this contemplates an optimist condition of society; but it has been thought better to take as a standard the actual *wants* of the people, rather than their probable conduct. Readers can make their own deductions.

outstripped the expansion of religious institutions, has been less, considerably, than the increase of accommodation,—people having multiplied by 29 per cent., while sittings have increased by 46 per cent.; so that the number of sittings to 100 persons, which was only *fifty* in 1831, had risen to *fifty-seven* in 1851. And although this increase has not been confined to one particular church, it will scarcely less perhaps be matter for rejoicing; since, no doubt, the augmentation has occurred in bodies whose exertions cannot fail to have a beneficial influence, whatever the diversities of ecclesiastical polity by which, it may be thought, the value of these benefits in some degree is lessened. Doubtless, this encouraging display of modern zeal and liberality is only part of a continuous effort which—the Christian Church being now completely awakened to her duty—will not be relaxed till every portion of the land and every class of its inhabitants be furnished with at least the *means and opportunities* of worship. The field for future operations is distinctly marked: the *towns*, both from their present actual destitution and from their incessant and prodigious growth, demand almost a concentration of endeavours—the combined exertions of the general Church. Without an inclination for religious worship—certainly without ability to raise religious structures—the inhabitants of crowded districts of populous cities are as differently placed as possible from their suburban neighbours, who, more prosperous in physical condition, possess not only the desire to have, but also the ability to get, an adequate provision for religious culture. New churches, therefore, spring up naturally in those new neighbourhoods in which the middle classes congregate; but, all spontaneous efforts being hopeless in the denser districts peopled by the rank and file of industry no added churches, evidently, can be looked for there, except as the result of *missionary* labours acting from without. No agency appears more suited to accomplish such a work than that of those societies, possessed by most religious bodies, which collect into one general fund the offerings of the members of each body for church or chapel extension. The Established Church is represented in this way by the Incorporated Society, the Metropolis Churches' Fund, and by several diocesan societies; the Independents, and the Baptists also, each possess their Building Funds; but the support which these societies receive must be enormously increased if any vigorous attempt is to be made to meet and conquer the emergency. Compared with the amount contributed for *foreign* missionary operations, the support received by organized societies for church and chapel extension here at home appears conspicuously inadequate*. The hope may probably be reasonably entertained, that while the contributions to the former work continue undiminished, the disparity between the treatment of the two may speedily disappear.

More frequent services.

Next only in importance to the question, how new churches are to be provided, is the question whether any increased advantage may be got from existing structures. When it is considered that there are probably as many as 25,000 edifices specially devoted to religious worship,—that the vast majority of these unfold their doors on one day only out of every seven,—that many even then are only opened for perhaps a couple of hours,—there seems to be a prodigality of means as compared with ends which forcibly suggests the idea of waste. Of course, in many cases this cannot be helped, and nothing more

	Annual Income. £		Annual Income. £
* Society for the Propagation of the Gospel in Foreign Parts - -	83,000	Incorporated Society for Church Building - - - -	16,000
Church Missionary Society -	120,000	Congregational Chapel Building Society - - - -	3,366
London Missionary Society -	65,000	Baptist Building Fund - -	795
Baptist Missionary Society -	19,000		

Of course, some addition (probably as much as 20,000*l.*) must be made to the sums here mentioned as applicable to Church Building, on account of Diocesan and other local funds; but even allowing for this addition, the contrast will be sufficiently striking.

could be accomplished than is done; but where the population gathers thickly, as in towns and cities, it is thought that greater frequency of services would answer nearly the same purpose as a multiplication of churches. If, where *two* services are held, a *third* should be established, with the special understanding that the working class alone is expected to attend, and that the sittings upon that occasion are to be all free, it is considered that the buildings would be worthily employed, and that accommodation would be thus afforded to probably a third beyond the present ordinary number. So, too, upon *week-days*, it is thought that many opportunities are lost of attracting to religious services no inconsiderable number of those who rarely or never enter church or chapel on a Sunday. Week evening services, undoubtedly, are common now; but they are principally of a character adapted mainly to the regular attendants, and they generally terminate about the hour at which the workmen leave their labour. It appears that in the Church of England daily prayers are read in somewhat upwards of 600 churches in England and Wales.*

Religious services in secular buildings.

Amongst the Dissenters—who attribute no peculiar sanctity to buildings in which worship is conducted, nor regard a consecrated or other specially appropriated edifice as necessary for public service—an opinion has been gaining ground in favour of the plan of holding services in such of the public halls and rooms as are of general use for other purposes. To these, it is expected, working men will much more readily resort than to the formal chapel. The experiment has been repeatedly tried: it is reported with complete success.†

Would an increase of *accommodation* merely be sufficient?

Whether, by these various means,—the erection of more churches—the increased employment of the present buildings—and the use of places not expressly dedicated to religious worship; whether by an increase of *accommodation* merely, without other measures, the reluctant people can be gained to practical Christianity, is what will be in some degree decided by inquiring, next, what number of *attendants*, on the Census-Sunday, used the accommodation actually then existing.

* Masters's Guide to the Daily Prayers of England, Wales, and Scotland.

† Exeter Hall, during the period of the Exhibition, was engaged for this purpose, and was generally crowded with hearers. Recently (in February and March, 1853) a series of such services was held at Norwich, in St. Andrew's Hall, with similar results. Other instances are not uncommon.

2. ATTENDANCE.

Attendance at religious services a better test of religious disposition, than amount of accommodation.

Thus far, in considering the aspect of the English people towards religious institutions, our regard has been directed wholly to that proof of the existence or the absence of religious feeling, which is furnished by the ample or inadequate supply of the means of public worship. It is scarcely, however, with this evidence that one, desirous of obtaining a correct idea of the extent to which religious sentiments prevail among the masses of our population, would be satisfied. For, though the existence of a *small* provision only may be fairly taken as a proof of feeble spiritual life, since a people really governed by religious influences will not long remain without the means of outward worship; yet the converse of this proposition cannot be maintained, since much of the provision at the service of one generation may be owing to the piety of a former, whose religious zeal may not perhaps have been inherited by its posterity along with its rich legacy of churches. Even, too, a great *contemporary* addition to the number of religious edifices does not positively indicate the prevalence of a religious spirit in the body of the people: it may merely show the presence of a missionary spirit in a portion of the general Church. An inquirer, therefore, anxious to discover more precisely the extent to which religious sentiments pervade the nation, would desire to know not merely the amount of accommodation *offered* to the people, but also what proportion of the means at their command is actually *used*. A knowledge, therefore, of the number of ATTENDANTS on the various services of public worship is essential.

Number of attendants to be compared both with accommodation and population.

We have seen that, in the gross, there are 34,467 places of worship in England and Wales, with 10,212,563 sittings. But, as many of these places of worship were closed upon each portion of the day, and the sittings in them consequently unavailable, it is with the provision in the *open* buildings that we must compare the number of attendants. In those open for the *morning* service there were (including an estimate for defective returns) 8,498,520 sittings; in those open in the afternoon, 6,267,928 sittings; in those open in the evening, 5,723,000 sittings. The total number of *attendants* (also including estimates for omissions) was, in the morning, 4,647,482; in the afternoon, 3,184,135; in the evening, 3,064,449. From this it seems that, taking the three services together, less than half of the accommodation actually available is used. But here, again, the question of *distribution* is important. For if, in any locality, the amount of accommodation existing should be larger than that required, we cannot expect to find the number of attendants bearing there so large a proportion to the sittings as in other localities where the accommodation may be insufficient. There may really be a better attendance in a district where the churches are half empty than in one in which they are completely filled: that is, a greater number out of a given population may attend in the former case than in the latter. Therefore, before we can assume a lax attendance in particular districts, the number of the *population* must be brought into account. To prove a disregard of spiritual ordinances, there must be exhibited not merely a considerable number of vacant sittings, but also a corresponding number of persons by whom, if so disposed, those sittings might be occupied. But if, according to the previous computation, 58 per cent. of the population is the utmost that can ever be attending a religious service at one time, it is evident that where, as in some districts, the available accommodation is sufficient for a *greater* number, there must *necessarily* exist, whatever the devotional spirit of the people, an excess of sittings over worshippers. If, for example, we refer to the City of London (within the walls), which, with a population of 55,932, has sittings for as many as 45,779—or for 13,338 more than

could possibly, at any one time, attend—it is obvious that a great many sittings must inevitably be unoccupied; and this without regard to the question whether, in fulfilling their religious duties, the inhabitants be zealous or remiss. The best plan, therefore, seems to be, to compare the attendants, in the first place, with the population; and then, secondly, with the sittings. The former view will give us an approximate idea of the extent to which religion has a practical influence over the community—exhibiting the numbers who appreciate or neglect religious services; the latter view will show in what degree neglect, if proved, may be occasioned or excused by the supply of insufficient means of worship. If, for instance, in a certain district, the proportion of the population found attending some religious service should be small, while at the same time there should be within the district ample room for the remainder: this would show conclusively that in that district a considerable number of the people were without religious habits, and indifferent to public worship. And the same conclusion might be drawn, although the actual provision were inadequate, if even this inadequate accommodation were but sparely used.

Number of non-attendants.

Returning, then, to the total of England and Wales, and comparing the number of actual attendants with the number of persons *able* to attend, we find that out of 10,398,013 (58 per cent. of the total population) who would be at liberty to worship at one period of the day, there were actually worshipping but 4,647,482 in the morning, 3,184,135 in the afternoon, and 3,064,449 in the evening. So that, taking any one service of the day, there were actually attending public worship less than half the number who, as far as physical impediments prevented, *might* have been attending. In the *morning* there were absent, without physical hindrance, 5,750,531; in the *afternoon*, 7,213,878;* in the *evening*, 7,333,564. There exist no *data* for determining how many persons attended twice, and how many three times on the Sunday; nor, consequently, for deciding how many altogether attended on *some* service of the day; but if we suppose that half of those attending service in the afternoon had not been present in the morning, and that a third of those attending service in the evening had not been present at either of the previous services, we should obtain a total of 7,261,032 separate persons who attended service either once or oftener upon the Census-Sunday.† But as the number who would be able to attend at *some* time of the day is more than 58 per cent. (which is the estimated number able to be present *at one and the same time*)—probably reaching 70 per cent.—it is with this latter number (12,549,326) that this 7,261,032 must be compared, and the result of such comparison would lead to the conclusion

* Many of these, no doubt, were teachers and scholars engaged in Sunday schools; which partake, indeed, of the character of religious services. The number of Sunday scholars on the Census-Sunday was about 2,280,000; and the number of teachers was about 302,000, Of these, a considerable proportion must have been engaged during the time for Afternoon service.

† The calculations in the latter part of this paragraph are mainly conjectural. The extent to which the congregations meeting at different portions of the day are composed of the *same persons*, can be ascertained only by a series of observations not yet made, so far as I am aware. We know, from the actual Returns, that the number could not be less than 4,647,482 (the number of attendants in the morning), nor more than 10,896,066 (the aggregate of all the services); and these are the limits within which must lie the number of attendants at *some* service. The mean of these extremes is 7,771,774, which is not considerably different from the result of the previous estimates. Opinions have been expressed that the number of individual *attendants* is about *two thirds* of the number of *attendances*. The latter number is, as above, 10,896,066; two-thirds of which are 7,264,044. Another supposition is, that, taking the number attending at the most frequented service in each church or chapel, the addition of *one-third* would give the number of persons probably attending the other services of the day but not *that*. From Table N. (*post* p. 142) we see that the former number (including Sunday Scholars attending service) is 6,356,222, which, increased by a third, amounts to 8,474,693. From this of course a considerable deduction must be made on account of those places of worship in which only *one* service was held; the number of such places being as many as 9,915. So that there appears to be some ground for thinking that the computation hazarded above is not far from the fact.—I believe that 70 per cent. of the total population may be taken as a fair estimate of the number able to worship at one period *or another* of the day.

that, upon the Census-Sunday, 5,288,294 persons, able to attend religious worship once at least, neglected altogether so to do.*

Is there sufficient accommodation for the non-attendants?

This being then the number of persons failing to attend religious services, we now inquire how far this negligence may be ascribed to an inadequate accommodation. If there were not in all the various churches, chapels, and stations, *room* for more than those who actually attended, it is clear there would be no sufficient reason for imputing to the rest indifference to public ordinances: they might answer, they were quite inclined to worship, but were not provided with the means. Upon the other hand, if sittings, within reach of any given population, and available for their acceptance, were provided in sufficient number to accommodate (say) 58 per cent., it is no less manifest that absence in such case could only be attributed to non-appreciation of the service. In the latter case, however, the provision made must evidently be *within the reach* of the people and *open to their use*—accessible and available; for otherwise a portion of it might as well not be at all. As said before, a surplus of accommodation in one district cannot be regarded as supplying a deficiency in another. Therefore, before we can,—in order to compute the numbers who neglect religious worship, spite of opportunities for doing so,—compare attendance with accommodation, we must, when dealing with the whole of England in the gross, deduct from the total number of sittings, the number which in any district may exist *above* the number requisite for 58 per cent. of the district-population;—the excess beyond that number being, if the supposition is correct, entirely unavailing both to the dwellers in the district and to the inhabitants of other districts: to the former, since no more than 58 per cent. could possibly attend; to the latter, because out of reach. The number thus assumed to be superfluous is 1,459,284; and this deducted from the total number (10,212,563) leaves a residue of 8,753,279. This will be the number of sittings which, *if all the churches and chapels were open*, might be occupied at once each Sunday if the people within reach of them were willing; and whatever deficiency is shown by a comparison between this number and the total number of attendants may be safely asserted to consist of persons who, possessing the facilities, are destitute of the inclination to attend religious worship. The gross number of attendants being 4,647,482 in the morning, 3,184,135 in the afternoon, and 3,064,449 in the evening, it would follow, if the places of worship were all open, that 4,105,797 persons were, without excuse of inability, absent from the morning, 5,569,144 from the afternoon, and 5,688,830 from the evening service. But, as the churches and chapels are *not* all open every Sunday at each period of the day; 10,798 with 1,714,043 sittings being closed in the morning, 13,096 with 3,944,635 sittings being closed in the afternoon, and 16,412 with 4,489,563 sittings being closed in the evening; we are met by the question whether we should consider that the churches are closed because no congregations could be gathered, or that the people are absent because the churches are closed. If the former, the attendants may be properly compared with the total number of sittings in *all* places of worship (after making the deduction for unequal distribution) whether open or not; but, if the latter, the attendants cannot be compared with any but the number of sittings in the places of worship *open* at each period of the day. Perhaps as this is a question not to be decided here, the better course will be to make the comparison upon *both* hypotheses. The result will be observed in Table 21.

* It must not, however, be supposed that this 5,288,294 represents the number of *habitual* neglecters of religious services. This number is absent every Sunday; but it is not always composed of the *same persons*. Some may attend *occasionally* only; and if the number of such occasional attendants be considerable, there will always be a considerable number of absentees *on any given Sunday*. The number of *habitual* non-attendants cannot be precisely stated from these Tables.

TABLE 21.

	1. All Places of Worship.				2. Places of Worship *open*.			
	Morning.	Afternoon.	Evening.	Total.	Morning.	Afternoon.	Evening.	Total.
Total Number of Sittings within reach *	8,753,279	8,753,279	8,753,279	26,259,837	8,322,066†	6,192,061†	5,712,670†	† 20,226,797
Total Number of Persons able to attend	10,398,013	10,398,013	10,398,013	12,549,326	10,398,013	10,398,013	10,398,013	12,549,326
Number of Sittings within reach — Occupied	4,647,482	3,184,135	3,064,449	10,896,066	4,647,482	3,184,135	3,064,449	10,896,066
Number of Sittings within reach — Unoccupied	4,105,797	5,569,144	5,688,830	15,363,711	3,674,584	3,007,926	2,648,221	9,330,731
Number of Persons able to attend — Attending	4,647,482	3,184,135	3,064,449	‡7,261,032	4,647,482	3,184,135	3,064,449	‡7,261,032
Number of Persons able to attend — Absent	5,750,531	7,213,878	7,333,564	‡5,288,294	5,750,531	7,213,878	7,333,564	‡5,288,294
Excess or Deficiency of unoccupied Sittings as compared with the Number of Persons absent — Excess	..	..	..	10,075,417	..	..	..	4,042,437
Excess or Deficiency of unoccupied Sittings as compared with the Number of Persons absent — Deficiency	1,644,734	1,644,734	1,644,734	..	2,075,947	4,205,952	4,685,343	..

This shows that if all who were absent from each service desired to attend that service, there would not be room for them on either supposition. On the first hypothesis (assuming that the buildings would all be open if the people wished to attend), there would be wanted 1,644,734 additional sittings; and the number of those who, in excuse for non-attendance, might plead absence of accommodation would be just that number; leaving, however, destitute of that excuse, 4,105,797 persons who neglected morning service, 5,569,144 who neglected afternoon service, and 5,688,830 who neglected evening service. On the second hypothesis (assuming that the churches closed are closed from necessary circumstances, and could not be opened even if it were desired), there would be wanted an additional supply of sittings to the extent of 2,575,947 in the morning, 4,205,952 in the afternoon, and 4,685,343 in the evening; and the number of persons who could plead the above excuse for non-attendance would be just as many. But this assumes that at *every* service 58 per cent. of the population would attend: a state of things which, however desirable, is scarcely likely to be realized. If we refer to the fourth and eighth columns of the Table, we shall see the computed number (7,261,032) who at the close of every Sunday can say that they have during the day attended a religious service; some thrice, some twice, but all at least *once*. As this would leave 5,288,294 *altogether absent* every Sunday, and as the aggregate of sittings is in the one case 26,259,837, and in the other 20,226,797, of which only 10,896,066 would be occupied; it is clear that, unless they should all select the *same service*, there is ample room for all the 70 per cent. who, according to the estimate, are able to attend at least *once* upon the Sunday. So that it is tolerably certain that the 5,288,294 who every Sunday, neglect religious ordinances, do so of their own free choice, and are not compelled to be absent on account of a deficiency of sittings.

* See *ante*, page 88. † See *ante*, page 87.
‡ These numbers are not the aggregate of the three preceding columns; but the computed number of separate persons who either attended at *some* service on the Census-Sunday, or were *altogether* absent.

Nor will this conclusion be invalidated by a reference to the portion of accommodation which is *free*. We have seen that out of a total of 10,212,563 sittings, 4,804,595 are thus described; and the very fact that the others are, in greatest measure, *paid* for (and therefore likely to be used), appears to indicate that it is principally these "free" sittings that are thus unoccupied.

If therefore we were to measure the required additional supply of accommodation by the extent of the present demand for it, the use now made of our existing provision, as revealed by these few statements of attendance, would appear to indicate that very little more is wanted. The considerable number of available sittings which are every Sunday totally unoccupied, might be adduced as proof so manifest of unconcern for spiritual matters on the part of a great portion of the people, that, until they are impressed with more solicitude for their religious culture, it is useless to erect more churches. It will probably, however, be considered that, from various causes, many persons might attend new churches who would never attend the old; and that church and chapel extension is the surest means of acting on the neighbouring population—bringing into contact with it an additional supply of Christian agency, intent upon securing an increased observance of religious ordinances.

Comparative frequency of attendance in Town and Country.

The frequency and regularity with which the people should attend religious services might naturally be expected to depend considerably upon locality. In rural, thinly-peopled districts, where the distances to be traversed are often long, with many impediments to locomotion, we should not anticipate so constant an attendance as in towns, where churches are within an easy walk of everybody's house. It seems, however, that facts will scarcely justify this supposition. The following Table (22.) will exhibit the comparative proportion of attendants in the thinly and the densely populated portions of the land:—

TABLE 22.

	Actual Number of Attendants (including an Estimate for defective Returns).			Proportion per cent. of Attendants to Population.			Proportion per cent. of Attendants to the Total Number of Sittings.		
	Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.
Rural Districts*	2,444,639	2,213,995	1,547,203	28·1	25·5	17·8	40·1	36·4	25·4
Large Town Districts*	2,202,913	970,140	1,517,246	23·9	10·5	15·3	53·4	23·5	36·8

Number of Attendants in connexion with each religious body.

The estimated number of attendants at the service of *each religious body* will be found in the SUMMARY TABLES (*post*, page 109). The statement given there supplies the number attending at each period of the day; and if we may accept the supposition previously hazarded, that one-half of those attending in the afternoon and one-third of those attending in the evening are entirely new, the 7,261,032 individual persons who attended *some* religious service on the Census-Sunday will be thus distributed among the various bodies: (Table 23.)

* The Large Town Districts are those containing Towns of more than 10,000 inhabitants; the Rural Districts are the residue of the country.

TABLE 23.

—	Estimated Total Number of Attendants.	Proportion per 1000. Of the Population.	Of the Number of Attendants of all Denominations.
PROTESTANT CHURCHES:			
Church of England	3,773,474	210	520
Scottish Presbyterians:			
Church of Scotland	8,712	1	1
United Presbyterian Church	23,207	1	3
Presbyterian Church in England	28,212	2	4
Independents	793,142	44	109
Baptists:			
General	12,323	1	2
Particular	471,283	26	65
Seventh Day	52	..	..
Scotch	1,246	..	..
New Connexion General	40,027	2	5
Undefined	63,047	4	9
Society of Friends	18,172	1	3
Unitarians	37,156	2	5
Moravians	7,364	1	1
Wesleyan Methodists:			
Original Connexion	907,313	51	125
New Connexion	61,319	3	8
Primitive	266,555	15	37
Bible Christians	38,612	2	5
Wesleyan Association	56,430	3	8
Independent Methodists	1,659	..	..
Wesleyan Reformers	53,494	3	7
PROTESTANT CHURCHES —*continued.*			
Calvinistic Methodists:			
Welsh Calvinistic Methodists	151,046	8	21
Lady Huntingdon's Connexion	29,679	2	4
Sandemanians	587	..	..
New Church	7,082	..	1
Brethren	10,414	1	1
Isolated Congregations	63,572	4	9
Lutherans	1,284	..	..
French Protestants	291	..	..
Reformed Church of the Netherlands	70	..	..
German Protestant Reformers	140	..	..
OTHER CHRISTIAN CHS.			
Roman Catholics	305,393	17	42
Greek Church	240	..	..
German Catholics	567	..	..
Italian Reformers	20	..	.
Catholic and Apostolic Church	4,908	..	1
Latter Day Saints	18,800	1	3
Jews	4,150	..	1
Total	7,261,032	405	1000

Comparative frequency of attendance in each religious body.

The comparative *frequency* with which the members of the various sects attended service will be found illustrated in Tables L. and M., among the Tabular Results (*post*, pp. 140, 141), from which it appears that while, in the aggregate, out of every 100 sittings, 45 are occupied in the morning, 31 in the afternoon, and 30 in the evening, considerable difference exists between the different bodies both as to the total number of their attendances, and as to the periods of the day at which they most attend. Thus, while the Table just presented shows that the Church of England has attending its three services more *persons* than all the other bodies put together, (3,773,474 against 3,487,558,) it appears from the Table on page 109, that the number of *attendances* given by the 3,773,474 persons is actually less than the number given by the 3,487,558; the former having attended 5,292,551 times, while the latter attended 5,603,515 times. Or, if we assume that a service, on an average, occupies *an hour and three-quarters*, it would seem that the 3,773,474 Churchmen devoted 9,261,962 hours to religious worship (or two hours and a half each,) while the 3,487,558 Dissenters devoted 9,806,151 hours to a similar duty (or two hours and three-quarters each). If we come to particular bodies, we find from Table M. that, of those bodies whose size is sufficient to justify an inference, the

most assiduous in attending public worship are the *Wesleyan Reformers*—45 per cent. of their accommodation (assuming that the chapels *might* be open for three services) being used in the course of the Sunday; next to whom, in diligence, are the *Particular Baptists*, using 42 per cent. of their provision; and the scale falls gradually till we come to the *Society of Friends* who only avail themselves of 8 per cent. of their accommodation. The following List contains the principal Bodies, arranged in the order of their frequency of attendance (the *Roman Catholics*, however, being omitted, as the greater number of their services prevents comparison):

RELIGIOUS DENOMINATION.	Proportion per cent. of Attendants to Sittings.
Wesleyan Reformers	45
Particular Baptists	42
Welsh Calvinistic Methodists	41
Primitive Methodists	41
General Baptist, New Connexion	41
Moravians	39
Independents	38
Lady Huntingdon's Connexion	38
Mormons	38
Bible Christians	37
General Baptists	36
Wesleyan Original Connexion	35
" New Connexion	34
Catholic and Apostolic Church	34
United Presbyterian Church	34
Church of England	33
Wesleyan Methodist Association	32
Brethren	32
Presbyterian Church in England	30
Church of Scotland	28
New Church	28
Unitarians	24
Jews	24
Society of Friends	8

Portions of the day at which attendants are most numerous.

With reference to the particular periods of the day preferred by different bodies, Table M. will show that the members of the Church of England choose the earlier, while the members of the principal dissenting churches choose the later portion of the Sunday for attendance at religious worship. Thus, while the number of sittings out of every 100 occupied by the former is 48 in the morning, 36 in the afternoon, and only 16 in the evening; the number, out of every 100, occupied by the other Protestant Churches in the aggregate, is 40 in the morning, 26 in the afternoon, and 45 in the evening. This fact exhibits strikingly the different social habits of the members of these bodies; and, even if we did not know as much already, would suffice to prove their difference of social station.

If must not be overlooked, when considering the amount of *afternoon* attendance, that, amongst Dissenters more especially, that period is occupied to very great extent by *Sunday-school instruction.* Of the number of children thus instructed at this portion of the day we have no account but as the total number of Sunday Scholars in attendance every Sunday is as many as 1,800,000, the number present every Sunday afternoon must be considerable. The religious knowledge thus administered to children is by no means ineffective:

probably, indeed, this mode of spiritual teaching is far better suited to a child's capacity than is the more elaborate service of the church or chapel.

Most important result of this inquiry as to attendance.

The most important fact which this investigation as to attendance brings before us is, unquestionably, the alarming number of the non-attendants. Even in the least unfavorable aspect of the figures just presented, and assuming (as no doubt is right) that the 5,288,294 absent every Sunday are not always the same individuals, it must be apparent that a sadly formidable portion of the English people are habitual neglecters of the public ordinances of religion. Nor is it difficult to indicate to what particular class of the community this portion in the main belongs. The middle classes have augmented rather than diminished that devotional sentiment and strictness of attention to religious services by which, for several centuries, they have so eminently been distinguished. With the upper classes, too, the subject of religion has obtained of late a marked degree of notice, and a regular church-attendance is now ranked amongst the recognized proprieties of life. It is to satisfy the wants of these two classes that the number of religious structures has of late years so increased. But while the *labouring* myriads of our country have been multiplying with our multiplied material prosperity, it cannot, it is feared, be stated that a corresponding increase has occurred in the attendance of this class in our religious edifices. More especially in cities and large towns it is observable how absolutely insignificant a portion of the congregations is composed of artizans. They fill, perhaps, in youth, our National, British, and Sunday Schools, and there receive the elements of a religious education; but, no sooner do they mingle in the active world of labour than, subjected to the constant action of opposing influences, they soon become as utter strangers to religious ordinances as the people of a heathen country. From whatever cause, in them or in the manner of their treatment by religious bodies, it is sadly certain that this vast, intelligent, and growingly important section of our countrymen is thoroughly estranged from our religious institutions in their present aspect. Probably, indeed, the prevalence of *infidelity* has been exaggerated, if the word be taken in its popular meaning, as implying some degree of intellectual effort and decision; but, no doubt, a great extent of negative, inert indifference prevails, the practical effects of which are much the same. There is a sect, originated recently, adherents to a system called "Secularism"; the principal tenet being that, as the fact of a future life is (in their view) at all events susceptible of *some* degree of doubt, while the fact and the necessities of a present life are matters of direct sensation, it is therefore prudent to attend exclusively to the concerns of that existence which is certain and immediate—not wasting energies required for present duties by a preparation for remote, and merely possible, contingencies. This is the creed which probably with most exactness indicates the faith which, virtually though not professedly, is entertained by the masses of our working population; by the skilled and unskilled labourer alike—by hosts of minor shopkeepers and Sunday traders—and by miserable denizens of courts and crowded alleys. They are *unconscious Secularists*—engrossed by the demands, the trials, or the pleasures of the passing hour, and ignorant or careless of a future. These are never or but seldom seen in our religious congregations; and the melancholy fact is thus impressed upon our notice that the classes which are most in need of the restraints and consolations of religion are the classes which are most without them.

Causes of the neglect of religious Institutions:—

As was to be expected, in an age so prone to self-inquiry and reform, this attitude of our increasing population towards religion and religious institutions has occasioned much solicitude and many questions; and the Christian church has not been backward to investigate the causes of her ill-success with these the

more especial objects of her mission. It is only purposed here to point out some of the more prominent results of this investigation.

1. Social distinctions.

1. One chief cause of the dislike which the labouring population entertain for religious services is thought to be the maintenance of those distinctions by which they are separated as a class from the class above them. Working men, it is contended, cannot enter our religious structures without having pressed upon their notice some memento of inferiority. The existence of pews and the position of the free seats are, it is said, alone sufficient to deter them from our churches; and religion has thus come to be regarded as a purely middle-class propriety or luxury. It is therefore, by some, proposed to abandon altogether the pew system, and to raise by voluntary contributions the amount now paid as seat rents. The objection and proposal come from churchmen and dissenters too; but from the former much more strenuously than from the latter; and with this addition in their case—that they point out the *offertory*, prescribed by the Rubric, as the specific mode in which the voluntary contributions should be gathered.—To other minds, the prevalence of social distinctions, while equally accepted as a potent cause of the absence of the working classes from religious worship, is suggestive of a different remedy. It is urged that the influence of that broad line of demarcation which on week days separates the workman from his master cannot be effaced on Sundays by the mere removal of a physical barrier. The labouring myriads, it is argued, forming to themselves a world apart, have no desire to mingle, even though ostensibly on equal terms, with persons of a higher grade. Their tastes and habits are so wholly uncongenial with the views and customs of the higher orders, that they feel an insuperable aversion to an intermixture which would bring them under an intolerable constraint. The same disposition, it is said, which hinders them from mixing in the scenes of recreation which the other classes favour, and induces their selection, preferably of such amusements as can be exclusively confined to their own order, will for ever operate to hinder their attendance at religious services, unless such services can be devised as shall become exclusively *their own*. An argument in favour of such measures is supposed to be discovered in the fact that the greatest success amongst these classes is obtained where, as amongst the Methodists, this course is (more perhaps from circumstances than design) pursued If such a plan were carried out by the Church of England, and by the wealthier Dissenting bodies, it is thought that some considerable advantage would result. It has consequently been proposed to meet so far the prejudices of the working population; and to strive to get them gradually to establish places of worship for themselves. Experiments have been already put in operation with the persons lowest in the social scale; and RAGGED CHURCHES* are in several places making a successful start. In several places, too, among Dissenters, special services in halls and lecture rooms are being held, intended wholly for the working class; and the success of these proceedings seems to prove that multitudes will readily frequent such places, where of course there is a total absence of all class distinctions, who would never enter the exclusive-looking chapel.

2. Indifference of the churches to the social condition of the poor.

2. A second cause of the alienation of the poor from religious institutions is supposed to be an insufficient sympathy exhibited by professed Christians for the alleviation of their social burdens—poverty, disease, and ignorance. It is argued that the various philanthropic schemes which are from time to time originated, though certainly the offspring of benevolent minds, are not associated with the Christian church in such a manner as to gain for it the

* The objections to this term are felt as much by the founders of these institutions as by others; but considerable difficulty is felt in providing any substitute.

gratitude of those who thus are benefited. This cause, however, of whatever force it may have been as yet, is certainly in process now of mitigation; for the clergy everywhere are foremost in all schemes for raising the condition of the poor, and the ministers and members of the other churches are not backward in the same good labour.

3. A third cause of the ill-success of Christianity among the labouring classes is supposed to be a misconception on their part of the motives by which Christian ministers are actuated in their efforts to extend the influence of the Gospel. From the fact that clergymen and other ministers receive in exchange for their services pecuniary support, the hasty inference is often drawn, that it is wholly by considerations of a secular and selfish kind that their activity and zeal are prompted.* Or, even if no sordid motives are imputed, an impression is not seldom felt that the exhortations and the pleadings of the ministry are matters merely of professional routine—the requisite fulfilment of official duty. It is obvious that these misapprehensions would be dissipated by a more familiar knowledge; but the evil of the case is, that the influence of such misapprehensions is sufficient to prevent that closer intimacy between pastors and their flocks from which alone such better knowledge can arise. The ministers are distrusted—the poor keep stubbornly aloof: how shall access to them be obtained? The employment of LAY-AGENCY has been proposed as the best of many methods by which minds, indifferent or hostile to the regular clergy, can be reached. It is thought by some that that unfortunate suspicion, by the poor, of some concealed and secretly inimical design, by which the regular ministers are often baffled in their missionary enterprises, might be much allayed if those who introduced the message of Christianity were less removed in station and pursuits from those whom it is sought to influence. 3. Misconceptions of the motives of ministers.

4. Another and a potent reason why so many are forgetful of religious obligations is attributable to their *poverty;* or rather, probably, to certain conditions of life which seem to be inseparable from less than moderate incomes. The scenes and associates from which the poor, however well disposed, can never, apparently, escape; the vice and filth which riot in their crowded dwellings, and from which they cannot fly to any less degraded homes; what awfully effective teaching, it is said, do these supply in opposition to the few infrequent lessons which the Christian minister or missionary, after much exertion, may impart! How feeble, it is urged, the chance, according to the course of human probabilities, with which the intermittent voice of Christianity must strive against the fearful never-ceasing eloquence of such surrounding evil!—Better dwellings, therefore, for the labouring classes are suggested as a most essential aid and introduction to the labours of the Christian agent.† And, indeed, of secondary influences, few can be esteemed of greater power than this. Perhaps no slight degree of that religious character by which the English middle classes are distinguished is the consequence of their peculiar isolation in distinct and separate houses—thus acquiring almost of necessity, from frequent opportunities of solitude, those habits of reflection which cannot be exercised to the entire exclusion of religious sentiments; but, certainly, however this may be, no doubt can be admitted that a great obstruction to the 4. Poverty and crowded dwellings.

* "A very common objection taken against ministers by men of this [the labouring] class is, that they would not preach or lecture if they were not paid for it; attributing the most sordid motives to all who call the attention of their fellow men to religious subjects. Absurd and untrue as is this objection, yet it is extensively entertained and avowed."—Twenty-seventh Annual Report of the Society for Promoting Christian Instruction.

† The "Metropolitan Association for Improving the Dwellings of the Industrious Classes" has already expended 60,000*l.* in providing better residences for the poor, and has realized a dividend upon its capital.

progress of religion with the working class would be removed if that condition which forbids *all* solitude and *all* reflection were alleviated.

Inadequate supply of Christian agency.

Probably, however, the grand requirement of the case is, after all, a multiplication of the various *agents* by whose zeal religious truth is disseminated. Not chiefly an additional provision of religious *edifices*. The supply of these perhaps, will not much longer, if the present wonderful exertions of the Church of England (aided in but little less degree by other Churches) be sustained, prove very insufficient for the wants of the community. But what is eminently needed is, an agency to bring into the buildings thus provided those who are indifferent or hostile to religious services. The present rate of church-and-chapel-increase brings before our view the prospect, at no distant period, of a state of things in which there will be small deficiency of structures where to worship, but a lamentable lack of worshippers. There is indeed already, even in our present circumstances, too conspicuous a difference between accommodation and attendants. Many districts might be indicated where, although the provision in religious buildings would suffice for barely half of those who might attend, yet scarcely more than half of even this inadequate provision is appropriated. Teeming populations often now surround half empty churches, which would probably remain half empty even if the sittings were all free.* The question then is mainly this: By what means are the multitudes thus absent to be brought into the buildings open for their use? Whatever impeding influence may be exerted by the prevalence of class distinctions, the constraints of poverty, or misconceptions of the character and motives of the ministers of religion, it is evident that absence from religious worship is attributable *mainly* to a genuine repugnance to religion itself. And, while this lasts, it is obvious that the stream of Christian liberality, now flowing in the channel of church-building, must produce comparatively small results. New churches and new chapels will arise, and services and sermons will be held and preached within them; but the masses of the population, careless or opposed, will not frequent them. It is not, perhaps, sufficiently remembered that the process by which men in general are to be brought to practical acceptance of Christianity is necessarily *aggressive*. There is no attractiveness, at first, to them in the proceedings which take place within a church or chapel: all is either unintelligible or disagreeable. We can never then, expect that, in response to the mute invitation which is offered by the open door of a religious edifice, the multitudes, all unprepared by previous appeal, will throng to join in what to them would be a mystic worship, and give ear to truths which, though unspeakably beneficent, are also, to such

Necessity of aggressive measures.

* Dr. Chalmers thus narrates the fate of an endeavour to induce, by the offer of sittings at a low rate, and even gratuitously, a better attendance of the working classes:—"An experiment may often be as instructive by its failure, as by its success. We have here to record the fate of a most laudable endeavour, made to recal a people alienated from Christian ordinances to the habit of attendance upon them. The scene of this enterprise was Calton and Bridgeton, two suburb districts of Glasgow which lie contiguous to each other, bearing together a population of above 29,000, and with only one chapel of ease for the whole provision which the establishment has rendered to them. It was thought that a regular evening sermon might be instituted in this chapel, and that for the inducement of a seat-rent so moderate as from 6*d*. to 1*s*. 6*d*. a year, to each individual, many who attended nowhere through the day might be prevailed upon to become the regular attendants of such a congregation. The sermon was preached, not by one stated minister, but by a succession of such ministers as could be found; and as variety is one of the charms of a public exhibition, this also might have been thought a favourable circumstance. But besides, there were gentlemen who introduced the arrangement to the notice of the people, not merely by acting as their informants, but by going round among them with the offer of sittings; and in order to remove every objection on the score of inability, they were authorized to offer seats gratuitously to those who were unable to pay for them. Had the experiment succeeded, it would have been indeed the proudest and most pacific of all victories. But it is greatly easier to make war against the physical resistance of a people, than to make war against the resistance of an established moral habit. And, accordingly, out of 1,500 seats that were offered, not above 50 were let or occupied by those who before had been total non-attendants on religious worship; and then about 150 more were let, not, however, to those whom it was wanted to reclaim, but to those who already went to church through the day, and in whom the taste for church-going had been already formed. And so the matter moved on, heavily and languidly, for some time, till, in six months after the commencement of the scheme, in September 1817, it was finally abandoned."—Christian and Economic Polity, vol. i. p. 128.

persons, on their first announcement, utterly distasteful. Something more, then, it is argued, must be done. The people who refuse to hear the gospel in the church must have it brought to them in their own haunts. If ministers, by standing every Sunday in the desk or pulpit, fail to attract the multitudes around, they must by some means make their invitations heard beyond the church or chapel walls. The myriads of our labouring population, really as ignorant of Christianity as were the heathen Saxons at Augustine's landing, are as much in need of missionary enterprise to bring them into practical acquaintance with its doctrines; and until the dingy territories of this alienated nation are invaded by *aggressive* Christian agency, we cannot reasonably look for that more general attendance on religious ordinances which, with many other blessings, would, it is anticipated, certainly succeed an active war of such benevolent hostilities.

Nor, it is urged in further advocacy of these missionary efforts, are the people insusceptible of those impressions which it is the aim of Christian preachers to produce. Although by natural inclination adverse to the entertainment of religious sentiments, and fortified in this repugnance by the habits and associations of their daily life, there still remain within them that vague sense of some tremendous want, and those aspirings after some indefinite advancement, which afford to zealous preachers a firm hold upon the conscience even of the rudest multitude. Their native and acquired disinclination for religious truth is chiefly of a negative, inert description—strong enough to hinder their spontaneous seeking of the passive object of their dis-esteem—too feeble to present effectual resistance to the inroads of aggressive Christianity invading their own doors. In illustration, the conspicuous achievements of the patriarchs of Methodism are referred to; and a further proof is found in the success of Mormon emissaries. It is argued that the vast effect produced upon the populace by Wesley and Whitfield, in the course of their unceasing labours, shows that the masses are by no means inaccessible to earnest importunity; while the very progress of the Mormon faith reveals the presence in its votaries of certain dim, unsatisfied religious aspirations, which, to be attracted to an orthodox belief, need only the existence, on the part of orthodox evangelists, of zeal and perseverance similar to those displayed by Mormon "prophets" and "apostles."

The masses not inaccessible.

Various are the schemes proposed in order to accomplish this more constant and familiar intercourse of Christian teachers with the multitude. The Church of England is at present considerably restricted in its efforts this way by canonical or customary regulations. Nevertheless, so deep is the impression of the urgent nature of the case, that propositions have been made for adapting to the purpose of religious services a greater number of *rooms*, licensed by the bishops; and it has even been suggested that "street-preaching," under proper sanction and control, would not be a too energetic measure for the terrible emergency. The employment of additional agents, over and above the augmentation which is necessarily occasioned by the building of additional churches, is also urged; but hitherto not much has been achieved in this direction as compared with what is needed. The necessity, if proper pastoral supervision in town districts is to be accomplished, of a greater number of agents than of churches will be evident on very slight reflection. For many reasons the churches in large towns are constructed of considerable size, and rarely with accommodation for less than 1,000 persons. Under present circumstances, a congregation which should moderately fill an edifice of such dimensions, must be drawn from a neighbourhood containing 4,000 or 5,000 persons. But it evidently is impos-

Different schemes suggested.

sible for any minister, compatibly with the severe exertions which the present age imposes on him in respect of pulpit-duties, to perform with reference to any large proportion of these 4,000 or 5,000 persons, that perpetual visitation which is necessary first to gather, and then to retain, them within the Church's fold. The choice, then, seems to be—either a much minuter subdivision of existing districts, with the erection of much smaller churches; or (if large churches are to be retained) the employment, in each district, of a number of additional agents as auxiliaries to the regular incumbent. Both of these plans have been adopted in different portions of the country. Under the various Acts for creating ecclesiastical districts and new parishes, 1,255 such subdivisions have been legally effected; and many "conventional" districts have been formed by private understanding. Of the 1,255 legal districts many are still of very considerable size, and clearly quite beyond the management of any one incumbent. The varying populousness of the whole (excepting three, of which the population has not been ascertained) is seen as follows:—

Sub-division of parishes.

Districts containing	Less than 100 persons		1	Districts containing	1500 and less than 2000 persons		86
	100 and less than 200 ,,		6		2000 ,, 3000 ,,		193
	200 ,, 300 ,,		18		3000 ,, 4000 ,,		160
	300 ,, 400 ,,		28		4000 ,, 5000 ,,		104
	400 ,, 500 ,,		33		5000 ,, 10,000 ,,		217
	500 ,, 750 ,,		101		10,000 ,, 15,000 ,,		53
	750 ,, 1000 ,,		91		15,000 ,, 20,000 ,,		20
	1000 ,, 1500 ,,		127		20,000 persons and upwards		14

So that many of these districts are themselves too large, and need to be again the subjects of partition. But this plan of subdivision, so unquestionably useful in wide country parishes and very large town parishes, becomes perhaps of doubtful application to a moderate-sized town parish (4,000 or 5,000 inhabitants), where a single church with 1,500 sittings will suffice for all who would attend. The erection of another church in such a case would seem to be an injudicious measure; and yet, in such a parish, the exertions of a single clergyman, however active, cannot but be far from adequate. The awkwardness arises from the fact that the area which a minister can cover in the course of pastoral oversight is far from co-extensive with the sphere which he can influence by his ministrations in his church: he can preach to 1,500 people, but he cannot visit and effectually supervise the third of such a number. If this be correct, we seem to be driven to the employment, in such cases, of additional *agents* rather than the erection of additional churches. These additional agents may, of course, be of two kinds—*clerical* and *lay*; and vigorous efforts have been made, of late years, to provide a satisfactory supply of both. The "Society for Promoting the Employment of Additional Curates in Populous Places," founded in 1836, with a present income of 18,000*l.* per annum, aids in providing 323 such curates. By Sir Robert Peel's Act (6 & 7 Vict. c. 37.) the Ecclesiastical Commissioners have power to assign new districts, and provide by endowment for the appointment of clergymen to minister therein without churches; and these Commissioners have made 232 such districts; but all these appointments are *in contemplation* of a church being sooner or later provided. There appears to be no scheme for giving to a clergyman the cure of souls, within a small and definite locality, apart from the very onerous duties which attach to the possession of a church.

Lay-agency in the Church of England.

The employment of *lay-agency* has been a measure forced upon the Church both by the clear impossibility of worthily supporting, if entirely clerical, so numerous a body as is requisite for any really effective visitation of the poor, and

also by the evidently readier access which at first is granted by that class to overtures from persons of their own condition, having no professional garb. It has been thought that by employing in each populous town parish, in subordination to the clergyman, and with his sanction, a considerable staff of such assistants, much impression might be made upon that part of his parishioners which unavoidably eludes his personal attentions; that considerable numbers might be thus allured within the circle of his influence, and prepared for his maturer teaching, who would otherwise continue utterly untaught; and that this might be effectually accomplished without even in the least infringing on the ministerial office. Probably the force of these suggestions was assisted by the practical experience of such a plan afforded by the Methodist community, in which some ten or fifteen thousand laymen are employed not merely in the work of visitation, but also in that of preaching; and it might have been concluded that if such a wide responsibility could be conferred on Methodist lay-agents, while the regular Methodist ministers lost none of their prerogatives, but rather gained augmented influence, the benefits which must result to the poorer classes from the efforts of lay visitors and Scripture readers in connection with the Church of England, were not likely to be counterbalanced by the least depreciation of the functions of the regular clergy. And the actual result appears, according to the testimony of incumbents who have tried the plan, to justify these expectations.—The *extent* to which lay-agency is now adopted by the Church of England is not easily computed. There are two Societies by which such agents are supported or assisted—the *Pastoral Aid Society* and the *Scripture Readers Association*;—the former aiding 128 lay agents and the latter 323. Independently of these, however, there are doubtless many supported by individual and local funds. There are also many District Visitors. The Lay Assistants and the Scripture Readers are expected to devote six hours per day to their engagements. They are limited to conversation and the reading of the Bible and Prayer Book. They are not, on any account, to *preach*.*

Lay-agency amongst Dissenters.

By the various Protestant Dissenting churches too, the question of the readiest way to reach the working classes has of late had much attention. Lectures, specially addressed to them, and services conducted in the public halls or rooms with which they are familiar and to which they will resort without objection though deterred from church or chapel, are (as we have seen) amongst the means adopted to attract them to religious habits. In these various operations lay exertion is of course encouraged; but—excepting by the Methodists, with whom it has been long adopted to the utmost—not to that extent which, from the views which most Dissenting bodies entertain upon the subject of the ministerial office, might have been expected. The Independents and the Baptists have each a "Home Missionary Society;" and the members of these bodies aid in supporting such undenominational societies as the "London City Mission." But the amount of lay exertion proceeding from individual churches (congregations), though considerable, is much less, especially in large towns, than might, from their professed opinions on the nature of the Christian ministry †, have been anticipated. This has not been unobserved by some amongst them-

* The *London City Mission* (founded in 1835) occupies a space midway between the Church of England and the Protestant Dissenting churches. Supported by a combination of the two, its operations are conducted without reference to the peculiarities of either. Its 300 missionaries visit the dwellings of the poor—distribute tracts—and hold religious conversations; services for prayer and exposition of the Scriptures, too, are held in rooms (not licensed or consecrated) from time to time.

† "So, neither does our polity reject the labours, in preaching the Gospel, of brethren not in the ministerial office. The order of the ministry, and the benefits of that order, are not destroyed because some are preachers who are not ministers. The world, the church, the ministry itself, need the zealous labours of all who can aid to diffuse the truth of God and to save the souls of men. We deem the order of the ministry to be in excess and in abuse when to it must be sacrificed all gifts and all activities not within its range — when no man may say to his neighbour, 'know the Lord,' if he belong not to an exclusive order of teachers."—Congregational Union Tract Series, No. X.

selves*; and recently considerable agitation has been manifested on this subject in a portion of the Independent body. It is urged that ministers, especially in the larger congregations, have assumed too much authority, appropriated too exclusively the work of spiritual teaching, and discouraged rather than assisted the development and exercise of those abilities and gifts which, though abundantly possessed, are little exercised by members of the Congregational churches. This monopoly of teaching, it is argued, has considerably hindered the diffusion of the truth amongst the masses; as the single pastor of each congregation, overburdened with those duties which a proper oversight of his already gathered flock demands, has neither time nor strength nor aptitude for those incursions on neglected portions of his neighbourhood which might with safety and with ease be undertaken and accomplished by selected members of his church. This party, therefore, urges a return to what is thought to have been the custom in the primitive church,—*plurality of elders;* thus, without depriving pastors of their present influence, relieving them from their excess of toil, and greatly multiplying the amount of Christian agency available for spreading Christianity.

At present, the grand employers of lay agency, amongst Dissenters, are the Methodists, who, in the aggregate, possess perhaps as many as 20,000 preachers and class leaders not belonging to the ministerial order. Nothing, probably, has more contributed than this to their success amongst the working population. The community whose operations penetrate most deeply through the lower sections of the people is the body called the *Primitive Methodists;* whose trespasses against what may be thought a proper order will most likely be forgiven when it is remembered that perhaps their rough, unformal energy is best adapted to the class to which it is addressed, and that, at all events, for every convert added to their ranks, society retains one criminal, one drunkard, one improvident the less.†

Lay-agency of Sunday School Teachers.

In estimating the extent and power of lay exertion for religious objects, we must not forget the vast amount of Christian zeal and influence displayed and exercised by *teachers in Sunday Schools.* Of these there were, at the time of the Census, more than 250,000, instructing every Sunday in religious knowledge as many as 1,800,000 children.‡ It is difficult to overstate the value of these voluntary labours, much as the effect of them, unhappily, is lost, when, verging on maturity, the scholar ceases to attend the school without commencing or continuing to frequent the church. Few questions can be more momentous than the one which all the friends of Sunday Schools are anxiously endeavouring to answer,—By what means can the salutary influence exerted on so many in the period of their youth be still exerted on them when they shall become adults? Some have suggested that the bond which unites a teacher with his

* "Let me touch, as lightly and delicately as possible, upon another mischievous product of the professional sentiment—the strong temptation it sometimes presents to repress or impede the development of lay talent and enterprise. * * * Wonderful, most wonderful, is the dearth of genius, of talent, of peculiar aptitude, of striking character, of plodding industry, of almost everything indicative of mind on the alert, in connexion with the spiritual action of the unofficial bulk of evangelical churches. In no equally extensive area of human interest, perhaps, can such a level uniformity of unproductiveness be discovered. How is this? we ask. What will account for it? There cannot but be the influence of an unfriendly system constantly at work. I attribute the result to what I have designated professionalism—the monopoly, on principle, of spiritual functions by a special order deemed to have received their prerogative from the Head of the Church, and indisposed therefore, not necessarily from jealousy, but from deference to mistaken notions of polity, to call out lay-agency in the prosecution of strictly spiritual objects." —The British Churches in Relation to the British People. By E. Miall, M.P.

† It may not be unworthy of consideration, also, whether the labours of such agents do not practically operate to prepare the classes which they influence, for the more refined and less exciting worship of the other churches. It is certain that the progress of the Church of England in attracting to herself the affections of the multitude has been contemporaneous with the increase of Dissent; and it may not be improbable that many, who would not have been originally won by her advances, have, through the agency of such Dissenting teachers, as by a sort of preliminary education, been enabled to appreciate her services.

‡ The total number of Sunday Scholars, *on the books* of the Schools, was about 2,400,000; the number given above is about the number *attending* every Sunday. There are about *two* teachers to every *fifteen* scholars.

scholars need not be dissolved by their departure from the school; but that the more experienced instructors—thus becoming a superior order of lay-agents—might erect, midway between the school and the congregation, a new species of religious institution, which, while the school would be for it a natural preparation, would itself be no less natural an introduction to more regular and formal worship.

Extension of the episcopate.

Mention ought not perhaps, when noticing the need of further agency, to be omitted of an increase thought to be desirable in the higher kinds of spiritual officers. The extension of the episcopate is thought to have been rendered necessary by the great increase of churches, clergymen, and population which has taken place since most of the existing sees were formed.

The practical result of this feeling has been principally shown in the creation (by 6 & 7 Wm. IV. cap. 77.) of the two additional sees of Manchester and Ripon. The other efforts of legislation on the subject have been directed more toward the equalization than the multiplication of the sees, as the following Table (24) of the changes which have been effected since 1831 will show. It will be observed that some of the sees are still as large and populous as several continental principalities. Not fewer than 60 has been named as the number of bishops neccessary for a really effective superintendence of this aggregate population ; but in contemplation of some difficulties in the way of such a large extension of the present episcopate, suggestions have been made for the revival of *suffragan bishops* *.

TABLE 24.

DIOCESE.	Population.		DIOCESE.	Population.	
	1831.	1851.		1831.	1851.
St. Asaph	191,156	236,298	Lincoln	899,468	677,640
Bangor	163,712	192,964	Llandaff	181,244	337,526
Bath and Wells	403,795	424,492	†London	1,722,685	2,558,718
Bristol	232,026	—	Manchester	..	1,395,494
Canterbury	405,272	417,099	Norwich	690,138	671,583
†Carlisle	135,002	272,306	Oxford	140,700	503,042
†Chester	1,883,958	1,066,124	Peterborough	194,339	465,671
Chichester	254,460	336,844	Ripon	..	1,033,457
St. Davids	358,451	407,758	Rochester	191,875	577,298
Durham	469,933	701,381	Salisbury	384,683	379,296
Ely	133,722	482,412	Sodor and Man	..	52,387
Exeter	795,416	922,656	†Winchester	729,607	665,034
Gloucester	315,512	538,109	Worcester	271,687	752,376
Hereford	206,327	216,143	York	1,496,538	764,538
Lichfield	1,045,481	1,022,080	TOTAL	13,897,187	18,070,735

* "In the 26 Henry VIII. c. 14. twenty-six places are mentioned for which bishops suffragan may be appointed. The archbishop or bishop is to present two persons to the king, of whom he is to nominate one to be a suffragan. The authority of such suffragans shall be limited by their commissions, which they shall not exceed on pain of *præmunire*. These commissions are to be given by the bishop's presentation.—This Act was repealed by 1 & 2 Philip and Mary, c. 8. and revived by 1 Eliz. c. 1.—Bishops suffragan are spoken of in the 35th Canon of 1604. It would be very desirable that in populous dioceses they should be appointed now, and there seems no legal reason why they should not be."—Short's History of the Church of England, p. 484.

† The population of these dioceses is given within the limits which are to belong to them on the next avoidance of the sees of Carlisle and Winchester. For the population, within *existing* limits, see *post*, SUMMARY TABLES, page 112.

Prominent Facts elicited by the whole Inquiry.

Prominent facts elicited by the whole Inquiry

The great facts which appear to me to have been elicited by this inquiry are,—that, even taking the accommodation provided by all the sects, including the most extravagant, unitedly, there are 1,644,734 inhabitants of England who, if all who might attend religious services were willing to attend, would not be able, on account of insufficient room, to join in public worship: that this deficiency prevails almost exclusively in *towns*, especially *large* towns: that, if these 1,644,734 persons are to be deprived of all excuse for non-attendance, there must be at least as many additional sittings furnished, equal to about 2,000 churches and chapels, and a certain number more if any of the present provision be regarded as of doubtful value; and that even such additional accommodation will fall short of the requirement if the edifices are so often, as at present, closed. Further, it appears that as many as 5,288,294 persons able to attend, are every Sunday absent from religious services, for all of whom there is accommodation for at least one service: that neglect like this, in spite of opportunities for worship, indicates the insufficiency of any mere addition to the number of religious *buildings*: that the greatest difficulty is to fill the churches when provided; and that this can only be accomplished by a great addition to the number of efficient, earnest, religious *teachers*, clerical or lay, by whose persuasions the reluctant population might be won.

Ability of the Church to provide for the emergency.

That, having thus displayed before it the precise requirements of the times, the Christian Church will fail in adequately meeting the emergency, is what the many recent proofs of its abounding liberality and zeal forbid us in the least to fear. The means, though latent, are at hand; the agents, though unknown, are ready: nothing more is wanted than the action of the rulers of the Church to gather and direct them. If the following pages serve to make the task less difficult of properly directing such exertions, no small portion will have been attained of the advantages which you considered would result from this inquiry.

These, Sir, are the observations which have occurred to me in introducing these statistics. I am conscious that, although in illustration of the Tables I have been compelled, in order to secure an early publication, to shorten my remarks, they have upon the whole been too extended; and I cannot expect that, in the unavoidable haste with which they have been written, by one previously unacquainted with the subject, they are free from error. But I do indulge a hope that they are free from bias. It has been my study strictly to fulfil the task of a *reporter*,—pointing out results, but not constructing arguments; describing fairly the opinions of others, but not presuming to express my own. It is, however, in the facts and figures which succeed that any value which belongs to this inquiry will be found; and these—much labour having been bestowed upon them—are, I think, sufficiently complete to justify whatever inferences may, by those accustomed to statistical investigations, fairly be deduced. If this should be the case, the public will assuredly be grateful, Sir, to you for undertaking, and to Government for sanctioning, as part of the decennial Census, an inquiry which must certainly reveal important facts relating to that most important of all subjects—the religious state of the community. Inquiry upon such a subject will not, surely, be considered as beneath the notice or beyond the province of a Government, if only it be recollected that, apart from those exalted and immeasurable interests with which religion is connected in the destinies of all—on which it is the office rather of the Christian preacher to dilate—no inconsiderable portion of the secular prosperity and peace of individuals and states depends on the extent to which a pure religion is

professed and practically followed. If we could imagine the effects upon a people's temporal condition of two different modes of treatment—education separate from religion, and religion separate from education*—doubtless we should gain a most impressive lesson of the inappreciable value of religion even to a nation's physical advancement. For, whatever the dissuasive influence, from crime and grosser vice, of those refined ideas which in general accompany augmented knowledge, yet undoubtedly it may occur that, under the opposing influence of social misery, increased intelligence may only furnish to the vicious and the criminal increased facilities for evil. But the wider and more penetrating influence exerted by religious principle—controlling conscience rather than refining taste—is seldom felt without conferring, in addition to its higher blessings, those fixed views and habits which can scarcely fail to render individuals prosperous and states secure. Applying to the regulation of their daily conduct towards themselves and towards society the same high sanctions which control them in their loftier relations, Christian men become, almost inevitably, temperate, industrious, and provident, as part of their religious duty; and Christian citizens acquire respect for human laws from having learnt to reverence those which are divine. The history of men and states shows nothing more conspicuously than this—that in proportion as a pure and practical religion is acknowledged and pursued are individuals materially prosperous† and nations orderly and free. It is thus that religion "has the promise of the life that now is, as well as of that which is to come."

I have the honour to be,

Sir,

Census Office, Your very faithful Servant,

8 December 1853. HORACE MANN.

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* That is, using the term "Education" with its popular meaning.

† The founders of religious sects have generally been so conscious of the tendency of religion to increase the temporal riches of their followers, that they have often expressed their apprehensions of a future when prosperity should be the cause of their declension. The Quakers, amidst all the persecutions of their early days, advanced so rapidly in wealth that Fox gave frequent utterance to his fears on that account. John Wesley, too, had similar misgivings with respect to his societies.

SUMMARY TABLES

AND

TABULAR RESULTS.

TABLE A.—ACCOMMODATION AND

Population,

RELIGIOUS DENOMINATION	Number of Places of Worship.			Number of Sittings.*				Number of Attendants † at Public Worship on Sunday March 30, 1851.		
	Separate Buildings.	Not separate Buildings.	Total.	Free.	Appropriated.	Not distinguished.	TOTAL.	Morning.	Afternoon.	Evening.
TOTAL	30,959	3,508	34,467	3,917,371	4,443,09[illegible]	1,077,274	9,467,738	4,428,338	3,030,280	2,960,772
PROTESTANT CHURCHES.										
BRITISH:										
Church of England and Ireland	13,854	223	14,077	1,803,773	2,123,395	995,244	4,922,412	2,371,732	1,764,641	803,141
Scottish Presbyterians—										
Church of Scotland	17	1	[illegible]	2,122	9,492	1,000	12,914	6,949	960	3,849
United Presbyterian Church	64	2	66	5,275	19,856	5,270	30,401	17,188	4,931	8,551
Presbyterian Church in England	73	..	[illegible]	5,669	32,899	1,890	40,458	22,607	3,345	10,684
Reformed Irish Presbyterians	1		1	120		.	120	.		.
Independents, or Congregationalists	2,950	284	[illegible]	402,905	578,823	20,779	1,002,507	515,071	228,060	448,8[illegible]
Baptists—										
General	85	8	93	10,593	6,889	1,050	18,532	5,228	7,865	8,283
Particular	1,776	171	1,947	260,596	281,459	8,720	550,775	286,944	172,145	267,205
Seventh Day	2		2	390			390	27	40	16
Scotch	11	1	15	2,021	16		2,037	649	986	312
New Connexion General	170	12	182	24,125	26,268	766	51,159	23,688	15,545	24,381
Baptists (not otherwise defined)	441	109	550	49,900	30,415	2,555	82,770	36,525	22,826	37,417
Society of Friends	343	28	371	80,683	920	7,948	89,551	14,016	6,458	1,459
Unitarians	217	12	229	23,153	37,787	2,830	63,770	27,612	8,610	12,406
Moravians, or United Brethren	29	3	32	7,768	455	500	8,723	4,681	2,312	3,2[illegible]
Wesleyan Methodists—										
Original Connexion	5,625	954	6,579	626,434	729,928	5,081	1,361,443	482,753	376,202	654,349
New Connexion	269	28	297	36,630	55,086		91,716	36,428	22,391	39,222
Primitive Methodists	2,039	832	2,871	201,985	165,057	2,174	369,216	98,001	172,684	229,646
Bible Christians	387	95	482	30,164	29,502	675	60,341	14,655	24,002	34,038
Wesleyan Methodist Association	340	79	419	41,585	45,894	310	90,789	31,922	20,888	40,170
Independent Methodists §	15	5	20	1,693	451		2,144	571	1,245	1,148
Wesleyan Reformers	177	162	[illegible]	42,105	14,576	445	57,126	30,018	15,841	44,286
Calvinistic Methodists—										
Welsh Calvinistic Methodists	792	36	828	76,223	120,730	1,289	198,242	79,728	59,140	125,244
Countess of Huntingdon's Connexion	98	11	109	15,694	21,461	55	35,210	19,966	4,099	17,929
Sandemanians, or Glassites	5	1	6	610	28		638	439	256	61
New Church	42	8	50	3,732	7,833	300	11,865	4,652	2,308	2,978
Brethren	77	55	132	14,216	1,623	30	15,869	5,613	4,441	7,272
Isolated Congregations ¶	372	167	539	64,862	21,549	3,637	90,048	34,706	22,726	40,835
FOREIGN:										
Lutherans	5	1	6	931	1,241	..	2,172	960	220	
French Protestants	3	..	3	560	.	.	560	150	21	100
Reformed Church of the Netherlands	1	..	1	350	.	..	350	70	.	.
German Protestant Reformers	1	.	1	140	60	..	200	120	.	60
OTHER CHRISTIAN CHURCHES:										
Roman Catholics	506	64	570	77,200	73,210	14,254	164,664	240,792	51,406	73,232
Greek Church	3	.	3	291	..	..	291	240	..	..
German Catholics	..	1	1	100	200	..	300	500	..	200
Italian Reformers	..	1	1	150		..	150	.	20	..
Catholic and Apostolic Church	29	3	32	6,460	373	240	6,973	3,077	1,607	2,622
Latter Day Saints, or Mormons	88	134	222	22,255	264	432	22,951	7,212	11,016	15,954
Jews	42	11	53	2,608	5,353	..	7,961	2,848	1,043	1,673

* The Returns afford no information as to the number of *sittings* in 2,516 of the above-mentioned 34,460 places of worship. The distribution of these defective Returns among the various Denominations is as follows:—Church of England, 1,026; Church of Scotland, 1; United Presbyterian Church, 2; Presbyterian Church in England, 2; Independents, 185; General Baptists, 9; Particular Baptists, 102; Scotch Baptists, 8; General Baptists, New Connexion, 5; Baptists (not otherwise defined), 62; Society of Friends, 8; Unitarians, 16; Moravians, 2; Wesleyan Original Connexion, 386; Methodist New Connexion, 16; Primitive Methodists, 309; Bible Christians, 42; Wesleyan Methodist Association, 34; Independent Methodists, 2; Wesleyan Reformers, 50; Welsh Calvinistic Methodists, 53; Countess of Huntingdon's Connexion, 5; Sandemanians, 2; New Church, 1; Brethren, 19; Isolated Congregations, 72; Lutherans, 1; Roman Catholics, 45; Catholic and Apostolic Church, [illegible]; Latter Day Saints, 52; Jews, 3. For an estimate of the number of sittings in these places, see *post*, page clxxxi.

† The number of *attendants* is not stated in the case of 1,392 of the above 34,460 places of worship. Of these 1,392 there belong to the Church of England, 939; United Presbyterian Church, 2; Presbyterian Church in England, 1; Reformed Irish Presbyterians, 1; Independents, 59; General Baptists, 3; Particular Baptists, 38; General Baptists, New Connexion, 2; Baptists (not otherwise defined), 23; Society of Friends, 9; Uni-

ATTENDANCE IN ENGLAND AND WALES.

17,927,609.

Number of Places *open for Worship*, at each period of the day, on Sunday, March 30, 1851, and Number of Sittings thus *available*						Dates at which the Buildings were erected or appropriated to religious purposes.								RELIGIOUS DENOMINATION.
Places of Worship.			Sittings.‡											
Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.	
23,669	21,371	18,075	8,028,595	5,846,120	5,188,617	13,094	1,224	2,002	3,111	1,866	5,594	1,546	34,467	**TOTAL.**
														PROTESTANT CHURCHES.
														BRITISH ·
11,794	9,933	2,439	4,546,521	3,498,289	1,701,575	9,667	55	97	276	667	1,197	2,118	14,077	Church of England and Ireland.
														Scottish Presbyterians—
17	1	12	12,914	2,180	9,196	8	1	.	2	3	3	1	18	*Church of Scotland.*
57	19	40	20,914	7,908	18,823	26	2	10	9	9	5	5	66	*United Presbyterian Church.*
74	20	41	40,258	7,250	27,540	27	1	4	6	10	24	4	76	*Presbyterian Church in England.*
1	1	.	120	120		.	.	.	.		.	1	1	¶Reformed Irish Presbyterians.
2,261	1,406	2,739	871,176	426,904	844,705	849	210	314	481	561	593	230	3,244	Independents, or Congregationalists.
														Baptists—
39	64	70	9,456	12,569	15,027	30	7	8	15	8	16	9	93	*General.*
1,551	1,000	1,532	490,479	294,449	468,538	419	149	205	295	365	380	134	1,947	*Particular.*
2	1	1	390	300	300	1				.	1	.	2	*Seventh Day.*
13	14	4	1,611	1,787	1,000	3	2	1	1	7		1	15	*Scotch.*
107	94	140	30,875	22,679	42,335	64	9	18	22	19	38	12	182	*New Connexion General.*
340	257	380	63,834	42,072	65,266	75	20	51	69	111	123	101	550	*Baptists (not otherwise defined).*
362	213	21	88,790	60,889	5,781	265	17	14	25	20	17	13	371	Society of Friends.
183	85	114	56,755	20,392	36,872	147	8	14	12	15	18	15	229	Unitarians.
28	16	22	8,543	4,563	6,751	18	3	2	4	2	3	.	32	Moravians, or United Brethren.
														Wesleyan Methodists—
3,124	3,881	5,288	923,615	758,315	1,211,884	641	523	927	1,075	1,411	1,247	752	6,579	*Original Connexion.*
188	184	252	74,237	42,820	84,775	34	10	30	59	92	47	16	297	*New Connexion.*
1,088	2,010	2,358	178,937	269,098	336,074	198	30	65	332	779	940	527	2,871	*Primitive Methodists.*
203	309	381	29,403	40,628	51,756	23	4	15	73	164	148	55	482	*Bible Christians.*
202	221	345	65,903	38,442	84,142	26	12	19	29	178	109	46	419	*Wesleyan Methodist Association.*
8	16	17	901	1,907	2,052	.	1	1	4	2	9	3	20	*Independent Methodists.*
177	175	289	43,340	24,353	53,066	46	8	13	18	26	114	114	339	*Wesleyan Reformers.*
														Calvinistic Methodists—
498	381	690	130,803	77,350	177,530	174	77	109	177	162	103	26	828	*Welsh Calvinistic Methodists.*
78	38	86	31,449	8,330	31,470	31	10	12	18	20	14	4	109	*Countess of Huntingdon's Connexion.*
6	4	1	638	438	170	3	..	..	3	.	..	..	6	Sandemanians, or Glassites.
44	23	30	11,223	4,813	7,818	5	4	2	4	12	15	8	50	New Church.
101	61	103	12,653	8,050	14,170	12	2	[illegible]	3	17	54	41	132	Brethren.
338	245	388	67,196	42,963	70,861	88	13	[illegible]	55	74	149	126	539	Isolated Congregations.
														FOREIGN:
6	1	1	2,172	1,202	300	5	.	..	..	1	..	..	6	Lutherans.
2	1	2	530	30	530	2	..	..	..	..	1	..	3	French Protestants.
1	..	..	350	.	.	1	..	.	.	.	..	..	1	Reformed Ch. of the Netherlands.
1	.	1	200	..	200	..	..	1	..	.	.	..	1	German Protestant Reformers.
														OTHER CHRISTIAN CHURCHES:
542	330	210	100,865	54,878	85,804	156	28	29	52	92	151	62	570	Roman Catholics.
3	..	..	291	..	..	..	..	1	..	..	2	..	3	Greek Church.
1	.	1	300	..	300	..	1	..	..	..	..	..	1	German Catholics.
..	1	..	..	150	.	..	.	..	..	..	..	1	1	Italian Reformers.
29	17	24	6,313	4,233	5,043	3	..	2	2	16	5	4	32	Catholic and Apostolic Church.
147	187	193	18,823	19,207	20,892	28	6	1	11	13	50	113	222	Latter Day Saints, or Mormons.
50	31	37	7,782	5,404	5,171	16	3	1	6	7	16	4	53	*Jews.*

tarians, 7; Moravians, 2; Wesleyan Original Connexion, 133; Methodist New Connexion, 3; Primitive Methodists, 61; Bible Christians, 8; Wesleyan Methodist Association, 5; Independent Methodists, 1; Wesleyan Reformers, 5; Countess of Huntingdon's Connexion, 7; New Church, 2; Brethren, 2; Isolated Congregations, 33; Lutherans, 1; French Protestants, 1; Roman Catholics, 27; Catholic and Apostolic Church, 1; Latter Day Saints, 9; Jews, 7. For an estimate of the number of attendants in these places of worship, see *post*, page 110.

‡ Of the 23,674 places of worship *open* in the morning, 1,487 did not return the number of their *sittings*, and a similar omission was made with respect to 1,424 out of the 21,373 open in the afternoon, and 998 out of the 18,052 open in the evening. For the particular sects affected by these omissions; and for an estimate of the number of sittings included in the defective Returns, see *post*, page 111.

§ These numbers for the Independent Methodists are inaccurate. By a mistake, discovered too late for rectification, some of their congregations have been included with those of other bodies. The total, however, is very small, and too few to affect the comparative position of these bodies.

¶ For the detailed particulars of these Congregations, see the next page.

TABLE A.—*continued.*

ISOLATED CONGREGATIONS

Included in the preceding Table.

RELIGIOUS DENOMINATION.*	Number of Places of Worship and Sittings.		Number of Attendants at Public Worship on Sunday, March 30, 1851.‡			Number of Places *open for Worship* on Sunday, March 30, 1851, and Number of Sittings thus available.					
						Places of Worship.			Sittings.		
	Places of Worship.	Sittings.†	Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.
TOTAL - -	539	90,048	34,706	22,726	40,835	338	245	388	67,190	42,063	70,861
I.§											
Independents and Baptists - -	61	12,113	4,951	4,516	6,120	29	31	46	7,153	6,911	9,610
Independents, Baptists, and Wesleyans -	2	252		138	320	.	1	2	.	250	250
Independents and Wesleyans - -	3	210	20	105	130	1	1	2		140	210
Independents and Calvinistic Methodists	1	100	20	.		1			100		.
Independents and Primitive Methodists -	1			55	41		1	1		.	.
Baptists and Wesleyans - -	2	160	20	..	47	1		2	120	.	160
Baptists, Wesleyans, and Moravians -	1	78		80	40		1	1		78	78
Presbyterians and Particular Baptists -	1	336	344		404	1	..	1	336		336
Wesleyan Christian Union - -	1	150		100	120	.	1	1		150	150
Mixed - - - - - -	54	6,739	1,749	2,032	3,346	17	22	44	3,074	3,490	5,335
Neutral - - - - - -	1	500		100	160	..	1	1	..	500	500
II.											
Calvinists - - - - - -	81	12,878	6,340	3,455	5,837	69	36	49	11,321	5,622	9,730
Calvinists (Supralapsarian) - -	1	450	102	30	93	1	1	1	450	450	450
Huntingtonians - - - -	1	120	29		21	1		1	120		120
Universalists - - - -	2	1,417	675	.	75	2		1	1,417		667
Millennarians - - - - -	5	1,370	425	289	415	5	3	3	1,370	970	1,070
Predestinarians - - - -	1	30	12	30		1	1		30	30	
Trinitarian Predestinarians - -	1	110	45	.	48	1		1	110	.	110
III.											
Christians - - - - - -	96	15,796	6,162	2,131	6,878	79	35	70	13,865	6,045	14,046
Christian Association - - -	8	800	230	185	632	5	3	7	600	280	800
Orthodox Christians - - -	1	40	20		20	1	.	1	40	..	40
New Christians - - - -	1	120	30		35	1		1	120	..	120
Christ's Disciples - - -	3	169	19	132	163	1	3	3	34	169	169
Primitive Christians - - -	1	50	.	15		.	1	..	.	50	.
New Testament Christians - - -	2	160	15	24	37	1	1	2	100	60	160
Original Christians - - - -	1	300	30	10	7	1	1	1	300	300	300
United Christians - - -	1	1,400	950		1,000	1	..	1	1,400	.	1,400
Gospel Pilgrims - - - -	2	121	42	114	71	1	2	2	121	121	121
Free Gospel Christians - - -	14	2,855	954	960	1,342	9	11	11	2,055	2,105	2,515
Believers - - - - - -	2	1,560	819		750	2	.	2	1,560		1,560
Non-Sectarian - - - -	7	2,230	284	905	1,170	3	3	7	1,190	1,140	2,230
No particular Denomination - -	7	575	268	223	223	1	4	3	280	375	380
Evangelists - - - - -	4	570	.	..	30	3	1	3	500	..	570
Gospel Refugees - - - -	1	160	100	130	160	1	1	1	160	160	160
Freethinking Christians - - -	2	256	54	20	..	1	1	..	216	40	..
IV.											
Protestant Christians - - -	3	440	157	56	280	2	1	3	340	100	440
Evangelical Protestants - - -	1	100	.	.	100	..		1	.	..	100
Protestant Free Church - - -	1	80	45	.	80	1		1	80	.	80
Trinitarians - - - - -	1	250	80	31	60	1	1	1	250	250	250
Protestant Dissenters - - - -	24	4,518	1,943	1,274	2,067	16	15	16	3,441	2,588	2,584
Dissenters - - - - -	6	325	280	316	132	4	3	2	125	135	160
Evangelical Dissenters - - -	3	530	125	140	152	1	2	1	260	270	260
Episcopalian Seceders - - -	1	420	226	..	347	1	.	1	420	..	420
V.											
London City Mission - - - -	7	470		78	141	..	3	4	.	170	260
Railway Mission - - - -	1	70	.	.		1	.	1	70	..	70
Town Mission - - - -	17	1,966	399	591	1,355	6	8	16	718	1,040	1,026
Home Mission - - - - -	1	150	.	.	45	.	.	1	.	.	150
Mission Society - - - -	8	1,010	145	203	249	3	2	3	470	390	410
Seaman's Bethel - - - -	11	2,586	402	983	214	4	9	3	1,326	2,016	756
Christian Mission - - - -	3	440	209	144	300	3	1	3	440	240	440
VI.											
Free Church - - - - -	8	3,020	1,700	457	1,862	6	2	5	3,020	370	2,850
Teetotalers - - - - -	1	50	..	..		1		1	50	..	50
Doubtful - - - - - -	43	4,888	3,342	996	2,398	28	15	27	4,208	2,156	3,582
Benevolent Methodists - - -	1	150	.	158	207	..	1	1	..	150	150
General - - - - - -	2	130	..	40	86	..	1	2	..	70	130
Israelites - - - - -	1	30	9	8	..	1	1	..	30	30	..
Christian Israelites - - - -	3	1,050	89	160	..	3	1	..	1,050	1,000	..
Stephenites - - - - -	1	.	..	..	.	1	1	1	..	..	..
Inghamites - - - - -	9	2,336	758	1,135	320	8	8	6	2,186	2,186	1,670
Temperance Wesleyan - - -	1	50	.	16	33	..	1	1	..	50	50
Temperance Christians - - - -	1	246	.	144	137	.	1	1	..	246	246
Free Thinkers - - - - -	2	125	20	..	37	1	..	1	25	..	100
Rational Progressionists - - -	1	..	..	..	300	..	..	1	..	..	..
Southcottians - - - - -	4	445	68	5	198	3	1	3	245	100	380

* The appellations in this List are given exactly as they were used by the parties making the Returns.

† The Returns afford no information as to the number of *sittings* in 71 of the above-mentioned 539 places of worship. The distribution of these defective Returns among the various Denominations is as follows:—Independents and Baptists, 2; Independents, Baptists, and Wesleyans, 1; Independents and Wesleyans, 1; Independents and Primitive Methodists, 1; Mixed, 5; Calvinists, 13; Millenarians, 1; Christians, 13; Christian Society, 2; Gospel Pilgrims, 1; Free Gospel Christians, 3; Evangelists, 1; Protestant Dissenters, 1; Town Mission, 3; Seaman's Bethel, 1; Christian Mission, 1; Free Church, 1; Doubtful, 17; Christian Israelites, 1; Stephenites, 1; Rational Progressionists, 1.

‡ The number of *attendants* is not stated in the case of 33 of the above 539 places of worship. Of these 33, there belong to Baptists and Wesleyans, 1; Mixed, 1; Calvinists, 7; Christians, 4; Unsectarian, 1; Evangelists 2; Protestant Dissenters, 1; Dissenters, 1; London City Mission, 1; Railway Mission, 1; Mission Society, 1; Teetotallers, 1; Doubtful, 9; Stephenites, 1; Inghamites, 1.

§ For an explanation of the grouping here adopted, see Report, p. 153.

SUPPLEMENT I. to TABLE A.

Showing the total ACCOMMODATION provided by each Religious Body; *including Estimates* for defective Returns.*

	Number of Places of Worship.			Number of Sittings.			Average number of Sittings to one Place of Worship.†
	Returns complete as to Sittings.	Returns defective as to Sittings.	Total.	In the complete Returns.	Estimate for the defective Returns.*	Total.	
TOTAL - -	31,943	2524	34,467	9,467,738	744,825	10,212,563	296
PROTESTANT CHURCHES:							
BRITISH							
Church of England - - - -	13,051	1026	14,077	4,922,412	395,503	5,317,915	377
Scottish Presbyterians:							
Church of Scotland - -	17	1	18	12,914	875	13,789	760
United Presbyterian Church	64	2	66	30,401	950	31,351	475
Presbyterian Church in England - - - - -	74	2	76	40,458	1,094	41,552	547
Reformed Irish Presbyterians -	1	..	1	120	..	120	120
Independents, or Congregationalists - - - -	3,058	186	3,244	1,002,507	65,253	1,067,760	328
Baptists:							
General - - - - - -	82	9	93	18,532	2,007	20,539	223
Particular - - - -	1,847	100	1,947	550,775	32,178	582,953	299
Seventh-Day - - - -	2	..	2	390	..	390	195
Scotch - - - - -	12	3	15	2,037	510	2,547	170
New Connexion, General -	177	5	182	51,159	1,445	52,604	289
Undefined - - - - -	486	64	550	82,770	10,540	93,310	170
Society of Friends - -	362	9	371	89,551	2,048	91,599	247
Unitarians - - - - -	212	17	229	63,770	4,784	68,554	299
Moravians - - - - -	30	2	32	8,723	582	9,305	291
Wesleyan Methodists:							
Original Connexion - -	6,193	386	6,579	1,361,443	86,137	1,447,580	220
New Connexion - -	281	16	297	91,716	5,248	96,964	328
Primitive Methodists - -	2,562	309	2,871	369,216	44,814	414,030	144
Bible Christians - - -	440	42	482	60,341	6,493	66,834	137
Wesleyan Methodist Association - - - - -	385	34	419	90,789	8,024	98,813	236
Independent Methodists -	18	2	20	2,144	119	2,263	119
Wesleyan Reformers - -	288	51	339	57,126	10,688	67,814	199
Calvinistic Methodists:							
Welsh Calvinistic Methodists	775	53	828	198,242	13,709	211,951	256
Lady Huntingdon's Connexion - - - -	104	5	109	35,210	3,517	38,727	339
Sandemanians - - - - -	4	2	6	638	318	956	159
New Church - - - -	49	1	50	11,865	242	12,107	242
Brethren - - - - -	112	20	132	15,869	2,660	18,529	140
Isolated Congregations - -	468	71	539	90,048	14,433	104,481	192
FOREIGN:							
Lutherans - - - - - -	5	1	6	2,172	434	2,606	434
French Protestants - -	3	..	3	560	..	560	187
Reformed Church of the Netherlands - - - - - - -	1	..	1	350	..	350	350
German Protestant Reformers -	1	..	1	200	..	200	200
OTHER CHRISTIAN CHURCHES:							
Roman Catholics - - - -	522	48	570	164,664	21,447	186,111	314
Greek Church - - - - - -	3	..	3	291	..	291	97
German Catholics - - -	1	..	1	300	..	300	300
Italian Reformers - - -	1	..	1	150	..	150	150
Catholic and Apostolic Church -	31	1	32	6,973	464	7,437	232
Latter Day Saints - - -	169	53	222	22,951	7,832	30,783	135
Jews - - - - - -	50	3	53	7,961	477	8,438	159

* The method adopted in preparing this estimate has been to take the average number of sittings for each body, for the whole of England and Wales, and apply this average to each defective return, where there is no more specific criterion; but where the average number of sittings in any case is less then the number of persons actually attending at one service, the plan has been to put down the number of sittings in that case at one fourth more than the number of attendants.

† Calculated wholly from the *complete* Returns.

SUPPLEMENT II. to TABLE A.

Showing the total number of ATTENDANTS at Public Worship, in connection with each Religious Body; *including Estimates* for defective Returns.*

RELIGIOUS DENOMINATION.	Number of Places of Worship			Number of Attendants						Total Number of Attendances.
				In the Places of Worship sending complete Returns.			In the total Number of Places of Worship (including an Estimate for the Places which sent defective Returns)*			
	Returns complete as to Attendance.	Returns defective as to Attendance.	Total	Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.	
TOTAL -	33,073	1,394	34,467	4,428,338	3,030,280	2,960,772	4,647,482	3,184,135	3,064,449	10,896,066
PROTESTANT CHURCHES:										
BRITISH:										
Church of England -	13,138	939	14,077	2,371,732	1,764,641	803,141	2,541,244	1,890,764	860,543	5,292,551
Scottish Presbyterians:										
Church of Scotland -	18	..	18	6,949	960	3,849	6,949	960	3,849	11,758
United Presbyterian Church - - -	64	2	66	17,188	4,931	8,551	17,725	5,085	8,818	31,628
Presbyterian Church in England - -	75	1	76	22,607	3,345	10,684	22,908	3,390	10,826	37,124
Reformed Irish Presbyterians - - -	..	1	1	..	..	..	..	..	..	..
Independents - -	3,185	59	3,244	515,071	228,060	448,847	524,612	232,285	457,162	1,214,059
Baptists—										
General - -	90	3	93	5,228	7,865	8,283	5,404	8,130	8,562	22,096
Particular - -	1,909	38	1,947	286,944	172,145	267,205	292,656	175,572	272,524	740,752
Seventh Day - -	2	..	2	27	43	16	27	40	16	83
Scotch - - -	15	..	15	649	986	312	649	986	312	1,947
New Connexion, General - -	180	2	182	23,688	15,545	24,381	23,951	15,718	24,652	64,321
Undefined - -	526	24	550	36,525	22,826	37,417	38,119	23,822	39,050	100,991
Society of Friends -	362	9	371	14,016	6,458	1,459	14,364	6,619	1,495	22,478
Unitarians - -	222	7	229	27,612	8,610	12,406	28,483	8,881	12,697	50,061
Moravians - - -	30	2	32	4,681	2,312	3,202	4,993	2,466	3,415	10,874
Wesleyan Methodists:										
Original Connexion -	6,446	133	6,579	482,753	376,202	654,349	492,714	383,964	667,850	1,544,528
New Connexion -	294	3	297	36,428	22,391	39,222	36,801	22,620	39,624	99,045
Primitive Methodists	2,810	61	2,871	98,001	172,684	229,646	100,125	176,435	234,635	511,195
Bible Christians -	474	8	482	14,655	24,002	34,038	14,902	24,345	34,612	73,859
W. M. Association -	414	5	419	31,922	20,888	40,170	32,308	21,140	40,655	94,103
Independent Methodists - -	19	1	20	571	1,245	1,148	601	1,311	1,208	3,120
Wesleyan Reformers	334	5	339	30,018	15,841	44,286	30,470	16,080	44,953	91,503
Calvinistic Methodists:										
Welsh Calvinistic Methodists - -	828	..	828	79,728	59,140	125,244	79,728	59,140	125,244	264,112
Lady Huntingdon's Connexion - -	102	7	109	19,966	4,099	17,929	21,103	4,380	19,159	44,642
Sandemanians - -	6	..	6	439	256	61	439	256	61	756
New Church - -	48	2	50	4,652	2,308	2,978	4,846	2,404	3,102	10,352
Brethren - - -	130	2	132	5,613	4,441	7,272	5,699	4,509	7,384	17,592
Isolated Congregations	506	33	539	34,706	22,726	40,835	33,969	24,208	43,498	104,675
FOREIGN:										
Lutherans - -	5	1	6	960	220	..	1,152	264	..	1,416
French Protestants -	2	1	3	150	21	100	225	32	150	407
Reformed Church of the Netherlands -	1	..	1	70	..	..	70	..	..	70
German Protestant Reformers - - -	1	..	1	120	..	60	120	..	60	180
OTHER CHRISTIAN CHS.:										
Roman Catholics -	543	27	570	240,792	51,406	73,232	252,783	53,967	76,880	383,630
Greek Church - -	3	..	3	240	..	..	240	..	..	240
German Catholics -	1	..	1	500	..	200	500	..	200	700
Italian Reformers -	1	..	1	..	20	..	..	20	..	20
Catholic and Apostolic Church - - -	30	2	32	3,077	1,607	2,622	3,176	1,659	2,707	7,542
Latter Day Saints -	213	9	222	7,212	11,016	15,954	7,517	11,481	16,028	35,626
Jews - - -	46	7	53	2,848	1,043	1,673	2,910	1,202	1,918	6,030

* There are various methods of making a computation of the probable number of attendants at places of worship for which no information upon this point was supplied. The plan adopted for this Table has been to assume that each of the places of worship making defective returns would have had as many attendants as the average number shown to have been present at the places of worship making complete returns. Thus, for the Church of England, to discover the probable morning attendance in the 939 churches, the returns from which were silent on that point, the proportion would be - as 13,138 : 2,371,732 : : 939. Similar proportions would give the probable *afternoon* and *evening* attendance. The same process has been repeated for each religious body; except for the REFORMED IRISH PRESBYTERIANS, in which case, there being only one chapel and the attendants there not stated, no materials exist for any calculation.

SUPPLEMENT III. to TABLE A.

Showing the Total Number of Sittings in the Places *open for Worship* on Sunday, March 30, 1851; including an Estimate for those Cases in which the Number of Sittings was not returned.*

Religious Denominations.	Total Number of Sittings in Places *open for Worship*, including an Estimate for defective Returns.		
	Morning.	Afternoon.	Evening.
TOTAL	8,498,520	6,267,928	5,723,000
PROTESTANT CHURCHES:			
Church of England	4,852,645	3,761,812	1,739,275
Scottish Presbyterians:			
Church of Scotland	13,674	2,940	9,196
United Presbyterian Church	31,389	8,383	19,298
Presbyterian Church in England	41,352	7,250	28,087
Reformed Irish Presbyterians	120	120	..
Independents	901,352	447,300	881,769
Baptists:			
General	10,125	13,907	16,365
Particular	514,399	309,997	488,571
Seventh-Day	390	300	300
Scotch	2,121	2,297	1,000
New Connexion, General	39,875	23,835	43,202
Undefined	69,954	46,832	70,366
Society of Friends	94,805	65,127	5,781
Unitarians	60,044	21,887	39,264
Moravians	8,543	4,563	6,751
Wesleyan Methodists:			
Original Connexion	952,215	797,915	1,263,364
New Connexion	76,553	46,100	88,383
Primitive	191,177	293,326	365,154
Bible Christians	31,595	43,366	55,044
Wesleyan Methodist Association	67,819	44,106	88,714
Independent Methodists	1,139	2,118	2,171
Wesleyan Reformers	47,326	30,864	61,623
PROTESTANT CHURCHES—*continued.*			
Calvinistic Methodists:			
Welsh Calvinistic Methodists	138,483	82,982	185,978
Lady Huntingdon's Connexion	32,805	8,669	32,826
Sandemanians	956	597	170
New Church	11,465	5,055	7,818
Brethren	14,613	9,590	15,850
Isolated Congregations	71,876	47,955	78,349
Lutherans	2,172	1,202	300
French Protestants	530	30	530
Reformed Church of the Netherlands	350	..	..
German Protestant Reformers	200	..	200
OTHER CHRISTIAN CHS.:			
Roman Catholics	175,309	103,042	89,258
Greek Church	291	..	..
German Catholics	300	..	300
Italian Reformers	..	150	..
Catholic and Apostolic Church	6,545	4,168	5,275
Latter Day Saints	23,413	24,582	26,697
Jews	8,100	5,563	5,771

* This Table is compiled from Table A. (page 106)—the summary of England and Wales in the Table of Defective Returns and the average of sittings to a Church or Chapel of each Denomination, as shown in Supplement I. (page 109).

TABLE E.

Number of PLACES of WORSHIP and SITTINGS in the several DIOCESES of England and Wales.

	Population, 1851.	Number of Places of Worship. Provided by			Number of Sittings. Provided by			Number of Places of Worship for which no Sittings are returned.*	
		The Church of England.	Other Churches	TOTAL.	The Church of England	Other Churches	TOTAL.	The Church of England	Other Churches.
ENGLAND AND WALES, including the Channel Islands and the Isle of Man	18,070,735	14,152	20,569	34,721	4,959,895	4,589,847	9,549,742	1,037	1,506
Province of CANTERBURY	12,785,048	11,626	15,231	26,857	3,805,925	3,231,014	7,036,939	923	952
Province of YORK	5,285,687	2,526	5,338	7,864	1,153,970	1,358,833	2,512,803	114	554
PROVINCE OF CANTERBURY.									
Bangor	192,964	198	577	775	45,303	121,501	166,804	19	24
Bath and Wells	424,492	550	565	1,115	172,223	108,848	281,071	17	25
Canterbury	417,099	403	407	810	151,204	79,143	230,347	14	20
Chichester	336,844	350	267	617	108,076	52,912	160,988	68	24
Ely	482,412	576	649	1,225	164,941	145,330	310,271	46	13
Exeter	922,656	814	1,587	2,401	286,865	310,418	597,283	96	108
Gloucester and Bristol	538,109	523	612	1,135	181,734	143,068	324,802	42	29
Hereford	216,143	417	355	772	94,678	39,755	134,433	21	31
Lichfield	1,022,080	699	1,260	1,959	297,297	264,604	561,901	16	66
Lincoln	677,649	905	1,226	2,131	213,772	219,236	433,008	67	91
Llandaff	337,526	282	579	861	55,220	160,316	215,536	24	69
London	2,143,340	486	658	1,144	393,825	261,346	655,171	8	21
Norwich	671,583	1,067	971	2,038	264,240	168,387	432,627	81	83
Oxford	503,042	709	757	1,466	196,323	124,960	321,283	56	21
Peterborough	465,671	634	704	1,338	180,011	148,290	328,301	43	10
Rochester	577,298	628	557	1,185	198,396	136,062	334,458	51	21
St. Asaph	236,298	172	716	888	66,159	118,707	184,866	5	60
St. David	407,758	485	935	1,420	103,797	217,999	321,796	40	119
Salisbury	379,296	556	536	1,092	141,489	98,522	240,011	89	46
Winchester	1,080,412	668	764	1,432	286,268	171,982	458,250	69	55
Worcester	752,376	504	549	1,053	204,104	139,628	343,732	21	13
PROVINCE OF YORK.									
Carlisle	154,933	147	225	372	47,341	36,787	84,128	3	32
Chester	1,183,497	518	909	1,427	281,531	232,448	513,979	19	109
Durham	701,381	327	801	1,128	120,554	192,754	313,308	15	77
Manchester	1,395,494	352	844	1,196	256,600	305,747	562,347	9	50
Ripon	1,033,457	478	1,224	1,702	221,055	337,243	558,298	23	141
Sodor and Man	52,387	39	93	132	14,978	18,007	32,985	6	4
York	764,538	665	1,242	1,907	211,911	235,847	447,758	39	141

* An estimate of the probable addition to be made on account of these defective Returns may be readily obtained by using the numbers in these columns in combination with the average number of sittings to a place of worship, as shown in the last column of Supplement I. to Table A. (*ante*, p. 109).

TABLE F.

RELIGIOUS ACCOMMODATION AND ATTENDANCE

LARGE TOWNS.

(Arranged Alphabetically.)

RELIGIOUS DENOMINATION.	ASHTON-UNDER-LYNE. (*Municipal Borough.*) Population, 30,676. — Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].			BATH. (*Municipal Borough.*) Population, 54,240. — Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].		
		Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.		Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.
TOTAL	16	5219	5354	10,573	5580	3774	4703	61	14,183	17,300	32,568	21,802	3114	15,970
PROTESTANT CHURCHES:														
Church of England	3	1955	2066	4021	1879	2300	1465	28	9163	10,477	20,575	13,704	3974	8737
Independents	3	980	1470	2450	1738	..	1105	2	470	960	1430	1440	..	1200
Particular Baptists	1	..	550	550	192	234	92	5	574	1730	2304	1288	100	1645
Society of Friends	..	..	..	..	..	..	..	1	300	..	300	47	..	21
Unitarians	..	..	..	..	..	..	..	1	..	300	300	175	..	120
Moravians	..	..	..	..	..	..	..	1	300	..	300	390	..	200
Wesleyan Methodists	1	..	..	..	400	..	350	5	782	1654	2436	886	85	982
Methodist New Connex.	2	552	850	1402	598	452	794	..	..	..	..	..	..	..
Primitive Methodists	1	362	268	630	..	386	253	1	127	305	432	437	..	530
Wesleyan Association	..	..	..	..	..	..	..	1	80	100	180	95	..	89
Wesleyan Reformers	..	..	..	..	..	..	..	2	450	441	891	770	70	556
Ly Huntingdon's Connex.	..	..	..	..	..	..	..	3	520	550	1070	500	60	930
New Church	1	100	150	250	90	..	..	1	..	300	300	150	..	..
Brethren	..	..	..	..	..	..	..	1	40	..	40	30	..	12
Isolated Congregations	2	1000	..	1000	50	160	..	3	970	250	1220	1050	..	500
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	..	..	..	500	..	150	3	70	50	270	645	580	170
Cath. and Apos. Church	..	..	..	..	..	..	..	1	77	153	230	110	96	..
Latter Day Saints	1	270	..	270	133	242	194	1	250	..	250	70	120	250
Jews	..	..	..	..	..	..	..	1	10	30	40	15	29	28

ASHTON-UNDER-LYNE.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 350 persons at a service; and in one place belonging to the ROMAN CATHOLICS, attended by a maximum of 500 at a service.—*Neither sittings nor attendants* are given for one place of worship belonging to an ISOLATED CONGREGATION.

BATH.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND attended by a maximum of 65 at a service; and in one belonging to the ROMAN CATHOLICS, attended by a maximum of 400 persons at a service.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].		
		Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.		Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.
	BIRMINGHAM. (*Municipal Borough*) Population, 232,841.							**BLACKBURN.** (*Municipal Borough.*) Population, 46,536.						
TOTAL -	92	30,503	35,311	66,714	43,544	6877	33,564	26	6997	11,243	18,240	8845	3527	5163
PROTESTANT CHURCHES.														
Church of England -	25	14,465	15,378	30,843	20,402	3977	15,112	7	3429	5104	8533	3919	1676	2189
United Presby. Church	..	..	..	..	..	..	..	1	210	590	800	521	574	..
Presby. Ch. in England	1	500	200	700	461	..	277	..	..	..	..	..	..	..
Independents - -	12	2110	4547	6657	3824	529	3298	4	865	1928	2793	1343	136	937
Particular Baptists -	9	2387	4362	6749	3764	1049	3990	3	310	704	1014	304	230	140
Gen. Baptist New Con.	1	212	356	568	460	..	275	..	..	..	..	..	..	..
Baptists (*not otherwise defined*) - - -	..	..	..	..	..	..	..	1	..	..	..	20	..	..
Society of Friends -	2	714	..	714	544	318	..	2	600	..	600	64	37	..
Unitarians - -	5	1634	1450	3084	1852	..	631	..	..	..	..	..	..	..
Wesleyan Methodists -	13	3268	4646	7814	4272	336	3775	1	250	660	910	282	..	200
Methodist New Connex.	3	488	900	1388	571	..	565	..	..	..	..	..	..	..
Primitive Methodists -	3	428	228	656	400	190	463	1	360	400	760	550	..	500
Wesleyan Association -	1	250	350	600	569	..	600	1	150	500	650	530	..	90
Wesleyan Reformers -	2	270	..	270	100	..	155	1	400	300	700	320	..	415
Welsh Calv. Methodists	1	10	22	32	130	..	..	..	..	..	..	..	..	..
Ly Huntingdon's Connex.	1	200	..	200	200	..	100	..	..	..	..	..	..	..
New Church - -	1	180	320	500	298	..	132	1	97	57	154	122	184	112
Brethren - - -	1	..	..	..	100	..	..	..	..	..	..	..	..	..
Isolated Congregations	3	250	1550	1800	1273	..	1350	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	4	847	702	1549	3383	378	1346	2	226	1000	1226	800	600	500
Cath. and Apos. Church	2	600	..	600	85	60	173	..	..	..	..	..	..	..
Latter Day Saints -	1	1600	..	1600	665	..	1200	1	100	..	100	70	90	80
Jews - - - -	1	60	300	360	185	40	92	..	..	..	..	..	..	..

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.	Number of Places of Worship.	Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.
	BOLTON. (*Municipal Borough*) Population, 61,171.							**BRADFORD.** (*Municipal Borough.*) Population, 103,778.						
TOTAL -	36	6619	12,597	20,976	11,555	5031	5901	54	11,017	20,658	32,287	20,438	9579	14,288
PROTESTANT CHURCHES:														
Church of England -	9	3024	5132	9616	4850	3054	1469	12	4145	5299	10,026	4719	3479	1957
United Presby. Church	..	..	..	..	..	..	..	1	14	625	639	430	..	255
Presby. Ch. in England	1	..	500	500	100	100	..	..	..	..	..	..	..	..
Independents - -	5	370	2040	2410	1410	90	1093	6	690	2878	3568	2510	1164	2129
General Baptists -	..	..	..	..	..	..	..	2	140	460	600	488	98	277
Particular Baptists -	2	163	377	540	285	27	240	3	672	2153	2825	2127	852	1242
Society of Friends -	1	..	..	300	70	30	..	1	1000	..	1000	167	95	..
Unitarians - -	1	14	600	614	530	180	..	1	30	460	490	126	..	102
Moravians - -	..	..	..	..	..	..	..	1	200	86	286	149	156	..
Wesleyan Methodists -	5	1608	1792	3400	1860	487	1191	12	1571	5499	7070	3548	2321	3916
Methodist New Connex.	2	600	..	600	68	170	92	1	230	543	773	294	..	285
Primitive Methodists -	3	450	306	756	254	355	317	5	640	1340	1980	867	818	976
Wesleyan Association -	1	150	350	500	169	..	287	3	225	1215	1440	524	20	396
Wesleyan Reformers -	..	..	..	..	..	..	..	3	810	..	810	1061	128	1483
New Church - -	1	20	350	370	94	..	306	..	..	..	..	..	..	..
Brethren - - -	1	70	..	70	25	..	30	1	..	..	..	..	100	20
Isolated Congregations	2	150	550	700	80	47	165	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	2	..	600	600	1760	482	711	1	280	100	380	3228	..	800
Latter Day Saints -	..	..	..	..	..	..	..	1	400	..	400	200	350	450

BIRMINGHAM.—The returns omit to state the number of *sittings* for one place of worship belonging to the BRETHREN, attended by a maximum of 55 at a service; and for one included amongst those of the ISOLATED CONGREGATIONS, attended by a maximum of 23 at a service.—The number of *attendants* was not stated for one place of worship belonging to the CHURCH OF ENGLAND.

BLACKBURN.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum of 150 persons at a service; in one place belonging to the INDEPENDENTS, attended by a maximum of 24 at a service; and in one place belonging to the BAPTISTS (not otherwise defined), attended by a maximum of 20 at a service.—The number of *attendants* is not given for two places of worship belonging to the CHURCH OF ENGLAND.

BOLTON.—The returns omit to state the number of *sittings* in one place of worship belonging to the ROMAN CATHOLICS, attended by a maximum of 506 persons at a service.—*Neither sittings nor attendants* are given for one place of worship belonging to an ISOLATED CONGREGATION.

BRADFORD.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum of 127 persons at a service; in one belonging to the INDEPENDENTS, attended by a maximum of 120 at a service; in one belonging to the GENERAL BAPTISTS, attended by a maximum of 85 at a service; in one belonging to the WESLEYAN REFORMERS, attended by a maximum of 630 at a service; and in one belonging to the BRETHREN, attended by a maximum of 100 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the CHURCH OF ENGLAND.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings. Free.	Appro-priated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morn-ing.	After-noon.	Even-ing.	Number of Places of Worship.	Number of Sittings. Free.	Appro-priated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morn-ing.	After-noon.	Even-ing.
	BRIGHTON. (*Parliamentary Borough.*) Population, 69,673.							**BRISTOL.** (*Municipal Borough.*) Population, 137,328.						
TOTAL -	38	11,087	12,148	24,035	18,568	5954	12,061	119	31,725	32,731	71,944	39,512	4081	34,328
PROTESTANT CHURCHES:														
Church of England -	12	6539	6952	13,491	11,061	4767	6112	42	12,972	15,224	31,884	18,747	2244	13,669
Independents - -	7	1175	1680	2855	1825	330	979	19	4581	6521	11,102	5814	240	626[illegible]
Particular Baptists -	4	865	1391	2256	1920	132	1865	9	1860	3206	5866	3317	275	2870
Baptists (*undefined*) -	..	..	..	..	..	..	..	1	60	..	60	36	..	50
Society of Friends -	1	..	..	500	135	95	..	1	600	..	600	455	..	200
Unitarians - - -	2	450	652	1102	674	..	242	2	320	670	990	690	..	320
Moravians - -	..	..	..	..	..	..	..	1	400	..	400	262	..	147
Wesleyan Methodists -	2	500	600	1100	671	35	615	12	3580	4662	8242	2165	90	2168
Primitive Methodists -	2	161	100	261	212	142	286	2	935	131	1069	469	..	650
Bible Christians -	2	240	82	322	120	87	152	1	80	..	80	30	..	50
Wesleyan Reformers -	..	..	..	..	..	..	..	10	4112	540	4652	2555	175	3729
Calvinistic Methodists -	..	..	..	..	..	..	..	1	340	810	1150	702	..	725
Ly Huntingdon's Connex.	1	337	636	973	1000	..	1150	..	..	..	..	..	..	..
Brethren - -	..	..	..	..	..	..	..	1	170	..	170	70	..	76
Isolated Congregations	1	200	..	200	200	..	150	8	2735	150	2885	973	..	1397
OTHER CHRISTIAN CHS.														
Roman Catholics -	1	100	300	400	520	200	200	6	1620	634	2254	2882	890	1630
Cath. and Apos. Church	1	300	..	300	150	100	200	..	..	..	..	..	..	..
Latter Day Saints -	1	200	..	200	40	50	70	2	280	..	280	250	150	260
Jews - - - - -	1	20	55	75	40	16	40	1	80	180	260	95	17	126

RELIGIOUS DENOMINATION.	Places of Worship.	Free.	Appro-priated.	Total.	Morn-ing.	After-noon.	Even-ing.	Places of Worship.	Free.	Appro-priated.	Total.	Morn-ing.	After-noon.	Even-ing.
	BURY. (*Parliamentary Borough.*) Population, 31,262.							**CAMBRIDGE.** (*Municipal Borough.*) Population, 27,815.						
TOTAL -	21	3554	7766	12,920	6654	4271	2849	25	5967	7127	13,894	8598	3298	6961
PROTESTANT CHURCHES:														
Church of England -	4	1100	2878	5578	2666	1960	782	16	4140	1444	9384	5616	1436	4246
Independents - -	4	130	1720	1850	1213	408	296	1	500	180	680	317	94	220
Particular Baptists -	2	350	400	750	150	414	207	3	512	1658	2170	1668	1053	1462
Unitarians - -	1	12	690	702	334	202	..	..	..	..	..	..	..	..
Wesleyan Methodists -	3	736	744	1480	581	100	502	1	400	600	1000	569	250	653
Methodist New Connex.	1	328	468	796	313	312	100	..	..	..	..	..	..	..
Primitive Methodists -	1	150	150	300	..	150	234	1	35	245	280	130	195	110
Wesleyan Association -	1	118	676	794	411	60	478	..	..	..	..	..	..	..
New Church - -	1	80	40	120	60	80	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	550	..	550	812	335	..	1	230	..	230	260	200	180
Latter Day Saints -	1	..	..	..	100	250	250	1	150	..	150	38	70	90
Jews - - - - -	1	..	..	..	14	..	..	1	..	..	..	..	..	..

BRIGHTON.—The returns omit to state the number of *sittings* in one place of worship belonging to the INDEPENDENTS attended by a maximum of 50 persons at a service.

BRISTOL.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND attended by a maximum of 14 persons at a service. The number of *attendants* is not given for three places of worship belonging to the CHURCH OF ENGLAND. Neither *sittings nor attendants* are given for one place of worship belonging to the WESLEYAN METHODISTS; one belonging to the WESLEYAN REFORMERS; and one belonging to the LATTER DAY SAINTS.

BURY.—The returns omit to state the number of *sittings* in one place of worship belonging to the INDEPENDENTS, attended by a maximum of 146 at a service; in one place belonging to the LATTER DAY SAINTS, attended by a maximum of 250 at a service; and in one place belonging to the JEWS, attended by a maximum of 14 at a service. The number of *attendants* is not given for one place of worship belonging to the CHURCH OF ENGLAND.

CAMBRIDGE.—The returns omit to state the number of *sittings* and *attendants* in two places of worship belonging to the CHURCH OF ENGLAND, and in one place of worship belonging to the JEWS.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	Number of Places of Worship	Number of Sittings. Free.	Appropriated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.	Number of Places of Worship	Number of Sittings. Free.	Appropriated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.
	CARLISLE. (*Municipal Borough.*) Population, 26,310.							CHATHAM. (*Parliamentary Borough.*) Population, 28,424.						
TOTAL -	18	4629	3989	11,078	5152	671	3376	31	3949	7325	11,962	7558	2283	5607
PROTESTANT CHURCHES:														
Church of England -	5	763	1816	4039	1678	390	948	10	2220	3702	6610	4013	1440	1994
Church of Scotland -	1	..	750	750	160	..	116	..	..	..	..	..	..	..
United Presby. Church	1	100	370	470	452	..	..	..	..	..	..	..	..	..
Independents - -	3	1217	153	1370	439	..	402	3	270	950	1220	915	138	893
General Baptists -	..	..	..	..	..	..	..	1	123	163	286	94	..	85
Particular Baptists -	1	1000	..	1000	30	..	60	2	264	644	908	665	..	873
Society of Friends -	1	360	..	360	94	64	..	..	..	..	..	..	..	..
Wesleyan Methodists -	2	200	800	1000	415	..	463	6	420	1112	1532	1246	340	1140
Primitive Methodists -	1	..	..	..	120	..	200	..	..	..	..	..	..	..
Bible Christians -	..	..	..	..	..	..	..	4	231	466	697	220	151	324
Wesleyan Association -	1	900	100	1000	680	..	700	2	231	138	369	95	14	93
New Church - -	..	..	..	..	..	..	..	1	70	..	70	20	..	49
OTHER CHRISTIAN CHS.														
Roman Catholics -	1	..	..	1000	1030	180	456	1	..	150	150	250	[illegible]	100
Cath. and Apos. Church	..	..	..	..	..	..	..	1	120	..	120	40	..	60
Latter Day Saints -	1	89	..	89	21	40	31	..	..	..	..	..	..	..
	CHELTENHAM. (*Parliamentary Borough.*) Population, 35,051.							CHESTER. (*Municipal Borough.*) Population, 27,766.						
TOTAL -	27	6942	12,123	19,065	10,900	4248	8067	35	4612	8517	13,529	7112	4022	4891
PROTESTANT CHURCHES:														
Church of England -	7	3398	7457	10,855	6866	3338	3200	15	2378	5069	7547	4242	2830	1540
Presby. Ch. in England	..	..	..	..	..	..	..	1	..	50	50	60	60	..
Independents - -	4	680	1350	2030	1031	15	804	4	580	880	1460	776	40	899
Particular Baptists -	3	800	1400	2200	1190	..	1600	1	88	162	250	71	16	102
Scotch Baptists -	..	..	..	..	..	..	..	1	..	..	..	8	12	..
Baptists (*not otherwise defined*) - -	1	100	..	100	30	..	30	..	..	..	..	..	..	..
Society of Friends	1	100	..	100	21	9	..	2	300	..	600	34	26	..
Unitarians - - -	1	300	..	300	72	..	35	1	..	250	250	102	..	57
Wesleyan Methodists -	4	489	926	1415	805	107	756	3	[illegible]	941	1369	872	357	999
Methodist New Connex.	..	..	..	..	..	..	..	1	[illegible]	620	970	146	..	156
Primitive Methodists -	..	..	..	..	..	..	..	1	200	180	380	177	224	180
Wesleyan Association -	2	130	110	240	44	49	42	..	..	..	..	..	..	..
Calvinistic Methodists	..	..	..	..	..	..	..	1	100	265	365	120	125	179
Ly Huntingdon's Connex	1	200	550	750	350	..	700	1	..	..	..	245	..	200
Isolated Congregations	..	..	..	..	..	..	..	1	150	..	150	39	32	29
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	100	260	360	325	400	400	1	38	100	138	190	270	210
Latter Day Saints -	1	630	..	630	150	300	500	1	..	..	..	30	30	250
Jews - - -	1	15	70	85	16	..	..	..	..	..	..	..	..	..

CARLISLE.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 63 persons at a service; and in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum of 200 at a service. —The number of *attendants* is not given for one place of worship belonging to the CHURCH OF ENGLAND.

CHATHAM. The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum of 600 at a service. *Neither sittings nor attendants* are given for one place of worship belonging to the CHURCH OF ENGLAND.

CHELTENHAM.—The number of *attendants* is not mentioned for two places of worship belonging to the CHURCH OF ENGLAND.

CHESTER.—The returns omit to state the number of *sittings* in one place of worship belonging to the INDEPENDENTS, attended by a maximum of 55 persons at a service; in one belonging to the SCOTCH BAPTISTS, attended by a maximum of 12 at a service; in one belonging to LADY HUNTINGDON'S CONNEXION, attended by a maximum of 200 at a service; and in one belonging to the LATTER DAY SAINTS, attended by a maximum of 250 at a service.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings. Free.	Appro-priated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morn-ing.	After-noon.	Even-ing.	Number of Places of Worship.	Number of Sittings. Free.	Appro-priated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morn-ing.	After-noon.	Even-ing.
	COLCHESTER. (*Municipal Borough.*) Population, 19,443.							COVENTRY. (*Municipal Borough.*) Population, 36,208.						
TOTAL -	34	6101	1693	13,796	6095	7260	4049	20	6588	8949	15,537	6827	1827	5892
PROTESTANT CHURCHES:														
Church of England -	16	2586	1172	6460	3161	1033	1257	6	3714	4267	7981	2871	1214	2503
Independents - -	6	1480	1185	2665	1510	1631	1278	4	681	1867	2548	1350	251	1244
Particular Baptists -	3	140	1170	1610	560	900	457	2	240	620	860	537	..	417
General, Baptists, New Connexion - -	..	..	..	..	..	..	..	1	50	250	300	397	..	170
Baptists (*not otherwise defined*) - -	1	300	..	300	30	50	35	..	..	..	..	..	..	..
Society of Friends -	1	767	..	767	58	48	..	1	300	..	300	31	5	..
Unitarians - -	..	..	..	..	..	..	..	1	200	260	460	325	..	110
Wesleyan Methodists -	1	270	560	830	500	85	330	1	100	650	750	203	..	242
Primitive Methodists -	3	166	256	422	183	283	205	1	92	168	260	193	..	142
New Church - -	1	150	350	500	20	200	300	..	..	..	..	..	..	..
Isolated Congregations	..	..	..	..	..	..	..	1	361	667	1028	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	140	..	140	73	..	67	1	600	200	800	900	300	1000
Latter Day Saints -	1	102	..	102	..	30	120	1	250	..	250	20	57	64

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings. Free.	Appro-priated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morn-ing.	After-noon.	Even-ing.	Number of Places of Worship.	Number of Sittings. Free.	Appro-priated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morn-ing.	After-noon.	Even-ing.
	DERBY. (*Municipal Borough.*) Population, 40,609.							DEVONPORT. (*Parliamentary Borough.*) Population, 50,159.						
TOTAL -	31	7414	11,783	19,647	10,977	3776	9198	42	9030	12,050	23,180	13,110	2997	12,248
PROTESTANT CHURCHES:														
Church of England -	11	3573	4991	8564	4700	2299	2590	13	5005	3327	10,432	5528	1531	3990
Independents - -	3	498	1090	1588	847	631	780	9	1439	3384	4823	2099	473	2497
Particular Baptists -	1	..	500	500	220	111	192	4	667	1547	2214	1409	200	1430
Gen. Baptist New Con.	2	651	599	1250	472	..	510	..	..	..	..	..	..	..
Baptists (*not otherwise defined*) - -	2	372	1128	1500	570	215	870	..	..	..	..	..	..	..
Society of Friends -	1	300	..	300	42	30	..	..	..	..	..	..	..	..
Unitarians - -	1	..	..	450	217	..	107	1	..	300	300	62	..	40
Moravians - - -	..	..	..	..	..	..	..	1	300	..	300	190	..	230
Wesleyan Methodists -	3	750	1499	2219	1041	140	988	5	906	2397	3303	2683	145	2825
Methodist New Connex.	1	150	330	480	256	..	384	1	40	110	180	100	..	180
Primitive Methodists -	2	660	532	1192	674	..	1310	..	..	..	..	..	..	..
Bible Christians -	..	..	..	..	..	..	..	2	83	397	480	339	161	341
Wesleyan Association -	..	..	..	..	..	..	..	1	30	238	268	150	30	140
Wesleyan Reformers -	1	360	374	734	543	..	682	1	80	..	80	..	70	..
New Church - -	1	100	210	310	151	..	85	..	..	..	..	..	..	..
Isolated Congregation -	..	..	..	..	..	..	..	2	120	..	120	..	97	75
OTHER CHRISTIAN CHS:														
Roman Catholics -	2	..	500	500	1244	350	700	1	60	320	380	500	250	250
Latter Day Saints -	..	..	..	..	..	..	..	1	300	..	300	50	40	250

COLCHESTER.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum of 250 at a service; and in one belonging to the INDEPENDENTS, attended by a maximum of 100 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the CHURCH OF ENGLAND.

COVENTRY.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND.—The number of *attendants* is not given for one place of worship belonging to the CHURCH OF ENGLAND; nor for one place belonging to an ISOLATED CONGREGATION.

DERBY.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH of ENGLAND, attended by a maximum number of 200 persons at a service; and in one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 44 persons at a service.—The number of *attendants* is not stated for two places of worship belonging to the CHURCH OF ENGLAND.

DEVONPORT.—The returns omit to state the number of *sittings* in one place of worship belonging to an ISOLATED CONGREGATION, attended by a maximum number of 30 persons at a service.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings. Free.	Appropriated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.	Number of Places of Worship.	Number of Sittings. Free.	Appropriated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.
	DOVER. (*Municipal Borough.*) Population, 22,244.							DUDLEY. (*Parliamentary Borough.*) Population, 37,962.						
TOTAL -	21	5136	4713	11,338	6805	3311	4807	32	7367	8044	15,911	9128	4171	7707
PROTESTANT CHURCHES.														
Church of England -	7	4362	2749	7111	4854	2766	2848	5	2994	2700	5694	2311	1745	1211
Presby. Ch. in England	..	..	..	..	..	..	..	1	200	450	650	390	..	300
Independents - -	3	279	971	1250	454	..	477	1	420	758	1178	836	..	474
General Baptists -	1	..	..	500	..	..	..	1	50	50	100	224	60	100
Particular Baptists -	1	100	400	500	233	60	319	2	250	500	750	160	60	400
Baptists (*not otherwise defined*) - - -	1	..	..	389	294	100	268	1	350	..	350	350	270	250
Society of Friends -	1	180	..	180	18	10	..	1	170	..	170	18	..	..
Unitarians - -	..	..	..	..	..	..	..	1	..	..	500	190	..	182
Wesleyan Methodists -	3	485	584	1069	822	295	705	6	862	1354	2216	1512	795	1290
Methodist New Connex.	..	..	..	..	..	..	..	6	1010	1540	2550	1530	661	1950
Primitive Methodists -	..	..	..	..	..	..	..	4	756	444	1200	737	535	990
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	..	..	300	..	..	..	1	200	238	438	830	..	500
Latter Day Saints - -	2	..	..	..	70	80	130	1	105	..	105	..	35	50
Jews - - - - -	1	30	9	39	60	..	60	1	..	10	10	10	10	10

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings. Free.	Appropriated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.	Number of Places of Worship.	Number of Sittings. Free.	Appropriated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.
	EXETER. (*Municipal Borough.*) Population, 32,818.							FINSBURY. (*Parliamentary Borough.*) Population, 323,772.						
TOTAL -	40	5984	11,943	18,457	12,285	6448	8992	127	35,175	51,574	89,129	60,899	11,612	47,620
PROTESTANT CHURCHES.														
Church of England -	25	3661	6649	10,840	7852	5438	4655	46	21,11[illegible]	26,164	48,879	29,694	6891	23,050
Church of Scotland -	..	..	..	..	..	..	..	1	120	480	600	250	..	100
Presby. Ch. in England	..	..	..	..	..	..	..	2	565	935	1500	870	..	718
Independents - -	2	180	892	1072	557	133	507	24	4212	9958	15,070	10,262	1651	10,539
Particular Baptists -	3	140	890	1030	960	290	1050	19	2388	6093	8661	5573	822	5661
Baptists (*not otherwise defined*) - - -	..	..	..	..	..	..	..	1	30	..	30	..	..	20
Society of Friends -	1	700	..	700	54	..	37	..	..	..	..	..	..	..
Unitarians - -	1	100	700	800	364	..	250	1	20	180	200	130	..	..
Wesleyan Methodists -	2	250	1130	1380	920	150	980	9	2216	4588	6804	3818	1205	3884
Primitive Methodists -	..	..	..	..	..	..	..	3	268	962	1230	225	93	302
Bible Christians - -	1	300	500	800	130	165	220	..	..	..	..	..	..	..
Wesleyan Association -	..	..	..	..	..	..	..	3	305	354	659	517	..	332
Wesleyan Reformers -	1	115	230	345	300	60	345	1	50	150	200	93	..	130
Ly Huntingdon's Connex.	..	..	..	..	..	..	..	1	..	..	..	2000	..	..
New Church - -	..	..	..	..	..	..	..	1	..	520	520	300	..	126
Brethren - - -	1	200	..	200	150	..	120	..	..	..	..	..	..	..
Isolated Congregations	1	200	800	1000	700	200	800	7	1216	550	1766	1882	5	389
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	100	100	200	250	..	..	4	1370	640	2010	4945	601	1679
Cath. & Apos. Church -	..	..	..	..	..	..	..	1	300	..	300	200	150	180
Latter Day Saints -	..	..	..	..	..	..	..	3	700	..	700	140	194	510
Jews - - - -	1	38	52	90	48	12	28	..	..	..	..	..	..	.

DOVER.—The returns omit to state the number of *sittings* in one place of worship belonging to the LATTER DAY SAINTS, attended by a maximum number of 130 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the GENERAL BAPTISTS, and for one place belonging to the ROMAN CATHOLICS.—*Neither sittings nor attendants* are given for one place of worship belonging to the LATTER DAY SAINTS.

EXETER.—The number of *sittings* is not given for one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 110 persons at a service; and for one place belonging to the PARTICULAR BAPTISTS, attended by a maximum number of 300 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the CHURCH OF ENGLAND.—*Neither sittings nor attendants* are given for one place of worship belonging to the CHURCH OF ENGLAND.

FINSBURY.—The number of *sittings* is not given for one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 340 persons at a service; for two places belonging to the PARTICULAR BAPTISTS, attended by a maximum number of 165 persons at a service; for the place of worship belonging to LADY HUNTINGDON'S CONNEXION, attended by a maximum number of 2000 persons at a service; for two places belonging to ISOLATED CONGREGATIONS, attended by a maximum number of 950 persons at a service; and for one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 200 persons at a service. The number of *attendants* is not given for four places of worship belonging to the CHURCH OF ENGLAND; for one place belonging to the INDEPENDENTS; and for one place belonging to the ROMAN CATHOLICS.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].		
		Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.		Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.
	GATESHEAD. (*Municipal Borough.*) Population, 25,568.							GRAVESEND. (*Municipal Borough.*) Population, 16,633.						
TOTAL -	24	3890	3841	9081	3519	2424	2467	11	2204	3078	6532	3919	936	3231
PROTESTANT CHURCHES:														
Church of England -	7	1605	940	3895	1583	619	1162	4	1036	1114	3350	1945	664	1801
Presby. Ch. in England	1	..	600	600	290	..	100	..	..	..	..	..	..	..
Independents - -	..	..	..	..	..	..	..	1	428	673	1101	690	..	500
Particular Baptists -	..	..	..	..	..	..	..	2	430	540	970	507	200	360
Wesleyan Methodists -	6	1078	880	1958	516	255	664	1	230	630	860	481	72	420
Methodists, New Connex	5	595	1331	1926	630	1006	392	..	..	..	..	..	..	..
Primitive Methodists -	4	312	90	402	..	341	149	1	80	100	180	140	..	150
Isolated Congregations	..	..	..	..	..	..	..	1	..	..	50	16	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	300	..	300	500	200	..	1	..	21	21	140	..	..

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Sittings: Free.	Sittings: Appropriated.	Sittings: Total.	Attendants: Morning.	Attendants: Afternoon.	Attendants: Evening.	Number of Places of Worship.	Sittings: Free.	Sittings: Appropriated.	Sittings: Total.	Attendants: Morning.	Attendants: Afternoon.	Attendants: Evening.
	GREAT YARMOUTH. (*Municipal Borough.*) Population, 30,879.							GREENWICH. (*Parliamentary Borough.*) Population, 105,784.						
TOTAL -	21	5699	8232	14,223	7280	4297	5716	70	10,431	17,830	34,685	25,548	6486	13,543
PROTESTANT CHURCHES:														
Church of England -	5	3200	3728	6928	3785	2499	2163	21	5611	8134	18,845	14,716	5037	5303
Presby. Ch. in England	..	..	..	..	..	..	..	3	208	1128	1776	1257	..	481
Independents - -	2	284	816	1100	640	..	519	7	790	2368	3858	2499	125	1908
Particular Baptists -	1	130	338	480	316	434	270	9	1100	2514	3614	2702	104	2260
General Baptists, New Connexion - -	1	..	..	300	200	..	..	..	..	..	..	..	..	..
Baptists (*not otherwise defined*) - -	..	..	..	..	..	..	..	2	190	248	438	196	101	137
Society of Friends -	1	255	..	255	17	10	..	1	148	..	148	25	11	..
Unitarians - -	1	50	350	400	210	..	130	..	..	..	..	..	..	..
Wesleyan Methodists -	3	400	1030	1450	671	246	689	6	758	1542	2320	1365	26	1169
Methodist New Connex.	1	250	500	750	347	349	333	..	..	..	..	..	..	..
Primitive Methodists -	1	300	700	1000	500	600	900	3	255	177	432	180	8	191
Bible Christians - -	..	..	..	..	..	..	..	2	118	240	358	181	..	156
Wesleyan Association -	..	..	..	..	..	..	..	3	373	431	804	536	..	372
Wesleyan Reformers -	1	150	250	400	400	..	450	1	..	..	..	111	..	60
Ly Huntingdon's Connex.	1	150	470	620	180	..	150	..	..	..	..	..	..	..
Isolated Congregations	2	480	..	480	..	159	90	7	430	98	540	521	72	536
OTHER CHRISTIAN CHS.:														
Roman Catholics -	..	..	..	..	..	..	..	3	350	950	1300	1047	822	740
Latter Day Saints -	..	..	..	..	..	..	..	2	100	..	252	312	180	230
Jews - - -	1	30	30	60	14	..	22	..	..	..	..	..	..	..

GATESHEAD.—The number of *attendants* is not given for two places of worship belonging to the CHURCH OF ENGLAND.

GREENWICH.—The returns omit to state the number of *sittings* in one place of worship belonging to the PARTICULAR BAPTISTS, attended by a maximum number of 450 persons at a service; and in one place belonging to an ISOLATED CONGREGATION, attended by a maximum of 200 persons.—The number of *attendants* is not given for one place of worship belonging to an ISOLATED CONGREGATION.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings. Free.	Appropriated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.	Number of Places of Worship.	Number of Sittings. Free.	Appropriated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.
	HALIFAX. (*Municipal Borough.*) Population, 33,582.							HUDDERSFIELD. (*Parliamentary Borough.*) Population, 30,880.						
TOTAL -	13	2458	7384	10,192	5650	3442	1816	25	1528	11,259	15,787	8758	3309	6328
PROTESTANT CHURCHES:														
Church of England -	6	1380	3081	4811	2996	2588	2270	7	2015	3775	5790	3670	2020	2309
Independents - -	..	..	..	..	..	..	..	2	460	2150	2910	1717	261	908
Particular Baptists -	..	..	..	..	..	..	..	2	40	280	320	82	80	218
General Baptist New Connexion - -	1	50	300	350	208	..	99	..	..	..	..	..	..	..
Society of Friends -	..	..	..	..	..	..	..	1	429	..	429	73	41	..
Unitarians - -	..	..	..	..	..	..	..	1	100	120	220	120	..	90
Wesleyan Methodists -	2	438	1928	2366	973	311	808	5	668	2856	3524	1763	282	1307
Methodists New Connex.	2	110	1500	1610	579	51	681	3	266	946	1212	498	285	525
Primitive Methodists -	1	80	575	655	134	289	141	1	200	432	632	318	240	600
Wesleyan Reformers -	1	100	..	100	460	200	526	..	..	..	..	..	..	..
Isolated Congregations	..	..	..	.	..	..	..	1	100	..	100	47	70	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	..	..	..	..	..	..	..	1	..	400	400	400	..	300
Latter Day Saints -	..	..	..	..	..	..	..	1	250	..	250	40	30	80
	HULL. (*Municipal Borough.*) Population, 84,690.							IPSWICH. (*Municipal Borough.*) Population, 32,914.						
TOTAL -	51	12,109	22,906	36,177	20,921	2223	18,828	31	4993	10,274	16,017	9721	7611	6106
PROTESTANT CHURCHES:														
Church of England -	15	4850	6818	12,830	7057	811	5164	15	2555	1862	8167	5722	4760	2946
United Presby. Church	1	470	130	600	117	..	89	..	..	..	..	..	..	..
Independents - -	8	1606	4372	5978	2983	510	2883	2	352	1020	1372	971	997	835
Particular Baptists -	2	140	1000	1140	525	..	161	4	546	2460	3006	1880	1414	1150
Baptists (not otherwise defined) - -	2	..	..	..	50	..	50	..	..	..	..	..	..	..
Society of Friends -	1	380	..	386	111	61	..	1	600	..	600	111	71	..
Unitarians - -	1	90	400	490	220	..	130	1	50	800	850	310	..	450
Wesleyan Methodists -	7	1362	6094	7456	4123	..	3983	2	300	555	855	209	72	296
Methodists New Connex.	2	205	875	1080	509	..	380	..	..	..	..	..	..	..
Primitive Methodists -	5	620	2130	2750	2714	..	2730	1	100	200	300	80	237	100
Wesleyan Association -	..	..	..	..	..	..	..	1	80	270	350	88	60	80
Wesleyan Reformers -	1	500	500	1000	650	..	1000	..	..	..	..	..	..	..
Brethren - - -	1	383	327	710	380	400	800	1	60	..	60	20	..	20
Isolated Congregations	2	534	..	534	138	334	137	1	120	..	120	30	..	35
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	428	200	628	1200	..	830	1	200	100	300	200	..	200
Latter Day Saints -	1	500	..	500	70	90	150	..	..	..	..	..	..	..
Jews - - -	1	35	60	95	74	17	21	1	30	7	37	10	..	..

HUDDERSFIELD.—The number of *attendants* is not given for one place of worship belonging to the WESLEYAN METHODISTS.

HULL.—The number of *sittings* is not given for one place of worship belonging to the BAPTISTS (not otherwise defined), attended by a maximum number of 50 persons at a service.—*Neither sittings nor attendants* are given for two places of worship belonging to the CHURCH OF ENGLAND; for one place belonging to the BAPTISTS (not otherwise defined); and for one place belonging to the PRIMITIVE METHODISTS.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	Number of Places of Worship	Number of Sittings. Free.	Appropriated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.	Number of Places of Worship	Number of Sittings. Free.	Appropriated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.
	KIDDERMINSTER. (*Municipal Borough.*) Population, 18,462.							KING'S LYNN. (*Municipal Borough.*) Population, 19,355.						
TOTAL	15	3756	5629	9685	5027	801	4066	15	3257	5145	9502	5076	1767	3202
PROTESTANT CHURCHES:														
Church of England	5	2556	2689	5545	2789	484	2212	4	1324	1610	3714	2090	1314	970
Independents	1	100	1000	1100	533	..	300	1	258	700	958	538	..	386
Particular Baptists	1	120	280	400	224	..	181	2	370	750	1120	740	..	616
Society of Friends	..	..	..	..	..	..	..	1	120	..	120	7	1	..
Unitarians	1	50	500	550	311	..	157	1	146	104	250	120	..	..
Wesleyan Methodists	3	340	550	890	400	167	683	1	276	884	1160	625	100	420
Primitive Methodists	2	140	110	250	210	..	233	1	113	417	530	343	281	360
Wesleyan Association	..	..	..	..	..	..	..	1	150	150	300	102	71	100
Wesleyan Reformers	..	..	..	..	..	..	..	1	400	500	900	281	..	350
L^y Huntingdon's Connex.	1	230	470	700	260	..	300	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics	1	250	..	250	300	150	..	1	..	..	350	200	..	..
Latter Day Saints	..	..	..	..	..	..	..	1	100	..	100	30	..	..
	LAMBETH. (*Parliamentary Borough.*) Population, 251,345.							LEEDS. (*Municipal Borough.*) Population, 172,270.						
TOTAL	96	22,849	36,925	61,664	40,240	5295	32,426	137	28,201	12,804	76,488	39,392	12,952	29,280
PROTESTANT CHURCHES:														
Church of England	36	13,975	22,468	38,223	24,723	2801	17,778	36	9760	10,193	25,436	13,530	6106	8558
Independents	15	2620	7092	9712	6854	1072	5694	11	2050	6255	8305	3428	90	2564
Particular Baptists	12	1078	3216	4374	3568	746	3576	9	1216	2695	3911	1350	698	1080
Scotch Baptists	..	..	..	..	..	..	..	1	150	..	150	35	18	12
General Baptists, New Connexion	..	..	..	..	..	..	..	2	300	850	1150	469	..	477
Baptists (*not otherwise defined*)	1	100	..	100	..	..	35	1	104	436	540	235	..	159
Society of Friends	1	334	..	334	117	72	..	1	1100	..	1100	363	169	..
Unitarians	..	..	..	..	..	..	..	3	690	550	1240	506	..	227
Wesleyan Methodists	12	2262	3026	5288	3292	15	3719	26	7604	12,871	20,475	9614	2193	8089
Methodist New Connex.	1	120	462	582	219	..	160	7	642	2075	2717	1573	711	1311
Primitive Methodists	5	400	50	180	105	16	134	13	1607	2293	3900	1507	698	1698
Bible Christians	1	140	116	256	129	..	258	..	..	..	..	..	..	..
Wesleyan Association	1	90	70	160	87	..	52	10	1438	2916	4354	1796	725	1843
Wesleyan Reformers	1	100	25	125	110	..	110	4	200	..	200	650	732	1030
L Huntingdon's Connex.	1	100	400	500	340	..	200	..	..	..	..	..	..	..
New Church	..	..	..	..	..	..	..	1	150	700	850	80	..	110
Brethren	..	..	..	..	..	..	..	2	150	100	250	271	..	330
Isolated Congregations	5	820	..	820	256	60	75	5	280	..	280	195	181	559
OTHER CHRISTIAN CHS.:														
Roman Catholics	..	..	..	..	..	..	..	2	400	820	1220	3644	365	1000
Cath. and Apos. Church	1	400	..	400	250	300	300	..	..	..	..	..	..	..
Latter Day Saints	3	310	..	310	190	210	335	1	240	..	240	100	150	200
Jews	..	..	..	..	..	..	..	2	90	50	140	46	86	..

KIDDERMINSTER.—The number of *attendants* is not given for one place of worship belonging to the CHURCH OF ENGLAND. —*Neither sittings nor attendants* are given for one place of worship belonging to the PRIMITIVE METHODISTS.

LAMBETH.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 10 persons at a service; in two places belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 46 persons at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum number of 80 persons at a service.—The number of *attendants* is not given for two places of worship belonging to the ESTABLISHED CHURCH; for one place belonging to the INDEPENDENTS; and for one place belonging to an ISOLATED CONGREGATION.

LEEDS.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 68 persons at a service; in one place belonging to the PARTICULAR BAPTISTS, attended by a maximum number of 120 persons at a service; in two places belonging to the WESLEYAN METHODISTS, attended by a maximum number of 109 persons at a service; in one place belonging to the WESLEYAN REFORMERS, attended by a maximum number 750 persons at a service; and in three places belonging to ISOLATED CONGREGATIONS, attended by a maximum number of 580 persons at a service.—The number of *attendants* is not given for two places of worship belonging to the ESTABLISHED CHURCH.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars.]		
		Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.		Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.
	LEICESTER. (*Municipal Borough*) Population, 60,584.							LIVERPOOL. (*Municipal Borough.*) Population, 375,955.						
TOTAL -	35	11,110	13,5 8	25,008	16,930	5286	15,522	165	11,075	78,071	122,986	98,218	9988	61,653
PROTESTANT CHURCHES:														
Church of England -	9	4274	4254	8828	6884	4036	6024	59	21,480	37,365	60,545	38,001	4733	26,423
Church of Scotland -	..	..	..	..	..	..	..	2	20	2630	2650	730	310	200
United Presby. Church	..	..	..	..	..	..	..	1	60	1100	1160	666	..	425
Presby. Ch. in England	..	..	..	..	..	..	..	4	70	3830	3900	2588	838	1150
Reformed Irish Presby.	..	..	..	..	..	..	..	1	120	..	120	..	..	..
Independents - -	3	1144	1490	2634	1700	..	1237	10	2437	5505	7942	3590	246	3489
Particular Baptists -	5	1562	1652	3214	2549	200	1715	7	1090	3300	4390	1283	140	1441
General Baptists, New Connexion - -	5	1124	2005	3129	2250	..	2143	..	..	..	..	..	..	..
Baptists (not otherwise defined) - -	..	..	..	..	..	..	..	4	730	1400	2130	475	46	720
Society of Friends -	1	280	..	280	78	41	..	1	..	..	940	289	130	..
Unitarians - -	1	20	450	470	350	..	280	4	181	1610	1791	985	57	328
Wesleyan Methodists -	2	356	1216	1572	750	79	800	17	3192	5752	8944	5941	1083	5617
Methodist New Connex.	..	..	..	..	..	..	..	3	620	1400	2020	744	..	686
Primitive Methodists -	3	340	781	1121	555	285	960	3	400	900	1300	571	20	557
Wesleyan Association -	1	160	600	760	320	200	500	4	937	1494	2431	803	..	662
Independent Methodists	2	250	..	250	..	140	40	1	..	..	..	20	..	30
Wesleyan Reformers -	1	250	800	1050	683	..	630	..	..	..	..	..	..	..
Welsh Calv. Methodists	..	..	..	..	..	..	..	5	1118	3123	4241	2240	242	2915
L^y Huntingdon's Connex	..	..	..	..	..	..	..	1	150	..	150	..	146	130
Sandemanians - -	..	..	..	..	..	..	..	1	..	..	..	39	32	..
New Church - -	..	..	..	..	..	..	..	2	200	400	600	181	..	400
Isolated Congregations	1	600	..	600	175	..	400	14	1308	787	2095	739	37	1118
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	200	350	550	636	185	497	16	7273	6945	14,218	38,132	1905	15,205
Cath. and Apos. Church	..	..	..	..	..	..	..	1	100	..	100	70	..	60
Latter Day Saints -	1	250	..	250	..	120	296	1	9	..	9	..	..	20
Jews - - -	..	..	..	..	..	..	..	3	180	530	710	131	23	47

LEICESTER.—The number of *attendants* is not given for two places of worship belonging to the ESTABLISHED CHURCH.

LIVERPOOL. The returns omit to state the number of *sittings* in four places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 1067 persons at a service; in one place belonging to the WESLEYAN METHODISTS, attended by a maximum number of 15 persons at a service; in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 30 persons at a service; in one place belonging to the INDEPENDENT METHODISTS, attended by a maximum number of 30 persons at a service; in one place belonging to the SANDEMANIANS, attended by a maximum number of 39 persons at a service; in one place belonging to an ISOLATED CONGREGATION; and in one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 75 persons at a service.—The number of *attendants* is not given for three places of worship belonging to the ESTABLISHED CHURCH; for one place belonging to the REFORMED IRISH PRESBYTERIANS; for one place belonging to the PARTICULAR BAPTISTS; and for two places belonging to the JEWS.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].		
		Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.		Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.
	CITY OF LONDON. (*Municipal Borough.*) Population, 127,869.							MACCLESFIELD. (*Municipal Borough.*) Population, 39,048.						
TOTAL -	115	18,387	30,233	67,576	31,575	6724	10,804	27	7164	8742	15,906	7782	3233	6168
PROTESTANT CHURCHES														
Church of England -	73	11,140	16,053	41,199	18,790	6055	10,918	7	3204	4225	7429	3584	2297	1918
United Presby. Church	2	800	1200	3000	955	..	1250	..	..	..	..	..	..	..
Presby. Ch. in England	2	..	530	1180	460	..	370	..	..	..	..	..	..	..
Independents - -	10	1869	5837	7706	4790	150	3340	3	347	1210	1557	550	36	534
General Baptists -	..	..	..	..	..	..	..	1	100	400	500	160	..	200
Particular Baptists -	4	737	1195	1932	602	..	854	1	..	..	..	16	21	..
Baptists (*not otherwise defined*) - - -	..	..	..	..	..	..	..	1	100	..	100	62	31	18
Society of Friends -	..	..	..	..	..	..	..	1	230	..	230	37	21	..
Unitarians - -	2	300	620	920	252	..	110	1	100	250	350	150	300	..
Moravians - -	2	1100	..	1100	248	..	126	..	..	..	..	..	..	..
Wesleyan Methodists -	4	386	1246	1632	978	50	1080	4	727	1319	2046	1230	209	1377
Methodist New Connex.	..	..	..	..	..	..	..	3	1300	800	2100	522	165	634
Primitive Methodists -	..	..	..	..	..	..	..	2	246	238	484	330	30	241
Wes. Meth. Association	..	..	..	..	..	..	..	1	150	160	310	151	..	136
Ly Huntingdon's Connex.	1	100	720	820	100	..	600	..	..	..	..	..	..	..
Sandemanians - -	1	200	..	200	200	..	..	..	..	..	..	..	..	..
Isolated Congregations	3	200	345	1345	476	..	143	..	..	..	..	..	..	..
Lutherans - - -	1	120	400	520	90	..	..	..	..	..	..	..	..	..
French Protestants -	1	280	..	280	150	..	100	..	..	..	..	..	..	..
Reformed Church in the Netherlands - -	1	350	..	350	70	..	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	..	..	2500	1350	..	..	1	660	140	800	990	..	380
Greek Church - -	1	105	..	105	160	..	..	..	..	..	..	..	..	..
German Catholics -	1	100	200	300	500	..	200	..	..	..	..	..	..	..
Latter Day Saints -	..	..	..	..	..	..	..	1	..	..	..	..	120	200
Jews - - -	5	600	1887	2487	1104	469	713	..	..	..	..	..	..	..

LONDON.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 190 persons at a service.—The number of *attendants* is not given for four places of worship belonging to the CHURCH OF ENGLAND, and for one place belonging to the PARTICULAR BAPTISTS.—*Neither sittings nor attendants* are given for one place of worship belonging to the CHURCH OF ENGLAND.

MACCLESFIELD.—The returns omit to state the number of *sittings* in one place of worship belonging to the PARTICULAR BAPTISTS, attended by a maximum number of 24 persons at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum number of 200 persons at a service.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	MAIDSTONE. (*Municipal Borough.*) Population, 20,740. Number of Places of Worship.	Number of Sittings. Free.	Approprinted.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.	MANCHESTER. (*Municipal Borough.*) Population, 303,382. Number of Places of Worship.	Number of Sittings. Free.	Appropriated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.
TOTAL	17	3522	6105	10,327	6064	3406	3148	122	35,037	60,892	95,929	64,167	8868	32,048
PROTESTANT CHURCHES:														
Church of England	6	2519	2813	5782	3738	2044	1243	32	13,498	24,622	38,120	20,050	4819	11,375
Church of Scotland	..	..	..	..	..	..	..	2	..	1060	1060	280	100	100
United Presby. Church	..	..	..	..	..	..	..	2	200	800	1000	820	..	950
Presby. Ch. in England	..	..	..	..	..	..	..	4	550	3070	3620	2060	710	1150
Independents	1	200	500	700	377	53	264	19	4306	8392	12,698	6396	210	2664
Particular Baptists	3	225	1002	1227	721	262	682	7	1780	2470	4250	1727	65	1855
Baptists (*not otherwise defined*)	..	..	..	..	..	..	..	1	39	201	240	..	150	200
Society of Friends	1	..	..	250	37	20	..	1	1330	..	1330	453	202	..
Unitarians	1	150	250	400	138	..	50	4	620	2080	2700	1210	160	500
Wesleyan Methodists	1	236	810	1046	488	77	387	17	4789	8184	12,973	6403	731	5683
Methodist New Connex.	..	..	..	..	..	..	..	2	600	550	1150	559	..	191
Primitive Methodists	1	62	130	192	53	50	22	5	715	1141	1856	1143	105	1150
Bible Christians	..	..	..	..	..	..	..	1	150	300	450	157	177	..
Wesleyan Association	..	..	..	..	..	..	..	10	2335	2936	5271	2362	157	1534
Welsh Calvinistic Meth.	..	..	..	..	..	..	..	1	40	260	300	..	150	146
L'Huntingdon's Connex.	1	..	600	600	500	..	450	1	64	513	577	322	..	433
New Church	..	..	..	..	..	..	..	1	250	500	750	350	..	200
Isolated Congregations	2	130	..	130	12	..	50	2	220	..	220	85	..	160
OTHER CHRISTIAN CHS.:														
Roman Catholics	..	..	..	..	..	..	..	7	3400	3450	6850	19,880	1052	3647
Greek Church	..	..	..	..	..	..	..	1	86	..	86	60	..	..
Jews	..	..	..	..	..	..	..	2	68	360	428	150	80	110

MAIDSTONE.—The number of *attendants* is not given for one place of worship belonging to the CHURCH OF ENGLAND.

MANCHESTER.—The number of *attendants* is not given for five places of worship belonging to the CHURCH OF ENGLAND, and for one place of worship belonging to the INDEPENDENTS.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	MARYLEBONE. (*Parliamentary Borough.*) Population, 370,957. Number of Places of Worship.	Number of Sittings. Free.	Number of Sittings. Appropriated.	Number of Sittings. Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.	MERTHYR TYDFIL. (*Parliamentary Borough.*) Population, 63,080. Number of Places of Worship.	Number of Sittings. Free.	Number of Sittings. Appropriated.	Number of Sittings. Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.
TOTAL -	126	35,752	59,576	98,753	77,055	18,193	47,175	84	16,707	16,676	34,629	22,706	4936	28,159
PROTESTANT CHURCHES:														
Church of England -	55	22,858	36,102	62,085	49,405	15,366	26,301	10	1602	916	3764	1143	76	1837
United Presby. Church	1	80	600	680	210	..	150	..	..	..	..	..	..	..
Presby. Ch. in England	2	782	1900	2682	1775	..	1080	..	..	..	..	..	..	..
Independents - -	17	3414	8189	11,603	9205	869	8309	20	2989	5477	8466	7902	839	8336
Particular Baptists -	10	1936	4388	6324	3096	690	3262	19	5681	5183	10,864	9011	809	10,664
General Baptists, New Connexion - -	2	450	800	1250	1074	..	1098	..	..	..	..	..	..	..
Baptists (not otherwise defined) - -	1	100	400	500	200	..	200	..	..	..	..	..	..	..
Unitarians - -	1	50	450	500	300	..	200	2	261	200	461	263	..	204
Wesleyan Methodists -	10	1657	3501	5158	3814	..	3010	10	1429	1881	3310	760	176	1619
Primitive Methodists -	3	130	50	180	102	68	201	2	150	310	460	142	80	276
Wesleyan Association -	2	138	60	198	277	..	336	..	..	..	..	..	..	..
Wesleyan Reformers -	1	70	..	70	45	..	60	2	120	..	120	40	..	115
Welsh Calv. Methodists	..	..	..	..	..	..	..	10	2640	2639	5279	1544	1728	3977
Lᵞ Huntingdon's Connex.	2	140	766	906	525	..	480	..	..	..	..	..	..	..
New Church - -	2	60	..	360	195	..	130	..	..	..	..	..	..	..
Isolated Congregations	5	1040	..	1040	181	52	163	1	265	40	305	226	..	462
OTHER CHRISTIAN CHS.:														
Roman Catholics -	6	1394	2070	3464	5693	928	1575	1	300	..	300	600	150	..
Greek Church - -	1	100	..	100	20	..	..	..	..	..	..	..	..	..
Catholic and Apostolic Church - -	2	1100	..	1100	700	400	450	..	..	..	..	..	..	..
Latter Day Saints -	2	220	..	220	90	120	170	6	1260	..	1260	711	1057	646
Jews - -	1	33	300	333	148	..	..	1	10	30	40	34	21	23

MARYLEBONE.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 600 persons at a service; and in one place belonging to the INDEPENDENTS, attended by a maximum number of 152 persons at a service.—The number of *attendants* is not given for four places of worship belonging to the ESTABLISHED CHURCH; and for one place belonging to the ROMAN CATHOLICS.—*Neither sittings nor attendants* are given for one place of worship belonging to the ESTABLISHED CHURCH.

MERTHYR TYDFIL.—The returns omit to state the number of *sittings* in three places of worship belonging to the INDEPENDENTS, attended by a maximum number of 795 persons at a service; in one place belonging to the PARTICULAR BAPTISTS, attended by a maximum number of 200 persons at a service; in one place belonging to the WESLEYAN REFORMERS, attended by a maximum number of 35 persons at a service; and in three places belonging to the LATTER DAY SAINTS, attended by a maximum number of 370 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the ESTABLISHED CHURCH, and for two places belonging to the PARTICULAR BAPTISTS.—*Neither sittings nor attendants* are given for one place of worship belonging to the WESLEYAN METHODISTS.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings. Free.	Appropriated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.	Number of Places of Worship.	Number of Sittings. Free.	Appropriated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.
	NEWCASTLE-ON-TYNE. (*Municipal Borough.*) Population, 87,784.							NEWPORT. (*Municipal Borough.*) Population, 19,323.						
TOTAL -	51	11,165	15,931	28,806	18,710	4640	11,730	21	4635	5383	10,018	5365	646	5424
PROTESTANT CHURCHES:														
Church of England -	11	2877	7051	9928	7202	2613	4891	3	905	631	1536	1177	128	820
Church of Scotland -	2	500	..	1500	625	..	800	..	..	..	..	..	..	..
United Presby. Church	3	500	..	1200	1170	225	275	..	..	..	..	..	..	..
Presby. Ch. in England	2	260	1310	1570	704	..	518	..	..	..	..	..	..	..
Independents - -	2	86	950	1036	826	..	518	5	755	1068	1823	873	..	1007
Particular Baptists -	5	1548	350	1898	1028	40	698	3	1000	924	1924	912	..	1150
Scotch Baptists - -	1	250	..	250	14	..	42	..	..	..	..	..	..	..
Baptists (*not otherwise defined*) - -	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Society of Friends -	1	512	..	512	217	112	..	..	..	..	..	..	..	..
Unitarians - -	2	257	815	1072	461	..	118	..	..	..	..	..	..	..
Wesleyan Methodists -	6	1150	2502	3652	1270	139	1307	2	590	1250	1840	483	..	634
Methodist New Connex.	3	680	782	1472	210	145	280	..	..	..	..	..	..	..
Primitive Methodists -	4	1066	757	1823	806	370	742	..	..	..	..	..	..	..
Bible Christians -	..	..	..	..	..	..	..	1	50	180	230	71	..	84
Wesleyan Association -	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Wesleyan Reformers -	2	495	..	495	630	..	780	2	425	250	675	210	..	409
Welsh Calv. Methodists	..	..	..	..	..	..	..	1	150	80	230	260	98	201
New Church - -	1	350	50	400	70	..	70	..	..	..	..	..	..	..
Isolated Congregations	2	150	..	150	8	66	57	2	460	..	460	19	20	19
OTHER CHRISTIAN CHS.:														
Roman Catholics -	2	410	1334	1744	3389	900	604	1	300	1000	1300	1300	200	700
Latter Day Saints -	..	..	..	..	..	..	..	1	..	..	..	60	200	400
Jews - - -	1	74	30	104	50	..	..	..	..	..	..	..	..	..
	NORTHAMPTON. (*Municipal Borough.*) Population, 26,657.							NORWICH. (*Municipal Borough.*) Population, 68,195.						
TOTAL -	28	5049	7622	14,268	7381	2226	7289	80	9422	10,330	28,834	13,240	10,274	7908
PROTESTANT CHURCHES:														
Church of England -	11	2107	3436	6810	2987	1031	2513	41	3986	2533	15,551	6520	6381	2186
Independents - -	3	339	1467	1806	1518	..	987	3	380	1866	2246	1735	250	989
Particular Baptists -	5	580	1241	2121	1545	675	1495	4	699	1718	2447	1639	817	1169
General Baptists, New Connexion - -	..	..	..	..	..	..	..	1	150	150	300	200	150	150
Baptists (*not otherwise defined*) - -	..	..	..	..	..	..	..	3	206	..	256	116	138	132
Society of Friends -	1	400	..	400	59	..	150	1	408	..	408	93	41	..
Unitarians - -	1	95	195	290	230	..	160	1	120	380	500	491	..	136
Wesleyan Methodists -	2	465	932	1397	796	388	1236	5	696	1495	2191	494	506	669
Primitive Methodists -	1	128	172	300	79	92	128	4	196	858	1054	607	604	788
Wesleyan Association -	1	35	179	214	107	..	120	..	..	..	..	..	..	..
Wesleyan Reformers -	..	..	..	..	..	..	..	1	120	450	570	322	117	294
LHuntingdon'sConnex.	..	..	..	..	..	..	..	1	250	700	950	160	115	80
New Church - -	..	..	..	..	..	..	..	1	12	120	132	90	..	106
Isolated Congregations	1	200	..	200	30	40	100	11	1740	..	1740	497	974	1035
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	..	..	300	..	..	..	1	..	..	..	250	..	..
Latter Day Saints -	1	400	..	400	30	..	100	1	400	..	400	..	181	150
Jews - - -	..	..	..	..	..	..	..	1	59	30	89	26	..	24

NEWCASTLE-ON-TYNE. The returns omit to state the number of *sittings* in one place of worship belonging to the UNITED PRESBYTERIAN CHURCH, attended by a maximum number of 275 persons at a service; and in one place belonging to an ISOLATED CONGREGATION, attended by a maximum number of 30 persons at a service. The number of *attendants* is not given for one place of worship belonging to the ESTABLISHED CHURCH. *Neither sittings nor attendants* are given for one place of worship belonging to the ESTABLISHED CHURCH; for one place belonging to the PARTICULAR BAPTISTS; and for one place belonging to the BAPTISTS, not otherwise defined.

NEWPORT. The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 200 persons at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum number of 400 persons at a service.

NORTHAMPTON. The number of *attendants* is not given for one place of worship belonging to the ESTABLISHED CHURCH and for one place belonging to the ROMAN CATHOLICS.

NORWICH.—The returns omit to state the number of *sittings* in three places of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 300 persons at a service; in one place belonging to the PRIMITIVE METHODISTS, attended by a maximum number of 15 persons at a service; in one place belonging to an ISOLATED CONGREGATION, attended by a maximum number of 50 persons at a service; and in one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 250 persons at a service. The number of *attendants* is not given for one place of worship belonging to the ESTABLISHED CHURCH.—*Neither sittings nor attendants* are given for one place of worship belonging to an ISOLATED CONGREGATION.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].			Number of Places of Worship.	Number of Sittings.			Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars].		
		Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.		Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.
	NOTTINGHAM. (*Municipal Borough.*) Population, 57,407.							OLDHAM. (*Municipal Borough.*) Population, 52,820.						
TOTAL -	37	11,484	14,763	26,947	16,854	1450	14,846	29	7445	8739	16,784	7229	4698	4792
PROTESTANT CHURCHES:														
Church of England -	8	3522	2820	7042	5570	508	4124	9	3295	3975	7870	2784	2480	920
Independents - -	5	1067	2774	3841	2014	277	1315	4	630	1760	2390	1634	757	1042
Particular Baptists -	3	1050	1320	2370	1098	50	1225	2	280	490	770	500	102	510
General Baptists, New Connexion - -	3	426	1705	2131	1231	20	1419	..	..	..	..	..	..	..
Baptists (*not otherwise defined*) - -	1	100	..	100	30	14	47	..	..	..	..	..	..	..
Society of Friends -	1	550	..	550	87	49	..	..	..	..	..	..	..	..
Unitarians - -	1	60	550	610	606	..	..	1	48	140	188	115	88	..
Moravians - -	..	..	..	..	..	..	..	1	100	84	184	179	293	185
Wesleyan Methodists -	2	1030	2634	3664	1830	45	2250	2	370	1220	1590	779	122	707
Methodist New Connex.	1	132	850	982	734	..	193	1	84	358	442	148	223	146
Primitive Methodists -	2	583	1267	1850	1223	..	1900	2	298	484	782	100	150	610
Wesleyan Association -	1	110	200	310	165	..	245	2	200	188	388	180	..	360
Independent Methodists	..	..	..	..	..	..	..	2	790	..	790	260	224	252
Wesleyan Reformers -	1	600	..	600	500	..	700	..	..	..	..	..	..	..
New Church - -	1	200	..	200	60	..	100	..	..	..	..	..	..	..
Isolated Congregations	2	770	..	770	176	24	147	2	600	..	600	..	..	60
OTHER CHRISTIAN CHS.:														
Roman Catholics -	2	500	623	1123	1420	312	604	1	150	40	190	550	250	..
Cath. and Apos. Church	1	400	..	400	..	..	..	..	..	..	..	..	..	..
Latter Day Saints -	1	324	..	324	83	136	233	..	..	..	..	..	..	..
Jews - - - -	1	30	20	50	27	15	14	..	..	..	..	..	..	..
	OXFORD. (*Municipal Borough.*) Population, 27,843.							PLYMOUTH. (*Municipal Borough.*) Population, 52,221.						
TOTAL -	32	6350	5413	15,518	8242	2785	5488	38	9258	13,647	23,805	13,176	3056	12,542
PROTESTANT CHURCHES:														
Church of England -	19	4171	3145	11,296	5767	2235	3273	10	3891	4824	9615	6086	1642	5071
Independents - -	2	394	550	944	606	..	444	5	736	2232	2968	1517	62	1440
Particular Baptists -	3	1000	450	1525	1053	..	1070	1	329	707	1036	797	114	569
Society of Friends -	1	300	250	550	100	..	..	1	400	..	400	60	30	..
Unitarians - -	..	..	..	..	..	..	..	2	168	506	674	213	..	209
Wesleyan Methodists -	1	186	516	702	448	500	400	5	810	1466	2276	1487	78	1363
Primitive Methodists -	2	90	156	246	122	50	190	..	..	..	..	..	..	..
Bible Christians -	..	..	..	..	..	..	..	1	88	540	628	279	203	401
Wesleyan Association -	..	..	..	..	..	..	..	1	136	172	308	77	..	44
Wesleyan Reformers -	1	95	..	95	86	..	71	..	..	..	..	..	..	..
New Church - -	1	50	..	50	..	..	40	..	..	..	..	..	..	..
Isolated Congregations	..	..	..	..	..	..	..	10	2150	3050	5500	2527	853	3342
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	40	40	80	50	..	..	..	..	..	..	..	..	..
Cath. and Apos. Church	..	..	..	..	..	..	..	1	250	..	250	83	50	60
Jews - - -	1	24	6	30	10	..	..	1	..	150	150	50	24	4

NOTTINGHAM.—The number of *attendants* is not given for one place of worship belonging to the CATHOLIC AND APOSTOLIC CHURCH.—*Neither sittings nor attendants* are given for one place of worship belonging to the ROMAN CATHOLICS.

OLDHAM.—The returns omit to state the number of *sittings* in one place of worship belonging to an ISOLATED CONGREGATION, attended by a maximum number of 60 persons at a service. The number of *attendants* is not given for two places of worship belonging to the ESTABLISHED CHURCH, and for one place belonging to an ISOLATED CONGREGATION.

OXFORD.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 1000 persons at a service.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings. Free.	Number of Sittings. Appropriated.	Number of Sittings. Total.	Number of Attendants at Public Worship, on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.	Number of Places of Worship.	Number of Sittings. Free.	Number of Sittings. Appropriated.	Number of Sittings. Total.	Number of Attendants at Public Worship, on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.
	PORTSMOUTH. (*Municipal Borough.*) Population, 72,096.							PRESTON. (*Municipal Borough.*) Population, 69,542.						
TOTAL -	44	9400	14,813	23,013	17,044	6039	13,501	29	9750	14,892	24,642	11,803	1603	4293
PROTESTANT CHURCHES.														
Church of England -	12	5703	5027	12,230	7378	4076	4455	10	4900	6900	11,800	2479	951	180
Independents - -	6	1193	3370	4563	3108	573	3251	2	410	1220	1630	1065	..	750
General Baptists -	2	350	900	1250	993	..	985	..	..	...	..	..	..	..
Particular Baptists -	7	411	1679	2090	1394	291	1655	2	164	752	916	437	..	282
Scotch Baptists - -	..	..	..	..	..	..	..	1	60	..	60	23	23	..
Baptists (*not otherwise defined*) - -	2	130	..	130	30	41	131	..	..	..	..	..	..	..
Society of Friends -	..	..	..	..	..	..	..	1	528	..	528	153	69	..
Unitarians - -	1	80	520	600	114	..	292	1	..	145	145	86	..	40
Wesleyan Methodists -	6	735	2166	2901	2,325	319	1910	3	726	1487	2213	1505	..	1480
Primitive Methodists -	1	73	167	240	115	109	130	1	300	500	800	342	..	345
Bible Christians -	2	140	418	558	456	517	552	..	..	..	..	..	..	..
Wesleyan Association -	..	..	.	..	..	..	..	1	150	340	490	254	..	328
L' Huntingdon's Connex.	..	..	..	..	..	..	..	1	50	750	800	142	..	66
New Church - -	..	..	..	..	..	..	..	1	50	200	250	100	60	..
Brethren - -	1	100	..	100	65	..	..	..	..	..	..	..	..	..
Isolated Congregations	1	40	..	40	40	18	40	1	200	..	200	120	..	80
OTHER CHRISTIAN CHS..														
Roman Catholics -	1	345	256	601	931	..	..	4	2212	2598	4810	5097	500	742
Latter Day Saints -	1	100	150	250	30	70	80	..	..	..	..	..	..	..
Jews - - -	1	..	160	160	35	25	20	..	..	..	..	..	..	..

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.	Number of Places of Worship.	Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.
	READING. (*Municipal Borough.*) Population, 21,456.							ROCHDALE. (*Parliamentary Borough.*) Population, 29,195.						
TOTAL -	21	3953	5914	9977	7068	1434	6198	23	5207	7634	12,811	6385	3722	4420
PROTESTANT CHURCHES:														
Church of England -	7	2371	2976	5457	3969	500	3130	3	1333	1567	2900	1350	1000	700
Independents - -	3	395	1320	1715	1497	487	1101	1	240	730	970	740	..	445
Particular Baptists -	2	140	560	700	510	290	640	3	570	1100	1970	641	803	472
Baptists (*not otherwise defined*) - -	1	80	40	120	110	30	130	..	..	..	..	..	..	..
Society of Friends -	1	414	..	414	80	..	58	1	400	..	400	60	33	..
Unitarians - -	..	..	..	..	..	..	..	2	40	380	420	330	330	..
Wesleyan Methodists -	3	168	521	689	348	111	343	3	620	1100	1720	596	849	516
Methodist New Connex.	..	..	..	..	..	..	..	1	310	361	671	285	125	163
Primitive Methodists -	1	89	331	420	291	..	590	2	346	286	632	220	204	345
Wesleyan Association -	..	..	..	..	..	..	..	5	412	1191	1603	910	656	1129
L' Huntingdon's Connex.	..	..	..	..	..	..	..	1	436	564	1000	800	...	650
Isolated Congregations	1	100	..	100	35	..	33	..	..	..	..	..	..	.
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	96	166	262	220	..	140	1	500	55	555	453	222	..
Latter Day Saints -	1	100	..	100	8	16	31	..	..	..	..	..	..	..

PORTSMOUTH.—The returns omit to state the number of *sittings* in one place of worship belonging to the PARTICULAR BAPTISTS, attended by a maximum number of 476 persons at a service.

PRESTON.—The number of *attendants* is not given for seven places of worship belonging to the CHURCH OF ENGLAND and for one place belonging to the ROMAN CATHOLICS.

READING.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 900 persons at a service; and in one place belonging to the PARTICULAR BAPTISTS, attended by a maximum number of 50 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the ESTABLISHED CHURCH.

ROCHDALE.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 101 persons at a service; and in two places belonging to the WESLEYAN ASSOCIATION, attended by a maximum number of 75 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the ESTABLISHED CHURCH.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings. Free.	Number of Sittings. Appropriated.	Number of Sittings. Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.	Number of Places of Worship.	Number of Sittings. Free.	Number of Sittings. Appropriated.	Number of Sittings. Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.
	SALFORD. (*Municipal Borough.*) Population, 63,850.							SHEFFIELD. (*Municipal Borough.*) Population, 135,310.						
TOTAL -	26	9599	11,373	21,772	12,686	630	10,043	70	14,320	29,513	44,189	20,300	4587	18,534
PROTESTANT CHURCHES:														
Church of England -	8	4006	3970	8776	4891	300	4702	23	6815	11,797	19,562	6291	2934	5656
Church of Scotland -	1	800	..	800	195	..	140	..	..	..	..	..	..	..
Independents - -	4	1019	2757	3776	2139	..	1486	10	1112	3974	4486	2283	413	1854
Particular Baptists -	1	300	..	300	250	..	120	2	220	1250	1470	831	..	624
General Baptists, New nexion - - -	1	150	50	200	140	300	210	2	250	500	750	362	..	527
Society of Friends -	..	..	..	..	..	..	..	1	800	..	800	136	80	..
Unitarians - -	..	..	..	..	..	..	..	1	50	850	900	650	..	350
Wesleyan Methodists -	4	1240	2858	4098	1518	30	1313	16	3067	7412	10,479	5282	960	4319
Methodist New Connex.	..	..	..	..	..	..	..	5	402	1550	1952	1000	..	1183
Primitive Methodists -	1	390	410	800	150	..	200	1	350	650	1000	977	..	1550
Wesleyan Association -	2	410	466	876	427	..	425	2	90	580	670	241	..	161
Independent Methodists	1	100	66	166	40	..	60	..	..	..	..	..	..	..
Wesleyan Reformers -	..	..	..	..	..	..	..	2	..	..	..	30	100	..
Welsh Calv. Methodists	1	284	216	500	130	..	127	..	..	..	..	..	..	..
New Church - -	1	..	450	450	306	..	160	..	..	..	..	..	..	..
Isolated Congregations	..	..	..	..	..	..	..	2	350	..	350	50	..	60
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	900	130	1030	2500	..	1100	1	..	950	950	2000	..	2000
Cath. and Apos. Church	..	..	..	..	..	..	..	1	320	..	320	140	100	250
Jews - - -	..	..	..	..	..	..	..	1	500	..	500	27	..	..

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.	Number of Places of Worship.	Free.	Appropriated.	Total.	Morning.	Afternoon.	Evening.
	SOUTHAMPTON. (*Municipal Borough.*) Population, 35,305.							SOUTH SHIELDS. (*Municipal Borough.*) Population, 28,974.						
TOTAL -	29	6977	10,732	17,959	10,302	2449	8829	30	5058	8920	13,978	4768	2796	5831
PROTESTANT CHURCHES:														
Church of England -	10	3913	6268	10,181	5729	1293	4897	9	2366	2844	5210	1550	695	1980
United Presby. Church	..	..	..	..	..	..	..	2	50	650	700	335	164	180
Presby. Ch. in England	..	..	..	..	..	..	..	2	436	660	1096	427	145	280
Independents - -	2	815	1743	2558	1909	373	1610	1	..	900	900	352	..	341
Particular Baptists -	3	260	660	920	460	70	387	1	70	..	70	40	40	40
Baptists (*not otherwise defined*) - - -	..	..	..	..	..	..	..	1	..	420	420	224	..	276
Society of Friends -	[illegible]	..	..	250	54	15	..	..	..	..	..	..	..	..
Unitarians - -	2	70	400	470	267	..	336	..	..	..	..	..	..	..
Wesleyan Methodists -	1	500	600	1100	635	100	600	5	478	1706	2184	295	112	525
Methodist New Connex.	..	..	..	..	..	..	..	1	100	400	500	145	266	230
Primitive Methodists -	1	159	114	273	178	208	218	3	600	760	1360	570	727	1240
Bible Christians - -	2	190	90	280	154	..	165	..	..	..	..	..	..	..
Wesleyan Association -	..	..	..	..	..	..	..	2	430	450	880	300	370	589
Isolated Congregations	2	450	500	950	285	..	409	1	210	30	240	89	144	150
French Protestants -	1	250	..	250	..	..	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	..	300	300	500	300	..	1	270	100	370	430	110	..
Cath. and Apos. Church	1	150	..	150	80	60	80	..	..	..	..	..	..	..
Latter Day Saints -	1	200	..	200	30	30	50	1	48	..	48	11	23	..
Jews - - -	1	20	57	77	21	..	17	..	..	..	..	..	..	..

SALFORD.—The number of *attendants* is not given for one place of worship belonging to the ESTABLISHED CHURCH.

SHEFFIELD.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 70 persons at a service; in one place belonging to the WESLEYAN METHODISTS, attended by a maximum number of 25 persons at a service; in one place belonging to the METHODIST NEW CONNEXION, attended by a maximum number of 42 persons at a service; and in two places belonging to the WESLEYAN REFORMERS, attended by a maximum number of 100 persons at a service.—The number of *attendants* is not given for two places of worship belonging to the ESTABLISHED CHURCH.—*Neither sittings nor attendants* are given for one place of worship belonging to the ESTABLISHED CHURCH.

SOUTHAMPTON.—The number of *attendants* is not given for one place of worship belonging to the FRENCH PROTESTANTS.

SOUTH SHIELDS.—The number of *attendants* is not given for one place of worship belonging to the WESLEYAN METHODISTS.—*Neither sittings nor attendants* are given for one place of worship belonging to the WESLEYAN METHODISTS.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings. Free.	Appropriated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.	Number of Places of Worship.	Number of Sittings. Free.	Appropriated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.
	SOUTHWARK. (*Parliamentary Borough.*) Population, 172,863.							STOCKPORT. (*Municipal Borough.*) Population, 53,835.						
TOTAL	82	19,901	23,706	46,860	31,879	6180	27,066	35	7791	14,177	22,168	12,110	1437	9502
PROTESTANT CHURCHES:														
Church of England	32	12,026	9819	23,588	13,038	4591	11,077	8	3528	5278	8806	4010	1020	3270
Presby. Ch. in England	1	50	850	900	300	..	150	..	..	..	..	..	..	..
Independents	10	2204	4951	7155	5019	431	5147	5	863	2223	3086	1598	..	1716
General Baptists	1	100	150	250	..	..	40	..	..	..	..	..	..	..
Particular Baptists	13	1356	4726	6312	4145	20	3938	2	360	510	870	349	..	405
General Baptists, New Connexion	1	700	300	1000	550	..	600	1	150	..	150	30	..	40
Society of Friends	1	500	..	500	75	29	..	..	..	..	..	..	..	..
Unitarians	1	350	50	400	55	..	120	1	50	400	450	250	..	150
Wesleyan Methodists	7	1457	2206	3663	1070	..	850	9	1910	3021	4931	2600	110	2201
Methodist New Connex.	..	..	..	..	..	..	..	2	340	989	1329	640	..	672
Primitive Methodists	1	100	..	100	51	..	80	2	360	322	682	253	137	420
Wesleyan Association	3	218	484	702	169	95	187	1	100	264	364	250	..	120
Independent Methodists	..	..	..	..	..	..	..	1	130	120	250	50	30	175
Wesleyan Reformers	1	100	70	170	100	..	160	..	..	..	..	..	..	..
Welsh Calv. Methodists	1	100	..	100	..	100	60	..	..	..	..	..	..	..
Isolated Congregations	4	220	..	220	57	14	127	1	..	..	200	..	..	173
OTHER CHRISTIAN CHS.:														
Roman Catholics	3	300	20	1570	7200	900	4500	1	..	1050	1050	2000	..	..
Latter Day Saints	..	..	..	..	..	..	..	1	..	..	..	80	140	160
Jews	2	120	80	200	50	..	30	..	..	..	..	..	..	..

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings. Free.	Appropriated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.	Number of Places of Worship.	Number of Sittings. Free.	Appropriated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.
	STOKE-UPON-TRENT. (*Parliamentary Borough.*) Population, 81,027.							SUNDERLAND. (*Municipal Borough.*) Population, 63,897.						
TOTAL	73	17,100	22,113	40,723	15,012	6732	12,609	63	14,398	14,371	30,766	14,098	1942	14,972
PROTESTANT CHURCHES:														
Church of England	18	6289	9374	17,163	5681	2852	2331	9	4190	4533	8723	4461	1061	3526
United Presby. Church	..	..	..	..	..	..	..	4	100	1100	2110	1219	..	1296
Presby. Ch. in England	1	100	350	450	201	..	179	1	21	700	721	456	..	418
Independents	7	966	1854	2820	1135	15	1046	4	962	1486	3448	1387	..	1563
Particular Baptists	3	245	280	525	371	..	209	4	1650	100	1750	814	125	1407
General Baptists, New Connexion	1	80	..	80	71	41	40	..	..	..	..	..	..	..
Baptists (*not otherwise defined*)	..	..	..	..	..	..	..	2	..	..	..	80	..	..
Society of Friends	2	400	..	400	52	22	..	1	700	..	700	136	93	..
Unitarians	..	..	..	..	..	..	..	1	250	50	300	20	..	200
Wesleyan Methodists	12	3217	4040	7297	3097	997	3365	15	2125	3531	5656	1350	301	2052
Methodist New Connex.	13	3052	3942	6994	2427	1012	2914	3	234	326	560	328	..	452
Primitive Methodists	7	1143	865	2008	445	1320	1367	6	1360	1240	2600	1510	..	2080
Wesleyan Association	3	1003	628	1631	242	320	783	4	729	1171	1992	637	46	665
Wesleyan Reformers	..	..	..	..	..	..	..	3	1110	70	1180	722	56	1280
New Church	1	35	..	35	30	..	..	..	..	..	..	..	..	..
Brethren	2	175	..	175	..	..	65	..	..	..	..	..	..	..
Isolated Congregations	..	..	..	..	..	..	..	3	830	..	830	16	260	20
OTHER CHRISTIAN CHS.:														
Roman Catholics	3	365	780	1145	1260	150	310	1	50	30	80	950	..	..
Jews	..	..	..	..	..	..	..	2	82	34	116	12	..	13

SOUTHWARK.—The returns omit to state the number of *sittings* in one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 250 persons at a service; and in one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 4000 persons at a service.—The number of *attendants* is not given for three places of worship belonging to the CHURCH OF ENGLAND; for one place belonging to the WESLEYAN METHODISTS; and for one place belonging to the JEWS.

STOCKPORT.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 43 persons at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum number of 160 persons at a service.

STOKE-UPON-TRENT.—The number of *attendants* is not given for two places of worship belonging to the CHURCH OF ENGLAND.

SUNDERLAND.—The returns omit to state the number of *sittings* in one place of worship belonging to the BAPTISTS (*not otherwise defined*), attended by a maximum number of 80 persons at a service; and in one place belonging to the METHODIST NEW CONNEXION, attended by a maximum number of 20 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the JEWS. *Neither sittings nor attendants* are given for one place of worship belonging to the BAPTISTS (*not otherwise defined*).

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings. Free.	Appro-priated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morn-ing.	After-noon.	Even-ing.	Number of Places of Worship.	Number of Sittings. Free.	Appro-priated.	Total.	Number of Attendants at Public Worship on Sunday March 30, 1851, [including Sunday Scholars]. Morn-ing.	After-noon.	Even-ing.
	SWANSEA. (*Municipal Borough.*) Population, 31,461.							TOWER HAMLETS. (*Parliamentary Borough*) Population, 539,111.						
TOTAL -	37	7101	10,138	18,339	6835	2042	9491	214	76,219	62,273	138,157	82,522	13,561	63,870
PROTESTANT CHURCHES:														
Church of England -	5	1770	2597	5067	1597	673	1175	65	31,476	22,805	67,126	34,724	7632	26,551
Church of Scotland -	..	..	..	..	..	..	..	1	150	602	752	505	..	305
Presby. Ch. in England	..	..	..	..	..	..	..	1	50	480	530	370	..	220
Independents - -	7	1456	2299	3755	1658	108	2466	46	8900	17,379	26,779	18,921	2073	15,994
General Baptists -	..	..	..	..	..	..	..	2	350	460	810	634	..	450
Particular Baptists -	8	1413	1654	3067	1221	185	2150	22	4412	5975	10,387	6373	1794	6123
Seventh Day Baptists -	..	..	..	..	..	..	..	1	300		300	15	40	16
Baptists (*not otherwise defined*) -	..	..	..	..	..	..	..	5	440	384	974	390	..	193
Society of Friends -	1	240	..	240	22	13	..	1	560	..	560	66	21	..
Unitarians - -	1	..	..	400	157	..	121	2	270	500	770	228	..	263
Wesleyan Methodists -	4	502	914	1416	472	..	769	20	4348	7381	11,729	5851	709	5583
Methodist New Connex.	..	..	..	..	..	..	..	3	290	52	342	111	..	75
Primitive Methodists -	1	140	160	300	150	..	260	4	280	505	785	572	366	724
Bible Christians -	..	..	..	..	..	..	..	1	100	300	400	220	..	290
Wesleyan Association -	..	..	..	..	..	..	..	2	200	200	400	310	..	130
Wesleyan Reformers -	..	..	..	..	..	..	..	4	180	550	730	886	..	870
Welsh Calv. Methodist	5	1150	1860	3010	758	863	1450	..	..	..	..	..	..	..
L'Huntingdon's Connex.	1	50	600	650	450	..	600	3	520	2752	3272	1698	..	1757
Brethren - -	..	..	..	..	..	..	..	2	150	..	180	60	..	45
Isolated Congregations	1	150	..	150	..	130	..	13	817	788	2285	1001	470	1360
Lutherans -	..	..	..	..	..	..	..	2	131	321	752	570	160	..
German Pro. Reformers	..	..	..	..	..	..	..	1	140	60	200	120	..	60
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	200	12	212	300	..	300	6	585	761	2006	8340	..	2300
Cath. and Apos. Church	..	..	..	..	..	..	..	1	700	..	700	100	..	..
Latter Day Saints -	1	..	..	..	50	70	200	5	550	18	618	117	253	281
Jews - - - -	1	30	42	72	..	..	..	1	50	..	50	40	40	40
	TYNEMOUTH. (*Municipal Borough.*) Population, 29,170.							WAKEFIELD. (*Municipal Borough.*) Population, 22,065.						
TOTAL -	22	3647	8439	12,086	6338	1737	4784	26	5677	6894	14,821	7900	3257	4540
PROTESTANT CHURCHES:														
Church of England -	3	965	3000	3965	2550	950	1500	9	1852	1392	5494	3875	2397	1512
United Presby. Church	1	40	360	106	253	358	..	..	..	..	..	..	..	..
Presby. Ch. in England	1	100	700	800	660	..	..	..	..	..	..	..	..	..
Independents - -	2	330	955	1285	651	..	534	4	120	2516	2636	1093	369	752
Particular Baptists -	1	100	590	690	220	..	260	1	650	..	650	255	..	164
Society of Friends -	1	400	..	400	78	..	85	1	500	..	500	66	35	..
Unitarians - -	..	..	..	..	..	..	..	1	..	500	500	243	..	84
Wesleyan Methodists -	4	400	1240	1640	841	70	864	4	605	1766	2371	710	66	491
Methodist New Connex.	3	300	950	1250	630	..	660	1	150	110	260	110	..	100
Primitive Methodists -	1	200	250	450	..	300	350	2	130	460	590	226	150	480
Wesleyan Reformers -	2	540	30	570	420	42	494	2	1550	..	1550	1022	80	957
Isolated Congregations	1	100	..	100	15	..	20	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	1	166	334	500	..	..	..	1	120	150	270	300	160	..
Jews - - - -	1	6	24	30	20	17	17	..	..	..	..	..	..	..

SWANSEA.—The returns omit to state the number of *sittings* in one place of worship belonging to the LATTER DAY SAINTS, attended by a maximum number of 200 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the PARTICULAR BAPTISTS; nor for one place belonging to the JEWS.

TOWER HAMLETS.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 900 persons at a service; in four places belonging to the INDEPENDENTS, attended by a maximum number of 2288 persons at a service; in one place belonging to the PARTICULAR BAPTISTS, attended by a maximum number of 120 persons at a service; and in one place belonging to the WESLEYAN METHODIST REFORMERS, attended by a maximum number of 160 persons at a service.—The number of *attendants* is not given for six places of worship belonging to the ESTABLISHED CHURCH.

TYNEMOUTH.—The returns omit to state the number of *sittings* in one place of worship belonging to the WESLEYAN METHODISTS, attended by a maximum number of 85 persons at a service; and in one place belonging to the METHODIST NEW CONNEXION, attended by a maximum number of 30 persons at a service.—The number of *attendants* is not given for one place of worship belonging to the ROMAN CATHOLICS.—*Neither sittings nor attendants* are given for one place of worship belonging to the WESLEYAN METHODISTS.

WAKEFIELD.—The number of *sittings* is not given for one place of worship belonging to the CHURCH OF ENGLAND, attended by a maximum number of 400 persons at a service; and in one place belonging to the INDEPENDENTS, attended by a maximum number of 101 persons at a service.

TABLE F.—*continued.*

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings. Free.	Number of Sittings. Appropriated.	Number of Sittings. Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.	Number of Places of Worship.	Number of Sittings. Free.	Number of Sittings. Appropriated.	Number of Sittings. Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.
	WALSALL. (*Municipal Borough.*) Population, 25,680.							WARRINGTON. (*Municipal Borough.*) Population, 22,894.						
TOTAL -	19	4497	5906	10,503	5147	2285	3699	15	3601	6154	9655	6686	2564	4272
PROTESTANT CHURCHES:														
Church of England -	4	1955	2862	4917	2158	1395	1075	4	1811	3199	5010	3235	1911	2218
Independents - -	1	200	700	900	398	..	307	1	..	..	..	120	..	150
Particular Baptists -	2	300	520	820	436	22	280	1	120	138	258	150	..	90
General Baptists New Connexion -	1	220	110	330	115	..	170	..	..	..	..	..	..	..
Baptists (*not otherwise defined*) - -	1	125	..	125	..	108	..	..	..	..	..	..	..	..
Society of Friends -	..	..	..	..	..	..	..	1	355	..	355	72	28	..
Unitarians - -	..	..	..	..	..	..	..	1	250	250	500	198	..	58
Wesleyan Methodists -	5	985	930	1915	865	390	1035	1	450	956	1406	991	..	1000
Primitive Methodists -	3	404	182	586	229	80	162	1	75	194	269	250	..	200
Independent Method. -	..	..	..	..	..	..	..	2	300	250	550	425	375	184
Ly Huntingdon's Connex	..	..	..	..	..	..	..	1	160	550	710	360	..	350
Isolated Congregations	..	..	..	..	..	..	..	1	80	..	80	15	..	22
OTHER CHRISTIAN CHS.:														
Roman Catholics -	2	308	602	910	946	290	670	1	..	617	617	870	250	..

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings. Free.	Number of Sittings. Appropriated.	Number of Sittings. Total.	Attendants. Morning.	Afternoon.	Evening.	Number of Places of Worship.	Number of Sittings. Free.	Number of Sittings. Appropriated.	Number of Sittings. Total.	Attendants. Morning.	Afternoon.	Evening.
	WESTMINSTER. (*Parliamentary Borough.*) Population, 241,611.							WIGAN. (*Municipal Borough.*) Population, 31,941.						
TOTAL -	99	24,511	41,092	74,349	49,845	14,912	27,921	15	2920	5579	9449	8687	3194	5102
PROTESTANT CHURCHES:														
Church of England -	59	18,278	25,671	52,142	33,019	14,361	14,823	3	1029	2204	3233	3302	2308	2212
Church of Scotland -	3	354	2160	2514	2250	100	1950	..	..	..	..	..	..	..
United Presby. Church	1	100	500	600	510	..	..	..	..	..	..	..	..	..
Independents - -	11	2622	7538	10,160	7022	..	6977	3	500	1120	1620	907	320	696
Particular Baptists -	4	260	1350	1760	749	631	860	2	460	..	460	285	304	..
Society of Friends -	1	..	..	400	106	..	49	..	..	..	..	..	..	..
Wesleyan Methodists -	5	450	1021	1471	827	..	884	1	267	705	972	691	..	478
Primitive Methodists -	1	..	..	..	20	..	58	..	..	..	..	..	..	..
Independent Method. -	..	..	..	..	..	..	..	1	200	150	350	200	212	42
Wesleyan Reformers -	1	120	120	240	212	..	169	..	..	..	..	..	..	..
Welsh Calv. Methodists	2	550	150	700	400	120	130	1	100	..	100	30	50	56
Isolated Congregations	..	..	..	..	..	..	..	1	164	..	164	47	..	48
Lutherans - -	3	380	520	900	300	60	..	..	..	..	..	..	..	..
Italian Reformers -	1	150	..	150	..	20	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:														
Roman Catholics -	5	1230	1460	2690	4300	610	2000	3	200	1400	2550	3225	..	1570
Jews - - -	2	20	602	622	130	30	30	..	..	..	..	..	..	..

WALSALL. The number of *attendants* is not given for one place of worship belonging to the PRIMITIVE METHODISTS.

WARRINGTON. The number of *sittings* is not given for one place of worship belonging to the INDEPENDENTS, attended by a maximum number of 150 persons at a service.

WESTMINSTER. The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 300 persons at a service; in one place belonging to the PRIMITIVE METHODISTS; attended by a maximum number of 58 persons at a service; in one place belonging to the LUTHERANS, attended by a maximum number of 50 persons at a service, and in one place belonging to the ROMAN CATHOLICS, attended by a maximum number of 500 persons at a service.—The number of *attendants* is not given in the case of three places of worship belonging to the ESTABLISHED CHURCH; in one place belonging to the LUTHERANS, and in one place belonging to the ROMAN CATHOLICS.—*Neither sittings nor attendants* are given for one place of worship belonging to the ESTABLISHED CHURCH.

WIGAN.—The number of *attendants* is not given for one place of worship belonging to the INDEPENDENTS.

TABLE F.—*continued.*

WOLVERHAMPTON. (*Parliamentary Borough.*) Population, 119,748.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings. Free.	Appropriated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.
TOTAL -	97	25,363	22,892	48,455	27,015	11,919	24,650
PROTESTANT CHURCHES:							
Church of England -	23	11,328	10,735	22,263	11,578	2455	8966
Presby. Ch. in England	1	..	100	100	28	..	42
Independents - -	6	1765	1700	3465	1986	475	1367
Particular Baptists -	9	1760	2146	3906	1494	1052	1644
Baptists (*not otherwise defined*) - -	1	200	..	200	130	..	150
Society of Friends -	..	..	..	..	..	..	..
Unitarians - -	2	346	200	546	340	280	58
Wesleyan Methodists -	26	4891	4787	9678	7140	3507	7118
Methodist New Connex.	7	860	1084	1944	1178	1207	1413
Primitive Methodists -	14	2661	1086	3747	1481	1697	1937
Welsh Calvinistic Meth.	1	180	..	180	..	150	150
Ly Huntingdon's Connex.	..	..	..	..	..	..	..
Isolated Congregations	1	350	..	350	..	..	..
OTHER CHRISTIAN CHS.:							
Roman Catholics -	4	862	1034	1896	1615	1040	1750
Latter Day Saints -	1	150	..	150	..	44	55
Jews - - -	1	10	20	30	15	12	..

WORCESTER. (*Municipal Borough.*) Population, 27,528.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings. Free.	Appropriated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.
TOTAL -	35	6299	8278	15,547	9298	2090	6837
PROTESTANT CHURCHES:							
Church of England -	20	3919	4698	9587	6468	1630	4709
Presby. Ch. in England	..	..	..	..	..	..	..
Independents - -	1	200	500	700	424	..	356
Particular Baptists -	..	..	..	..	..	..	..
Baptists (*not otherwise defined*) - -	1	252	444	696	441	..	305
Society of Friends -	1	360	..	360	80	59	..
Unitarians - -	..	..	..	..	..	..	..
Wesleyan Methodists -	4	656	1106	1762	550	69	599
Methodist New Connex.	..	..	..	..	..	..	..
Primitive Methodists -	1	74	176	250	50	60	100
Welsh Calvinistic Meth.	..	..	..	..	..	..	..
Ly Huntingdon's Connex.	3	551	1014	1565	510	72	684
Isolated Congregations	2	198	..	198	45	..	84
OTHER CHRISTIAN CHS.:							
Roman Catholics -	1	89	340	429	500	200	..
Latter Day Saints -	1	..	..	..	200	..	..
Jews - - -	..	..	..	..	..	..	..

YORK. (*Municipal Borough.*) Population, 36,303.

RELIGIOUS DENOMINATION.	Number of Places of Worship.	Number of Sittings. Free.	Appropriated.	Total.	Number of Attendants at Public Worship on Sunday, March 30, 1851 [including Sunday Scholars]. Morning.	Afternoon.	Evening.
TOTAL -	40	7922	11,465	23,650	10,675	3452	8488
PROTESTANT CHURCHES:							
Church of England -	24	2862	5056	12,181	4427	2714	2623
Independents - -	2	900	1860	2760	1333	80	1018
Society of Friends -	1	1000	..	1000	273	170	..
Unitarians - -	1	10	30	10	97	..	60
Wesleyan Methodists -	4	1390	2329	3719	1759	120	1833
Primitive Methodists -	1	120	380	500	111	92	500
Wesleyan Association -	1	100	450	550	157	25	194
Wesleyan Reformers -	2	1150	550	1700	1058	..	1317
New Church - -	1	60	..	60	..	..	13
Isolated Congregations	1	150	..	150	80	..	150
OTHER CHRISTIAN CHS.:							
Roman Catholics -	2	180	810	990	1350	231	780

WOLVERHAMPTON.—The number of *attendants* is not given for three places of worship belonging to the ESTABLISHED CHURCH; for one place belonging to the INDEPENDENTS; for one place belonging to the PARTICULAR BAPTISTS; and for one place belonging to an ISOLATED CONGREGATION.

WORCESTER.—The returns omit to state the number of *sittings* in one place of worship belonging to the ESTABLISHED CHURCH, attended by a maximum number of 130 persons at a service; and in one place belonging to the LATTER DAY SAINTS, attended by a maximum number of 200 persons at a service.

YORK.—The number of *attendants* is not given for three places of worship belonging to the ESTABLISHED CHURCH; for one place belonging to the WESLEYAN METHODISTS; and for one place belonging to the WESLEYAN REFORMERS.

TABLE F F.

Accommodation provided by various Religious Bodies in LARGE-TOWN DISTRICTS, as compared with the rest of England.

	Population, 1851.	Number of Places of Worship provided by: Church of England.	Independents.	Baptists.	Wesleyan Methodists (all sections).	Roman Catholics.	Others.	All Religious Bodies.	Number of Sittings,* provided by: Church of England.	Independents.	Baptists.	Wesleyan Methodists (all sections).	Roman Catholics.	Others.	All Religious Bodies.
LARGE-TOWN DISTRICTS:															
Districts having Towns with a Population of 10,000 and less than 20,000	91,821	49	14	23	22	3	13	124	23,389	9,006	10,690	8,458	411	3,122	61,078
" 20,000 " 50,000	2,544,704	1864	395	413	1553	96	406	4727	763,511	141,146	130,708	364,155	27,416	107,771	1,534,707
" 50,000 " 100,000	2,322,799	733	230	189	869	89	289	2399	465,705	119,593	76,357	283,561	38,460	101,863	1,085,537
" 100,000 and upwards	4,269,796	811	297	214	603	80	331	2336	737,124	184,982	100,258	240,198	51,909	131,449	1,445,922
TOTAL OF LARGE-TOWN DISTRICTS	9,229,120	3457	936	839	3050	268	1036	9586	1,995,729	454,729	318,013	896,372	118,196	344,205	4,127,244
RESIDUE OF THE COUNTRY	8,698,489	10,620	2309	1949	7951	301	1744	24,874	3,322,186	613,031	434,330	1,297,925	67,915	353,411	6,088,799
ENGLAND AND WALES	17,927,609	14,077	3245	2788	11,001	569	2780	34,460	5,317,915	1,067,760	752,343	2,191,298	186,111	697,616	10,216,013

* Including an Estimate for Defective Returns.

Proportions contained in the above Table.

	Number of Sittings to 100 persons, provided by: Church of England.	Independents.	Baptists.	Wesleyan Methodists (all sections).	Roman Catholics.	Others.	All Religious Bodies.
LARGE TOWN-DISTRICTS:—							
Districts having Towns with a Population of 10,000 and less than 20,000	32·0	9·8	11·6	9·2	·5	3·4	66·5
" 20,000 " 50,000	30·0	5·6	5·1	14·3	1·1	4·2	60·3
" 50,000 " 100,000	20·0	5·1	3·3	12·2	1·7	4·4	46·7
" 100,000 and upwards	17·3	4·3	2·4	5·6	1·2	3·1	33·9
TOTAL OF LARGE-TOWN DISTRICTS	21·6	4·9	3·5	9·7	1·3	3·7	44·7
RESIDUE OF THE COUNTRY	38·2	7·0	5·0	14·9	·8	4·1	70·0
ENGLAND AND WALES	29·7	6·0	4·2	12·2	1·0	3·9	57·0

TABLE G.

Showing the ACCOMMODATION provided, in each County of England and Wales, by the most numerous Religious Bodies.

TABLE G. - - - - - -

Showing the ACCOMMODATION provided, in each COUNTY of England

COUNTIES.	Number of Places of Worship.									Number of			
	Church of England	Scottish Presbyterians.	Independents	Baptists.	Wesleyan Methodists.	Calvinistic Methodists.	Roman Catholics.	Others	TOTAL.	Church of England	Scottish Presbyterians.	Independents.	Baptists.
ENGLAND AND WALES	14,077	160	3,244	2,789	11,007	937	570	1,683	34,467	5,317,915	86,692	1,067,760	752,343
Bedford	133	..	19	55	96	..	1	23	327	43,842	..	6,155	14,902
Berks	206	..	34	41	125	4	6	19	435	69,868	..	9,598	9,306
Buckingham	226	..	56	72	120	1	4	20	499	67,247	..	11,091	16,796
Cambridge	176	..	38	72	101	1	3	13	404	59,703	..	12,195	18,168
Chester	252	5	66	31	402	12	17	48	833	125,652	2,157	21,909	7,176
Cornwall	265	..	37	25	734	3	7	33	1,104	102,341	..	9,067	5,934
Cumberland	161	17	24	9	136	..	8	34	389	58,688	6,070	7,247	2,296
Derby	250	..	45	39	404	2	8	28	776	89,714	..	13,307	11,477
Devon	549	..	142	112	379	..	8	107	1,297	221,989	..	42,010	25,562
Dorset	304	..	69	15	147	..	7	21	563	94,097	..	19,298	3,814
Durham	169	14	25	21	351	..	20	21	621	68,958	6,550	9,397	5,797
Essex	433	..	134	59	90	2	9	39	766	*147,807	..	47,809	16,392
Gloucester	433	..	96	102	214	11	14	58	928	165,003	..	35,439	27,325
Hereford	243	..	20	16	115	5	5	22	426	54,590	..	2,892	3,765
Hertford	162	..	47	44	60	6	4	24	347	55,193	..	13,839	12,611
Huntingdon	96	..	7	30	46	..	..	17	196	25,153	..	2,074	8,375
Kent	479	3	86	107	250	5	13	54	997	213,666	1,776	27,717	27,799
Lancaster	529	22	170	100	521	19	114	152	1,627	389,516	16,715	83,352	35,694
Leicester	289	..	11	85	201	1	12	26	655	88,212	..	12,972	24,814
Lincoln	657	..	38	62	703	1	13	27	1,501	165,087	..	11,508	14,162
Middlesex	419	19	155	102	119	10	32	106	962	352,220	15,535	89,899	39,836
Monmouth	159	..	51	79	100	26	8	11	434	36,131	..	14,911	29,364
Norfolk	719	..	49	91	516	2	6	58	1,441	187,210	..	15,519	21,000
Northampton	292	..	56	87	118	4	6	29	592	92,793	..	17,906	23,471
Northumberland	154	68	14	17	198	..	20	17	488	55,014	32,300	6,060	4,143
Nottingham	218	..	21	54	273	..	5	29	630	76,960	..	8,707	14,421
Oxford	266	..	43	50	116	1	8	20	504	79,270	..	8,369	7,545
Rutland	53	..	6	12	18	..	..	2	*91	13,362	..	1,086	1,941
Salop	291	..	59	31	262	11	11	14	679	95,451	..	11,912	5,987
Somerset	553	..	110	89	309	4	8*	56	1,129	181,484	..	28,399	22,279
Southampton	389	..	116	69	187	3	13	41	818	150,800	..	32,241	15,138
Stafford	317	4	63	35	377	1	34	32	863	163,856	1,150	21,004	10,599
Suffolk	519	..	90	91	163	..	4	28	895	161,398	..	31,403	26,009
Surrey	262	1	84	68	73	2	14	42	546	151,662	900	31,388	20,054
Sussex	350	...	78	50	80	5	8	46	617	132,327	..	20,739	11,985
Warwick	278	1	64	50	133	3	26	38	593	128,525	700	21,938	15,868
Westmorland	78	1	9	4	59	..	2	12	165	24,788	400	1,800	1,012
Wilts	352	..	76	101	196	2	3	24	754	117,258	..	21,910	24,630
Worcester	244	1	24	46	127	9	12	26	489	88,548	650	7,732	10,220
York (East Riding)	235	1	34	14	362	..	10	14	670	70,921	600	12,009	4,013
„ (City)	24	..	2	..	8	..	2	4	40	12,181	..	2,760	..
„ (North Riding)	301	1	48	13	425	..	22	33	843	86,149	450	12,203	3,357
„ (West Riding)	583	2	158	99	1,060	..	31	123	2,056	288,343	739	71,125	39,739
North Wales	361	..	273	143	324	478	6	27	1,614	115,830	..	52,900	24,194
South Wales	615	..	367	297	209	303	7	65	1,863	148,718	..	121,934	83,973

* Including an Estimate for Defective Returns.

TABLE G.

and Wales, by the most numerous Religious Bodies.

Sittings.*					Proportion per Cent. of Sittings to Population.									Population in 1851.
Wesleyan Methodists.	Calvinistic Methodists.	Roman Catholics.	Others.	TOTAL.	Church of England.	Scottish Presbyterians.	Independents.	Baptists.	Wesleyan Methodists.	Calvinistic Methodists.	Roman Catholics.	Others.	TOTAL.	
2,194,298	250,678	186,111	356,766	10,212,563	29·7	·5	6·0	4·2	12·2	1·4	1·0	2·0	57·0	17,927,609
19,226	..	21	5,515	89,661	35·2	..	5·0	12·0	15·4	..	..	4·4	72·0	124,478
17,768	1,089	1,192	2,996	111,817	41·1	..	5·6	5·5	10·4	0·6	0·7	1·8	65·7	170,065
18,400	140	527	2,771	116,972	41·1	..	6·8	10·3	11·2	0·1	0·3	1·7	71·5	163,723
18,299	550	350	2,497	111,762	32·2	..	6·6	9·8	9·9	0·3	0·2	1·3	60·3	185,405
80,524	2,600	6,196	12,176	258,390	27·6	0·5	4·8	1·6	17·7	0·6	1·1	2·7	56·6	455,725
152,905	964	1,445	6,574	279,230	28·8	..	2·6	1·7	43·1	0·3	0·4	1·8	78·7	355,558
26,489	..	2,877	6,707	110,374	30·0	3·1	3·7	1·2	13·6	..	1·5	3·4	56·5	195,492
72,085	430	2,454	5,728	195,195	30·3	..	4·5	3·9	24·4	0·1	0·8	1·9	65·9	296,084
64,613	..	1,250	24,463	379,887	39·1	..	7·4	4·5	11·4	..	0·2	4·3	66·9	567,098
21,197	..	1,752	4,049	144,207	51·1	..	10·5	2·1	11·5	..	0·9	2·2	78·3	184,207
81,501	..	4,816	4,813	181,832	17·6	1·7	2·4	1·5	20·9	..	1·2	1·2	46·5	390,997
15,257	338	2,354	9,407	239,364	40·0	..	13·0	4·5	4·1	0·1	0·6	2·5	64·8	369,318
44,843	4,642	4,109	13,440	294,801	36·0	..	7·7	6·0	9·8	0·8	0·8	2·9	64·2	458,805
10,590	966	900	3,148	76,851	47·3	..	2·5	3·3	9·1	0·8	0·8	2·7	66·5	115,489
9,742	795	455	3,492	96,127	33·0	..	8·2	7·5	5·8	0·5	0·3	2·1	57·4	167,298
7,641	..	..	3,630	47,179	39·7	..	3·2	13·0	11·9	..	..	5·7	73·5	64,183
43,073	2,297	3,651	7,259	327,268	34·7	0·3	4·5	4·5	7·0	0·3	0·6	1·2	53·1	615,766
177,886	10,139	58,747	41,256	813,335	19·1	0·8	4·1	1·8	8·8	0·5	2·9	2·0	40·0	2,031,236
33,441	170	2,537	4,725	166,901	38·3	..	5·6	10·8	14·5	0·1	1·1	2·0	72·4	230,308
118,173	260	2,333	3,521	315,044	40·5	..	2·8	3·5	29·0	0·1	0·6	0·9	77·4	407,222
43,216	6,097	17,846	28,067	592,716	18·7	0·8	4·8	2·1	2·2	0·3	1·0	1·3	31·4	1,886,576
23,487	7,691	2,764	1,880	116,228	22·9	..	9·5	18·6	14·9	4·9	1·8	1·2	73·8	157,418
76,637	1,570	1,456	9,521	312,913	42·3	..	3·5	4·7	17·3	0·4	0·3	2·2	70·7	442,714
21,227	144	705	4,151	160,397	43·7	..	8·4	11·0	10·0	0·1	0·3	2·0	75·5	212,380
41,632	..	4,914	3,890	148,283	18·1	10·6	2·0	1·5	13·7	..	1·6	1·3	48·8	303,568
54,850	..	1,982	6,314	160,234	28·5	..	3·2	5·3	20·2	..	0·7	2·4	60·3	270,427
15,180	230	1,335	3,966	115,895	46·5	..	4.9	4·4	8·9	0·1	0·8	2·3	67·9	170,439
2,051	..	..	90	18,530	58·1	..	4·7	8·5	8·9	..	..	0·4	80·6	22,983
33,267	1,906	1,837	1,993	152,353	41·6	..	5·2	2·6	14·5	0·8	0·8	0·9	66·4	229,341
55,052	1,160	2,382	11,055	301,811	40·9	..	6·4	5·0	12·4	0·2	0·5	2·5	67·9	443,916
30,208	567	2,904	6,430	238,283	37·2	..	8·0	3·7	7·4	0·1	0·7	1·6	58·7	405,370
92,985	180	9,756	4,762	304,292	26·9	0·2	3·5	1·7	15·3	..	1·6	0·8	50·0	608,716
23,886	..	544	6,100	249,340	47·9	..	9·3	7·7	7·1	..	0·1	1·8	73·9	337,215
17,871	600	8,046	7,372	237,893	22·2	0·1	4·6	2·9	2·6	0·1	1·2	1·1	34·8	683,082
12,872	1,063	1,216	9,420	190,522	39·3	..	6·1	3·6	3·8	0·6	0·3	2·8	56·5	336,844
26,843	732	6,891	16,615	218,112	27·5	0·1	4·5	3·3	5·6	0·1	1·4	3·4	45·9	475,013
8,502	..	700	3,037	40,239	42·5	0·7	3·1	1·7	14·6	..	1·2	5·2	69·0	58,287
28,208	340	790	3,458	196,594	46·1	..	8·6	9·7	11·1	0·1	0·3	1·4	77·3	254,221
28,629	3,354	2,834	5,128	147,095	32·0	0·2	2·8	3·7	10·3	1·2	1·0	1·9	53·1	276,926
63,988	..	2,568	3,604	157,703	32·1	0·3	5·5	1·8	29·0	..	1·1	1·6	71·4	220,983
6,469	..	990	1,250	23,650	33·6	..	7·6	..	17·8	..	2·7	3·4	65·1	36,303
74,441	..	4,016	6,465	187,081	40·0	0·2	5·7	1·6	34·6	..	1·9	3·0	87·0	215,214
278,211	..	8,846	25,774	715,777	21·7	0·1	5·6	3·0	21·0	..	0·7	1·9	54·0	1,325,495
56,800	111,372	885	5,326	367,307	28·1	..	12·8	5·9	13·8	27·0	0·2	1·3	89.1	412,114
41,138	87,392	1,938	12,925	500,118	25·1	..	20·5	14·0	7·4	14·7	0·3	2·2	84·2	593,607

TABLE I.

DISTRICTS with MOST and LEAST ACCOMMODATION respectively.

Districts with most Accommodation.	Population, 1851.	Number of Sittings provided by all Religious Bodies.	Proportion per Cent. of Sittings to Population.	Excess of Sittings above the Number required to provide for 58 per Cent. of the Population.	Districts with least Accommodation.	Population, 1851.	Number of Sittings provided by all Religious Bodies.	Proportion per Cent. of Sittings to Population.	Deficiency of Sittings below the Number required to provide for 58 per Cent. of the Population.
606. Machynlleth	12,116	14,979	123·6	7,952	20. Shoreditch	109,257	19,614	17·9	43,755
300. Camelford	8,448	10,180	120·5	5,280	23. St. Geo. in the East	48,376	10,039	20·8	18,019
111. Catherington	2,493	2,981	119·6	1,535	30. Newington	64,816	15,399	23·7	22,194
617. Dolgelly	12,971	15,048	116·0	7,525	26. St, Saviour, Southk	35,731	8,707	24·4	12,017
410. Billesdon	7,009	8,036	114·7	3,971	15. Clerkenwell	64,778	16,065	24·8	21,506
599. Builth	8,345	9,555	114·5	4,715	439. Radford	26,776	6,608	24·9	8,862
622. Conway	11,630	13,182	113·3	6,437	31. Lambeth	139,325	34,818	25·0	45,991
522, Skirlaugh	9,279	10,492	113·1	5,110	22. Whitechapel	79,759	19,903	25·0	26,237
605. Rhayader	6,796	7,667	112·8	3,725	7. Marylebone	157,696	39,565	25·1	51,551
619. Pwllheli	21,788	24,091	110·6	11,454	25. Poplar	47,162	11,989	25·4	15,365
616. Bala	6,736	7,349	109·1	3,442	24. Stepney	110,775	28,578	25·8	35,672
600. Brecknock	18,174	19,166	105·5	8,625	28. Bermondsey	48,128	12,455	25·8	15,459
609. Llanfyllin	19,538	20,576	105·3	9,244	1. Kensington	120,004	31,556	26·3	38,046
595. Lampeter	9,874	10,360	104·9	4,633	13. Strand	44,460	11,998	27·0	13,794
618. Festiniog	16,182	16,906	104·5	7,520	6. St. James, Westmr	36,406	9,877	27·1	11,218
593. Cardigan	20,186	21,075	104·4	9,367	18. West London	28,790	7,981	27·7	8,723
612. Ruthin	16,853	17,188	102·0	7,413	21. Bethnal Green	90,193	25,744	28·5	26,568
312. Scilly Islands	2,627	2,663	101·4	1,139	2. Chelsea	56,538	16,279	28·8	16,513
418. Melton Mowbray	20,533	20,636	100·5	8,727	16. St. Luke	54,055	15,703	29·0	15,619
597. Aberystwith	23,753	23,865	100·5	10,088	10. Islington	95,329	27,652	29·0	27,639
573. East Ward	13,660	13,703	100·3	5,780	395. Aston	66,852	19,805	29·5	18,966
409. Market Harborough	15,839	15,842	100·0	6,655	12. St. Giles	54,214	16,139	29·8	15,305
255. Marlborough	10,263	10,172	99·1	4,219	33. Camberwell	54,667	16,492	30·2	15,215
504 *b*. Hemsworth	8,158	8,077	99·0	3,345	393. King's Norton	30,871	9,348	30·3	8,557
594. Newcastle-in-Emlyn	20,173	19,901	98·7	8,201	9. St. Pancras	166,956	51,275	30·7	45,559
299. Stratton	8,580	8,382	97·7	3,406	507. Ecclesall Bierlow	37,914	11,655	30·7	10,335
614. Llanrwst	12,479	12,152	97·4	4,914	34. Rotherhithe	17,805	5,515	31·0	4,812
583. Bridgend	23,422	22,700	96·9	9,115	461. Liverpool	258,236	80,239	31·1	69,541
602. Hay	10,962	10,574	96·5	4,216	394. Birmingham	173,951	54,319	31·2	46,573
596. Aberayron	13,224	12,749	96·4	5,079	3. St. Geo. Hanover Sq.	73,230	23,068	31·5	19,405
117. Whitchurch (*Hants*)	5,619	5,404	96·2	2,145	472. Salford	87,523	27,775	31·7	22,989
259. Westbury	12,530	11,982	95·6	4,715	471. Chorlton	123,841	39,462	31·9	32,366
516. Pocklington	16,098	15,368	95·5	6,031	14. Holborn	46,621	14,912	32·0	12,128
587. Llandovery	15,055	14,355	95·4	5,623	465. Wigan	77,539	25,661	33·1	19,311
487. Sedbergh	4,574	4,357	95·3	1,704	473. Manchester	228,433	75,817	33·2	56,674
301. Launceston	16,773	15,898	94·8	6,170	475. Oldham	86,788	28,846	33·2	21,491
304. Bodmin	20,493	19,258	94·0	7,372	35. Greenwich	99,365	33,219	33·4	24,413
170. Brixworth	14,771	13,881	94·0	5,314	4. Westminster	65,609	22,279	34·0	15,774
429. Horncastle	25,089	23,569	93·9	9,017	552. Newcastle-on-Tyne	89,156	31,018	34·8	20,692
588. Llandilofawr	17,968	16,871	93·9	6,450	29. St. Geo. Southwark	51,824	18,209	35·1	11,849
615, Corwen	15,418	14,395	93·4	5,453	17. East London	44,406	15,772	35.5	9,983
589. Carmarthen	38,142	35,377	92·2	13,255	548. Chester-le-Street	20,907	7,518	36·0	4,608
521. Patrington	9,407	8,726	92·8	3,270	508. Sheffield	103,626	38,036	36·7	22,067
601. Crickhowell	21,697	20,044	92·4	7,460	96. Portsea Island	72,126	26,608	36·9	15,255
603. Presteigne	15,149	13,977	92·3	5,191	85. Brighton	65,569	24,363	37·2	13,667
524. Bridlington	14,322	13,070	91·3	4,763	379. Wolverhampton	104,158	39,132	37·6	21.280
431. Louth	33,427	30,348	90·8	10,960	468. Bolton	114,712	43,517	37·9	23,015
298. Holsworthy	11,382	10,300	90·5	3,698	462. West Derby	153,279	58,214	38·0	30,688
285. Kingsbridge	21,377	19,197	89·8	6,798	27. St. Olave, Southk	19,375	7,351	38·0	3,887
443. Bingham	16,241	14,558	89·6	5,138	194. West Ham	34,395	13,110	38·1	6,839

*** The figures prefixed to each district refer to its number in the topographical arrangement adopted in the DETAILED TABLES, *post*, pp. 1–129.

TABLE K.

COMPARATIVE POSITION of the CHURCH OF ENGLAND and the DISSENTING CHURCHES, in different Parts of the Country.

COUNTIES.	Proportion per cent. of Sittings to Population. Provided by the Church of England.	Proportion per cent. of Sittings to Population. Provided by other Churches.	Proportion per cent. of Sittings to total Number of Sittings. Provided by the Church of England.	Proportion per cent. of Sittings to total Number of Sittings. Provided by other Churches.
Bedford	35·2	36·8	48·9	51·1
Berks	41·1	24·6	62·6	37·4
Buckingham	41·1	30·4	57·5	42·5
Cambridge	32·2	28·1	53·4	46·6
Chester	27·6	29·0	48·8	51·2
Cornwall	28·8	49·9	36·6	63·4
Cumberland	30·0	26·5	53·1	46·9
Derby	30·3	35·6	46·0	54·0
Devon	39·1	27·8	58·4	41·6
Dorset	51·1	27·2	65·3	34·7
Durham	17·6	28·9	37·8	62·2
Essex	40·0	24·8	61·7	38·3
Gloucester	36·0	28·2	56·1	43·9
Hereford	47·3	19·2	71·1	28·9
Hertford	33·0	24·4	57·5	42·5
Huntingdon	39·7	33·8	54·0	46·0
Kent	34·7	18·4	65·3	34·7
Lancaster	19·1	20·9	47·7	52·3
Leicester	38·3	34·1	52·9	47·1
Lincoln	40·5	36·9	52·3	47·7
Middlesex	18·7	12·7	59·6	40·4
Monmouth	22·9	50·9	31·0	69·0
Norfolk	42·3	28·4	59·8	40·2
Northampton	43·7	31·8	57·9	42·1
Northumberland	18·1	30·7	37·1	62·9
Nottingham	28·5	31·8	47·3	52·7
Oxford	46·5	21·4	68·5	31·5
Rutland	58·1	22·5	72·1	27·9
Salop	41·6	24·8	62·7	37·3
Somerset	40·9	27·0	60·2	39·8
Southampton	37·2	21·5	63·4	36·6
Stafford	26·9	23·1	53·8	46·2
Suffolk	47·9	26·0	64·7	35·3
Surrey	22·2	12·6	63·8	36·2
Sussex	30·3	17·2	69·6	30·4
Warwick	27·5	18·4	60·0	40·0
Westmorland	42·5	26·5	61·6	38·4
Wilts	46·1	31·2	59·6	40·4
Worcester	32·0	21·1	60·3	39·7
York (East Riding)	32·1	39·3	45·0	55·0
„ (City)	33·6	31·5	51·6	48·4
„ (North Riding)	40·0	47·0	46·0	54·0
„ (West Riding)	21·7	32·3	40·2	59·8
North Wales	28·1	61·0	31·5	68·5
South Wales	25·1	59·1	29·8	70·2
ENGLAND AND WALES	29·6	27·4	51·9	48·1

LARGE TOWNS.	Proportion per cent. of Sittings to Population. Provided by the Church of England.	Proportion per cent. of Sittings to Population. Provided by other Churches.	Proportion per cent. of Sittings to total Number of Sittings. Provided by the Church of England.	Proportion per cent. of Sittings to total Number of Sittings. Provided by other Churches.
Ashton-under-Lyne	13·1	25·5	33·9	66·1
Bath	38·6	22·5	63·2	36·8
Birmingham	13·3	15·4	46·3	53·7
Blackburn	19·1	20·6	47·1	52·9
Bolton	15·7	19·9	44·1	55·9
Bradford	10·0	21·6	31·6	68·4
Brighton	19·4	15·2	56·1	43·9
Bristol	23·5	29·3	44·5	55·5
Bury	17·8	25·2	41·4	58·6
Cheltenham	31·0	25·5	54·9	45·1
Coventry	23·1	19·8	53·9	46·1
Derby	22·0	28·1	43·9	56·1
Devonport	20·8	25·8	44·6	55·4
Dudley	15·0	26·9	35·8	64·2
Exeter	35·3	24·4	59·1	40·9
Great Yarmouth	22·4	23·7	48·6	51·4
Halifax	14·3	16·0	47·2	52·8
Huddersfield	18·8	32·3	36·8	63·2
Hull	16·0	28·2	36·2	63·8
Ipswich	24·8	23·9	50·9	49·1
Leeds	15·0	31·0	32·6	67·4
Leicester	14·6	26·7	35·4	64·6
Liverpool	16·5	14·9	52·5	47·5
London	17·6	12·1	59·3	40·7
Macclesfield	19·0	23·2	45·0	55·0
Manchester	12·6	19·0	39·9	60·1
Merthyr Tydfil	6·0	52·4	10·3	89·7
Newcastle	11·7	22·8	33·9	66·1
Norwich	24·5	20·7	54·2	45·8
Nottingham	12·3	35·2	25·9	74·1
Oldham	14·4	17·7	44·9	55·1
Plymouth	18·4	27·2	40·4	59·6
Portsmouth	17·0	19·9	46·1	53·9
Preston	17·0	18·4	48·0	52·0
Rochdale	9·9	36·5	21·3	78·7
Salford	13·7	25·1	35·3	64·7
Sheffiel	15·0	18·9	44·2	55·8
Southampton	28·8	22·1	56·6	43·4
Stockport	16·3	25·7	38·8	61·2
Stoke-upon-Trent	20·4	28·1	42·1	57·9
Sunderland	13·7	35·2	28·0	72·0
Swansea	16·1	42·8	27·3	72·7
Wigan	10·1	20·5	33·0	67·0
Wolverhampton	18·6	21·9	46·0	54·0
Worcester	36·2	22·5	61·7	38·3
TOTAL	17·2	18·8	47·8	52·2

This Table may be read thus:—In Bedfordshire, for every 100 persons, the Church of England affords accommodation for 35, and the other churches for 37; while, in the same county, out of every 100 *sittings* provided by all religious bodies together, 49 belong to the Church of England, and 51 to other churches.

TABLE L.

Showing the NUMBER of SERVICES held by EACH RELIGIOUS BODY at different periods of the Day.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship open for Service at different periods of the Day.															
	IN TOWNS.								IN RURAL DISTRICTS.							
	Morning only.	Afternoon only.	Evening only.	Morning and Afternoon.	Morning and Evening.	Afternoon and Evening.	Morning, Afternoon, and Evening.	TOTAL.	Morning only.	Afternoon only.	Evening only.	Morning and Afternoon.	Morning and Evening.	Afternoon and Evening.	Morning, Afternoon, and Evening.	TOTAL.
TOTAL - -	488	277	277	1077	3048	622	1674	7163	3314	3302	2257	7954	3712	4063	2402	27,004
PROTESTANT CHURCHES:																
Church of England -	1851	110	43	637	765	7	466	2213	2325	1855	222	6526	604	46	286	11,864
Scottish Presbyterians:																
Church of Scotland -	2	..	..	..	8	..	1	11	1	..	1	3	2	..	..	7
United Presbyterian Church - -	5	..	..	7	19	..	4	35	8	2	7	4	8	..	2	31
Presbyterian Church in England -	2	..	..	6	28	..	..	36	11	..	2	13	13	..	1	40
Reformed Irish Presbyterians - - -	..	..	.	1	..	..	..	1	.	..	.	..	..	..	..	..
Independents - -	31	33	51	36	576	55	237	1019	171	233	330	201	679	281	330	2225
Baptists:																
General - -	1	1	1	3	6	1	5	18	9	5	8	4	4	38	7	75
Particular - -	18	15	15	48	329	25	237	687	78	105	107	151	310	126	383	1260
Seventh Day - -	..	..	..	..	..	..	1	1	1	.	..	..	.	..	..	1
Scotch - - -	..	..	..	3	1	..	1	5	.	1	.	7	.	1	1	10
New Connexion General	2	2	2	3	31	3	13	56	5	20	16	10	32	32	11	126
Undefined - -	7	6	5	7	46	7	46	124	62	38	93	50	50	61	72	426
Society of Friends -	53	1	1	145	13	..	1	214	88	7	..	56	4	.	2	157
Unitarians - -	41	4	30	26	53	2	1	157	9	2	6	33	5	2	15	72
Moravians - - -	..	..	..	1	6	..	2	9	3	3	..	3	7	1	6	23
Wesleyan Methodists:																
Original Connexion -	25	43	49	24	482	193	266	1082	231	526	838	442	1073	1806	581	5497
New Connexion -	..	1	5	1	46	18	20	91	8	11	16	24	39	59	50	206
Primitive - -	17	15	15	13	106	181	129	476	127	235	341	106	255	996	335	2395
Bible Christians -	:	3	5	1	19	16	21	65	19	70	43	8	87	142	48	417
Wesleyan Association	4	7	4	..	59	27	19	110	9	37	57	17	65	95	29	309
Independent Methodists - - -	1	1	..	..		4	4	11	..	1	2	..	..	4	2	9
Wesleyan Reformers -	1	2	7	1		9	12	81	5	19	48	22	54	77	33	258
Calvinistic Methodists:																
Welsh - - -	2	8	..	4	59	33	10	116	34	76	43	20	309	176	60	712
Lady Huntingdon's Connexion -	3	2	3	3	35	3	3	52	2	8	6	5	22	9	5	57
Sandemanians - -	1	..	..	2	..	..	..	3	1	..	..	1	..	..	1	3
New Church - -	4	..	2	5	15	2	2	30	..	..	..	11	6	2	1	20
Brethren - - -	5	..	3	1	34	4	7	54	7	6	6	10	16	12	21	78
Isolated Congregations -	17	16	24	11	125	20	44	257	27	34	61	46	40	40	28	282
Lutherans - -	4	..	..	1	1	..	..	6	..	..	..	..	..	..	..	.
French Protestants -	..	1	..	..	2	..	..	3	..	..	..	..	..	..	..	..
Reformed Church of the Netherlands - -	1	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..
German Protestant Reformers - - -	..	..	..	..	1	..	..	1	..	..	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:																
Roman Catholics -	37	4	4	70	100	1	54	270	60	10	5	179	25	4	17	300
Greek Church - -	2	..	..	..	..	..	..	2	1	..	..	..	..	..	..	1
German Catholics -	..	..	..	..	1	..	..	1	..	..	..	..	..	..	..	.
Italian Reformers -	..	1	..	..	..	..	..	1	..	..	..	..	..	..	..	..
Catholic and Apostolic Church - - -	..	..	1	6	13	..	8	28	1	1	..	..	..	1	1	4
Latter Day Saints -	10	1	7	4	4	21	40	87	11	1	.	2	3	45	73	135
Jews - - -	7	..	..	7	15	..	20	49	..	2	..	..	..	1	1	4

TABLE M.

Comparative view of the frequency with which the various Religious Bodies make use of the Accommodation provided for by them respectively. (*See* Report, page 86.)*

RELIGIOUS DENOMINATIONS.	Proportion per cent. which the *occupied* Sittings bear to the total Number of Sittings.			
	Morning.	Afternoon.	Evening.	Total.
PROTESTANT CHURCHES:				
Church of England	47·8	35·6	16·2	33·2
Scotch Presbyterians:				
Church of Scotland	50·4	7·0	27·9	28·4
United Presbyterian Church	56·5	16·2	28·1	33·6
Presbyterian Church in England	55·1	8.2	26·1	29·8
Independents	49·1	21·8	42·8	37·9
Baptists:				
General	26·3	39·6	41·7	35·9
Particular	50·2	30·1	46·7	42·4
Seventh-Day	6·9	10·3	4·1	7·1
Scotch	25·5	38·7	12·3	25·5
New Connexion, General	45·5	29·9	46·9	40·8
Undefined	40·9	25·5	41·9	36·1
Society of Friends	15·1	7·0	1·6	7·9
Unitarians	41·5	13·0	18·5	24·3
Moravians	53·7	26·5	36·7	38·9
Wesleyan Methodists:				
Original Connexion	34·0	26·5	43·1	35·0
New Connexion	38·0	23·3	40·9	34·0
Primitive	24·2	42·6	56·7	41·2
Bible Christians	22·3	36·4	51·8	36·8
Wesleyan Association	32·7	21·4	41·1	31·7
Independent Methodists	26·6	57·9	53·4	46·0
Wesleyan Reformers	44·9	23·7	66·3	45·0

RELIGIOUS DENOMINATIONS.	Proportion per cent. which the *occupied* Sittings bear to the total Number of Sittings.			
	Morning.	Afternoon.	Evening.	Total.
PROTESTANT CHURCHES—*continued.*				
Calvinistic Methodists:				
Welsh Calvinistic Methodists	37·6	27·9	59·1	41·5
Lady Huntingdon's Connexion	54·5	11·3	49·5	38·4
Sandemanians	45·9	26·8	6·4	26·4
New Church	40·0	19·9	25·6	28·5
Brethren	30·8	24·3	39·9	31·6
Isolated Congregations	35·4	23·2	41·6	33·4
Lutherans	44·2	10·1	..	18·1
French Protestants	40·2	5·7	26·8	24·1
Reformed Church of the Netherlands	20·0	..	..	6·7
German Protestant Reformers	60·0	..	30·0	30·0
OTHER CHRISTIAN CHS.:				
Roman Catholics	135·8†	29·0	41·3	68·7
Greek Church	82·5	..	.	27·5
German Catholics	166·7	..	66·7	77·8
Italian Reformers	..	13·3	..	4·4
Catholic and Apostolic Church	42·7	22·3	36·4	33·8
Latter Day Saints	24·4	37·3	54·0	38·6
Jews	34·5	14·2	22·7	23·8
TOTAL	45·5	31·2	30·0	35·6

* This Table may be read thus.—Out of every 100 sittings belonging to the Church of England, there were occupied, by attendants,—in the morning, 47; in the afternoon, 35; and in the evening, 16; while the total number of sittings occupied by attendants in the course of the whole day was 33 per cent. of the number which might have been occupied if all the churches had been open for three services. And so of the other Bodies. In many cases, of course, the sittings were not occupied because the buildings were closed.

† The apparent excess of attendants over sittings in the morning among the Roman Catholics is explained by the fact that they generally have several services, for different persons, at that period of the day.

TABLE N.

Number of Persons present at the most numerously attended Services, on Sunday, March 30, 1851.

IN REGISTRATION COUNTIES AND DIVISIONS.

REGISTRATION DIVISIONS AND COUNTIES.	Population, 1851.	Number of Attendants belonging to				
		Church of England.	Protestant Dissenters.	Roman Catholics.	Other Bodies.	All Denominations.
ENGLAND AND WALES	17,927,609	2,971,258	3,110,782	249,389	24,793	6,356,222
DIV.						
I. LONDON	2,362,236	276,885	186,321	36,334	5,374	504,914
II. SOUTH-EASTERN COUNTIES	1,628,386	368,028	206,841	6,929	1,616	583,414
III. SOUTH MIDLAND COUNTIES	1,234,332	308,787	249,920	3,277	1,191	563,175
IV. EASTERN COUNTIES	1,113,982	277,732	206,830	3,226	768	488,556
V. SOUTH-WESTERN COUNTIES	1,803,291	407,907	381,501	5,134	1,534	796,076
VI. WEST MIDLAND COUNTIES	2,132,930	376,844	315,946	28,790	4,041	725,621
VII. NORTH MIDLAND COUNTIES	1,214,538	215,498	272,395	8,869	1,935	498,697
VIII. NORTH-WESTERN COUNTIES	2,490,827	284,240	293,977	112,523	2,811	693,551
IX. YORKSHIRE	1,789,047	216,062	374,820	20,668	1,489	613,039
X. NORTHERN COUNTIES	969,126	106,335	141,039	17,951	351	265,676
XI. WELSH COUNTIES	1,188,914	132,940	481,192	5,688	3,683	623,503
DIVISION I.						
MIDDLESEX (*Part of*)	1,745,601	197,841	137,858	27,619	4,457	367,775
SURREY (*Part of*)	482,435	57,789	35,240	7,668	665	101,362
KENT (*Part of*)	134,200	21,255	13,223	1,047	252	35,777
DIVISION II.						
SURREY (*Extra-Metropolitan*)	202,521	47,572	15,047	1,033	30	63,682
KENT (*Extra-Metropolitan*)	485,021	108,438	64,358	1,308	632	174,736
SUSSEX	339,604	76,881	37,265	785	328	115,259
HAMPSHIRE	402,016	92,969	63,812	3,179	404	160,364
BERKSHIRE	199,224	42,198	26,329	624	222	69,373
DIVISION III.						
MIDDLESEX (*Extra-Metropolitan*)	150,606	29,631	14,306	575	72	44,584
HERTFORDSHIRE	173,962	43,195	33,251	355	308	77,109
BUCKINGHAMSHIRE	143,655	37,126	31,691	394	100	69,311
OXFORDSHIRE	170,247	44,943	25,977	1,018	46	71,984
NORTHAMPTONSHIRE	213,844	56,743	46,175	515	231	103,664
HUNTINGDONSHIRE	60,319	16,469	16,683		67	33,219
BEDFORDSHIRE	129,805	31,213	42,291	50	227	73,781
CAMBRIDGESHIRE	191,894	49,167	39,246	370	140	88,923
DIVISION IV.						
ESSEX	344,130	76,208	68,192	1,604	229	146,233
SUFFOLK	336,136	100,854	64,184	336	101	165,475
NORFOLK	433,716	100,670	74,454	1,286	438	176,848
DIVISION V.						
WILTSHIRE	240,966	63,726	57,519	1,005	422	122,672
DORSETSHIRE	177,095	53,240	28,910	797	176	83,123
DEVONSHIRE	572,330	129,538	98,516	1,324	481	229,859
CORNWALL	356,641	44,919	116,042	592	16	161,569
SOMERSETSHIRE	456,259	116,484	80,514	1,416	439	198,853
DIVISION VI.						
GLOUCESTERSHIRE	419,514	89,080	76,621	3,799	1,220	170,720
HEREFORDSHIRE	99,120	21,659	9,766	456	81	31,962
SHROPSHIRE	241,898	55,004	39,008	1,527	202	95,741
STAFFORDSHIRE	630,545	83,260	107,758	10,097	339	201,454
WORCESTERSHIRE	258,733	52,135	28,694	2,401	287	83,517
WARWICKSHIRE	480,120	75,706	54,119	10,510	1,892	142,227
DIVISION VII.						
LEICESTERSHIRE	234,957	50,907	54,236	2,082	395	107,620
RUTLANDSHIRE	24,272	6,838	4,518	..	30	11,386
LINCOLNSHIRE	400,236	73,524	90,377	2,156	278	166,335
NOTTINGHAMSHIRE	294,480	46,931	62,183	1,891	1,070	112,075
DERBYSHIRE	260,693	37,298	61,081	2,740	162	101,281
DIVISION VIII.						
CHESHIRE	423,526	61,430	68,392	8,221	762	138,805
LANCASHIRE	2,067,301	222,810	225,585	104,302	2,049	554,746
DIVISION IX.						
WEST RIDING	1,340,051	139,336	273,280	14,069	1,216	427,901
EAST RIDING (WITH YORK)	254,352	38,690	55,701	3,776	273	98,440
NORTH RIDING	194,644	38,036	45,839	2,823	..	86,698
DIVISION X.						
DURHAM	411,679	37,871	65,105	8,842	94	111,912
NORTHUMBERLAND	303,568	29,604	49,107	5,930	120	84,761
CUMBERLAND	195,492	26,757	20,057	2,779	137	49,730
WESTMORLAND	58,287	12,103	6,770	400	..	19,273
DIVISION XI.						
MONMOUTHSHIRE	177,130	23,345	53,918	2,470	855	80,588
SOUTH WALES	607,456	69,806	253,731	2,456	2,514	328,567
NORTH WALES	404,328	39,729	173,543	762	314	214,348

* The mode of compiling this Table has been, to take for every individual church or chapel the service (whether Morning, Afternoon, or Evening) at which most persons were present, and make an aggregate for each of the bodies above mentioned. In some cases the best attendance would be in the Morning, in others, in the Afternoon, in others, in the Evening. The total thus divided would show the minimum number of persons who attended service on March 30, 1851, *if none attended more than one church or chapel.* To the extent to which the practice prevails of frequenting more than one place of worship will this inference be liable to modification.

The same consideration will affect the comparative proportions between different Bodies; since no doubt some numbers who attended Dissenters' services in the evening had worshipped with the Church of England in an earlier portion of the day.

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[BY AUTHORITY OF THE REGISTRAR-GENERAL.]

CENSUS OF GREAT BRITAIN, 1851.

EDUCATION

IN

GREAT BRITAIN.

BEING

THE OFFICIAL REPORT

OF

HORACE MANN,
OF LINCOLN'S INN, ESQ., BARRISTER-AT-LAW,

TO

George Graham, Esq., Registrar-General;

WITH SELECTED TABLES.

FIFTH THOUSAND.



LONDON:
GEORGE ROUTLEDGE AND CO., FARRINGDON STREET.

1854.

Price Two Shillings.

CONTENTS.

PREFACE.

Popular Education is now of so much interest to all classes and parties in this country, that it is highly essential to place within the reach of the public generally authentic information upon the subject. By the agency of that great national undertaking — the Census — a more full and accurate inquiry into the educational condition of Great Britain has been accomplished than any previously attempted ; and it will be admitted that the results are too valuable to be confined within the limited circulation of an official publication, of which but few copies are printed besides those designed for the use of members of the Legislature and other public personages. At a time when the various questions connected with this subject give rise to much discussion, the important statistics contained in the Educational Census cannot fail to be extremely useful—indeed, almost indispensable—to all who desire to form their judgment upon facts. To such the present abridgment of the official Abstract will be acceptable. It contains, besides all the most important Tables, the whole of the Report of Mr. Horace Mann, to whom the duty of digesting the returns was confided, and who has brought out the principal results with so much ability and impartiality that it has been deemed proper to give his Report without curtailment. To render the information more complete, the general results of the inquiry in Scotland are also given.

The success of the abridgment recently issued of the "Census of Religious Worship," of which twenty-one thousand copies have already been sold, justifies the belief that the present publication, designed to furnish to all classes facts, not of an ephemeral character, but of great and permanent interest, will meet with encouragement. The Registrar General, Major Graham, whose desire it is to render the official returns of the Census available for *popular* information, and who gave the previous publication the sanction of his approval, has also kindly allowed the Editor of the present work to send it forth with his express authority.

London, 10th June 1854.

EDUCATION

IN

ENGLAND AND WALES.

TO THE RIGHT HON. THE VISCOUNT PALMERSTON, M.P., G.C.B., HER MAJESTY'S SECRETARY OF STATE FOR THE HOME DEPARTMENT.

MY LORD, Census Office, 31st March 1854.

I HAVE the honour to transmit to your Lordship, in order that they may be laid before both Houses of Parliament, the accompanying Tables relating to the existing Educational Establishments in England and Wales, and the number of Scholars under instruction.

Similar returns have been presented to Parliament with respect to Scotland and the Islands in the British Seas.

Tables also have been presented showing the accommodation afforded by the various Churches and other Places of Public Religious Worship throughout Great Britain, and the number of persons frequenting them.

I regret the delay which has occurred in completing these returns; but it must be borne in mind that in this office at the same time Tables were being prepared showing the Number, Sex, Age, Occupation, Civil Condition, and Birthplace of Twenty-one Millions of People, with their distribution over the face of the country; the number of Houses and the extent of Acreage in every Parish; the numbers in the Army, Royal Navy, and Merchant Service at home and abroad; the number of Blind and of Deaf and Dumb; the number of inmates of Workhouses, Gaols, and other public Institutions; the number of Acres cultivated and of Men employed by Farmers; and other particulars.

I suggested that, at the time of taking the Census, inquiries into Religion and Education should be instituted; because it appeared to me that, the country being divided for the particular purpose of ascertaining the numbers of the people into nearly 40,000 Districts, each having its special paid Enumerator, it was desirable to embrace that opportunity, which would not again occur for ten years, to obtain, without additional expense, information upon two subjects to which the attention of the public is much directed.

The public now know the number of Places of Public Religious Worship belonging to the Established Church and to the several Denominations, with the number of Sittings — distinguishing free from appropriated — the different periods of the day at which they are open — and also the number of attendants on 30th March 1851.

They are also informed of the date at which the different buildings were erected; the amount of accommodation in large towns as compared with the rest of the country; the places provided with the greatest and the least amount of accommodation; the position of the Church of England and the Dissenting Bodies in different parts of England; and other similar information.

The subject not having been previously investigated, the information was of a novel character. The Report and the Tables were prepared by Mr. Horace Mann with much ability; and the interest taken in them by the public has been very great, for more than 20,000 copies have been already sold of an abridged edition.

In like manner I hope that the Tables now transmitted to your Lordship, referring to the Education of the people, will not be considered devoid of interest.

The public will probably be glad to know the number of children to whom education is now afforded, compared with the number of scholars at former periods when a similar investigation was attempted, the number of Day Schools, and the number of scholars on the books of each school compared with the actual number in attendance on 31st March 1851, in each County, and in each large town in England and Wales; the income of the schools, and the sources from which it is obtained; the quality of instruction given; the number of teachers, distinguishing adults; the remuneration of teachers in public schools; the ages of the scholars; the dates at which the schools were established; and the number of schools of each distinct class, as National, British, Ragged, &c. &c.

Similar information is given as to Sunday Schools; and for each county is stated the number of Evening Schools for adults—the period during which they are open—together with the number of scholars, their occupation, and the amount of their payments, and the course of instruction imparted to them.

Great pains have been taken to obtain as complete returns as is possible. Still they cannot be stated to be entirely perfect—indeed I know of few statistical tables of which that can be said with entire truth—but I believe that in considering the question of providing education for the people these returns may be relied upon for all practical purposes.

I rejoice that in 1851 Her Majesty's Government adhered to their determination to endeavour to ascertain these particulars, notwithstanding the appeals which were in some instances made to them to abandon the project, on the plea that the proposed inquiries were too minute and inquisitorial—that they were so numerous that the expense of the Census would be increased, and that the returns would draw an invidious distinction between the Church of England and Dissenters—and notwithstanding the announcement from some persons in authority that they would use such power as they possessed to induce those whom they could influence not to pay any attention to the queries, but to leave them unanswered.

Mr. Horace Mann has, under my superintendence, chiefly conducted these inquiries; and I hope that your Lordship will think that he has with good judgment and ability performed the task thus confided to him.

I have the honour to be,
My Lord,
Your faithful Servant,
GEORGE GRAHAM,
Registrar-General.

REPORT.

TO

GEORGE GRAHAM, Esq.

&c. &c. &c.

REGISTRAR-GENERAL OF BIRTHS, DEATHS, AND MARRIAGES.

SIR,

I HAVE now the honor to lay before you the tabulated results of the inquiry undertaken, in pursuance of your directions, as a part of the decennial Census, with respect to the existing educational provision in this country.

Difficulties encountered in prosecuting the inquiry.

The interval will probably appear considerable which has elapsed between the collection of the returns and the present publication of results. The cause of this delay is to be found in the peculiar circumstances under which the investigation was conducted. The opposition which the scheme encountered in some quarters, led to the discovery that inquiries on this subject did not strictly come within the scope of the Census Act, and could not therefore be assisted by the compulsory provisions which secured complete and truthful answers to the ordinary questions as to Age, Condition, Occupation, Birth-place, &c. As the authoritative interpretation, in this sense, of an ambiguous section of the Act was not expressed till just upon the eve of the Census, when the whole of the arrangements had been settled and the necessary forms despatched to every corner of Great Britain, it appeared to you that, rather than give up all chance of some result from the extensive preparations which had been matured, it would be better to continue the inquiry on a purely *voluntary* basis—intimating to the heads of schools that they were not *compellable* to fill up the returns, and that their own opinion of the value of an accurate Census of Education was the only influence by which they were expected to be guided. This was the course pursued; and the 30,610 Enumerators delivered schedules of questions to upwards of 70,000 heads of schools. When, in the course of May 1851, these schedules were returned to the Census office, together with the Enumerators' Lists of Schools, it was perceived that, while from the vast majority of schools returns had been supplied, there yet remained a considerable number with respect to which—either from indifference of the Census officers on a matter which had been confessed to be not strictly within the Act, or from unwillingness on the part of school authorities—no information had been given. The question then arose, whether, as so much valuable information had been positively gathered, and as the deficiency, though in itself considerable, was small compared with what had been accomplished, any effort should be made to give completeness to the inquiry by a further application to those schools concerning which intelligence was needed. Your conclusion was, that though, from the peculiar circumstances of the case—the somewhat irregular nature of

the inquiry, undertaken mainly on your own responsibility—it would not be proper to divert for such a purpose any considerable portion of the strength required for an expeditious digest of the more immediate subject-matter of the Census; yet, as far as was consistent with the latter object, it would be decidedly expedient to make renewed exertions to render these returns, if not complete, at all events so full as to approach completeness, and to yield important information on a subject occupying much of the attention of the public, and apparently about to occupy the notice of the Parliament. Accordingly, a correspondence was opened with the Census officers with respect to several thousands of schools. Not less than a year elapsed before this correspondence closed; but at its termination it became apparent that the information which had been collected with so much trouble, was, though still to some extent deficient, so extensive as to give by far the amplest view attainable of our educational position—indeed, sufficiently extensive to determine many of the problems recently the subjects of much controversy. Upon ascertaining this unlooked-for completeness, you determined to conduct the tabulation of the facts in a more elaborate manner than was at first designed; and the interval from then till now has been found necessary for the task of producing the facts in their present aspect—an interval made necessary not only by the urgent demands of the other departments of the Census, but also by the multiplicity and complexity of the particulars contained in the educational returns.

Summary result.

Stated summarily, the result of the inquiry is, that returns have been received from 44,836 day schools* (15,411 public and 29,425 private); from 23,137 Sunday schools; from 1,545 evening schools for adults; and from 1,057 Literary, Scientific, and Mechanics' Institutions. But in addition to the above number of schools, from which returns were received, the lists supplied by the enumerators make mention of 1,206 other day schools (107 public and 1,099 private) and 377 other Sunday schools, from which *no* returns were procurable. If we assume that each of these last-named schools contained, upon an average, as many scholars as did each of the schools which made returns, the ultimate result of the Educational Census will be this: †

	DAY SCHOOLS.			SUNDAY SCHOOLS.	EVENING SCHOOLS FOR ADULTS.
	TOTAL.	PUBLIC.	PRIVATE.		
SCHOOLS - -	46,042	15,518	30,524	23,514	1,545
SCHOLARS - -	2,144,378‡	1,422,982‡	721,396‡	2,407,642‡	39,783

* The term "school," throughout this publication, is used to denote a distinct *establishment*. Thus, a school for both boys and girls, if under one general management and conducted in one range of buildings, is regarded as only one school, although the tuition may be carried on in separate compartments of the building, under separate superintendence.

† This view presents the state of things as shown by the information which has reached the Census Office through the instrumentality of the enumerators. It is unquestionably an under statement of existing means of education; since no doubt a certain number of schools were not enumerated by these officers. My own impression is, that the number of scholars belonging to the various *Day Schools* cannot be short of 2,200,000, and that the number of scholars on the books of the various *Sunday Schools* cannot be less than 2,500,000; but in all the general calculations in this Report the figures given above are used.

‡ If it be assumed that the proportion of the *sexes* was the same in the schools which sent no returns as in those which sent returns, the total number of males in *Day Schools* would be 1,157,685, and of females 986,693; of which there would have been in *Public* Schools, 801,156 males and 621,826 females, and in *Private* Schools, 356,529 males and 364,867 females. On a similar assumption, the male scholars in *Sunday Schools* would have been 1,193,788, and the female scholars 1,213,854.

The answer to the question, "whether this statement shows our educational position to be satisfactory or not," depends upon the answers given to several other questions; such as:

Is this result satisfactory?

1st. Does the present state of education, as exhibited above, display considerable advance upon its state in former periods, so as to give evidence of *progress?*

2d. What number of children, out of the population of England and Wales in 1851, should constantly be found at school?—involving the questions of school age, duration of school attendance, &c.

3d. What is the *character of the instruction* afforded to existing scholars?

1. *Progress of Popular Education in England.*

Popular education the work of the present century.

Popular education may be said to be almost entirely the creation of the present century. The records and the recollections which describe society so recently as fifty years ago bear testimony to a state of ignorance and immorality so dense and general that, if any member of the present generation could be suddenly transported to that earlier period, he would probably be scarcely able, notwithstanding many abiding landmarks, to believe himself in England, and would certainly regard the change which half a century has witnessed in the manners of the people as but little short of the miraculous. Comparison is scarcely possible between the groups of gambling, swearing children—no unfavourable example of young England then—whom Raikes of Gloucester, in 1781, with difficulty collected in the *first Sunday School,* and any single class of the 2,400,000 scholars who now gather with alacrity, and even with affection, round their 318,000 teachers. In contemplating the various agencies by which, throughout the intervening period, the habits of the people have been so conspicuously improved, it is of course impossible to assign to each its positive share of influence in accomplishing this change; but it may very safely be affirmed that no small portion of the happy transformation is attributable to the vast accession which has been effected in the number of our daily and Sunday schools.

Sunday schools.

The latter took precedence in the educational race. The work which the Gloucester publisher originated rapidly advanced: Religious Bodies, more especially Dissenters, heartily embraced the plan; and the present century has seen the system so extended, that scarcely any regular place of worship now existing is without its Sunday school.

Day schools.

The same awakened sense of neighbourly responsibility which thus produced the Sunday school, soon after gave a mighty impulse to the work of *daily* education. The *Popular Day School* epoch dates from 1796, when the youthful Quaker, Joseph Lancaster, began, in his father's house in Southwark, to instruct the children of the poor. Enthusiastic in his calling and benevolent to rashness in his disposition, he assumed towards his scholars more the character of guardian than of master; easily remitting to the poorer children even the scanty pittance charged, and often furnishing with food the most distressed. No wonder that his scholars multiplied with great rapidity: they numbered 90 ere he was 18 years old, and afterwards came pouring in upon him "like flocks of sheep," till in 1798 they reached as many as 1,000. In his perplexity how to provide sufficient teachers, he, according to his friends, invented, or, according to his enemies, derived from Dr. Bell, the plan of teaching younger children by the elder. This—the *monitorial*—plan attracted much attention; its simplicity

Joseph Lancaster and the British and Foreign School Society.

and economy procured for it extensive favour. Lancaster, absorbed in the idea of educating all the youth of Britain on this system, lectured through the land with great success—obtained the patronage of royalty—established schools—and raised considerable funds. But he was not the man to guide the movement which he had originated: ardent, visionary, destitute of worldly prudence, the very qualities which made him so successful as a teacher and a missionary in the cause of education rendered him incapable as an administrator. His affairs became embarrassed; he himself was tossed about through varied troubles, passing from a prison to prosperity, and then again reduced to bankruptcy; until, in 1818, he departed for America, where, after twenty years of suffering, brightened by some intervals of popularity but none of prudence, his life was terminated by an accident, in 1838, in the streets of New York. Ten years before he quitted England the development of his system was committed into abler hands; the prominent result of which proceeding was the foundation, in 1808, of "THE BRITISH AND FOREIGN SCHOOL SOCIETY."*

Dr. Bell and the National School Society.

In 1792, six years before the monitors of Lancaster began their labours, the experiment of juvenile instructors was successfully commenced in India, where Dr. Bell, then Superintendent of the Military Orphan School, Madras, unable to induce the usher there to teach the younger children to write the alphabet in sand, was led to supersede him by a boy of eight years old, whose services proved so efficient, that the Doctor, generalizing from this instance, and considering the plan to be of almost universal application, ardently developed his idea, and on his return to England in 1796 urged warmly the adoption of his system as the most effectual means of rapidly extending popular instruction. Andrew Bell was the very opposite of Joseph Lancaster in all except a common enthusiasm for instruction on the 'mutual' or 'monitorial' system. A Scotchman (the son of a barber of Saint Andrew's), his career was just as much distinguished by invariable prudence as was Lancaster's by constant though benevolent improvidence. On leaving college in 1774, at the age of twenty-one, Bell went to America, and spent his next five years as a tutor in Virginia, whence, in 1781, he returned to England, having suffered shipwreck on his passage. He now took orders in the English Church, and became the minister of the Episcopal Chapel at Leith. Applying for a Doctor's degree in Divinity, he received instead, from the University of Saint Andrew's, one in Medicine. In 1787 he sailed for India, where he was appointed chaplain to five or six regiments. On the foundation of the Military Orphan Asylum, he became its honorary superintendent; and it was in this capacity that he made his experiment in 'mutual instruction.' The result of this experiment he published, after his return to England in 1797, and made strenuous efforts to procure the general adoption of his scheme. In 1801 he became rector of Swanage, Dorsetshire; in 1808 the master of Sherborne Hospital; in 1818 a prebendary of Hereford Cathedral, and subsequently one of Westminster. He died in 1832, bequeathing his large fortune of 120,000*l.* principally to the Educational Institutions of his native country. It is, however, in connection with the NATIONAL SOCIETY that Dr. Bell is chiefly known. The Lancasterian Schools have always been established on an unsectarian basis—no peculiar religious tenets being inculcated; the "Bible without note or comment" being the only religious school-book. Early in the history of these schools this plan appeared to many Churchmen unsatisfactory,—the distinctive doctrines of the Church of England being thus unrepresented; and a scheme was formed to organize, according to the new method, exclusively *Church* schools. This led to the

* The title of the Society, when formed in 1808, was "The Royal Lancasterian Institution for promoting the Education of the Children of the Poor." It received its present designation a few years afterwards.

establishment, in 1811, of the NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH.

Progress accomplished. Returns of 1818.

The work of education now advanced with some rapidity; Lord Brougham being most conspicuous as the zealous champion of popular enlightenment. The earliest statistics by which this progress may be measured are contained in the Parliamentary Returns of 1818. These, though defective, are sufficiently complete to show that a considerable step had then been taken towards a general instruction of the people. It appears that in that year the number of schools and scholars was as under:—

—	Schools.	Scholars.	Proportion of Scholars to Population.
DAY SCHOOLS - - - -	19,230	674,883	One in 17·25
SUNDAY SCHOOLS - - - -	5,463	477,225	24·40

Further progress. Returns of 1833.

Nor did religious zeal, to which this great advance was almost wholly due, rest satisfied with this achievement. Fifteen years elapsed before another enumeration of schools was made; but this, when made, showed clearly that the interval had not been idly spent. Lord Kerry's Parliamentary Returns of 1833 were probably deficient by as much as 10 per cent.;* but they suffice to prove a great increase of educational provision subsequent to 1818. This is the result:—

—	Schools.	Scholars.	Proportion of Scholars to Population.
DAY SCHOOLS - - - -	38,971	1,276,947	One in 11·27
SUNDAY SCHOOLS - - - -	16,828	1,548,890	9·28

The population between 1818 and 1833 had increased by nearly 24 per cent., while during the same interval the number of Day scholars had increased by 89 per cent., and that of Sunday scholars by 225 per cent.†

Commencement of Government grants in aid of day schools.

Up to this period (1833) the whole of what had been accomplished in the work of popular education was the fruit of private liberality, incited mainly by religious zeal, and acting, in the matter of *daily* education, principally through the medium of the two great societies—the *British* and the *National*. But in 1833 the Government first proffered its assistance in the labour, and contributed till 1839 an annual grant of 20,000*l*. Hitherto, upon the subject of National Education—the community had been divided into two principal and two subordinate parties; the two primary consisting of the advocates and the opponents of popular instruction in the abstract—the two secondary being subdivisions of the former of these parties, and consisting, on the one hand, of

* In Liverpool alone, it was ascertained the omissions amounted to as many as 15,500 scholars; and though some few duplicate returns were made, there seems to be no doubt but that the omissions largely preponderated.

† These per-centages are of course subject to variation on account of the deficiencies in the two inquiries of 1818 and 1833, and on account of possible differences in the mode of enumerating the Scholars; but these variations cannot seriously diminish the rate of increase—still less can they affect the inference that a vast extension of Education was accomplished between those years. See some objections in a paper by Rev. C. Richson, M.A., read before the Manchester Statistical Society, 8th Dec. 1853.

all those who thought that the Church of England, from her union with the State, was the sole legitimate instructress of the people, and should teach them in accordance with her special doctrines, and, upon the other hand, of all those who thought that the numerical position of seceders from the Church conferred on them a right to less dogmatic teaching—the whole Bible without any comment being the exclusive and sufficient standard. After the commencement of the Reform Bill epoch, the opponents of instruction for the million practically disappeared: the nation has been ever since almost unanimous in striving to extend to all the benefits of education, and till 1843 was almost equally unanimous in calling for the agency, in this direction, of the State in its central organized capacity. But no defined idea seems to have been prevalent of the mode in which the action of the State should be exerted; and the Government, from 1833 to 1839—perplexed between the two great parties into which the friends of education were divided—could do nothing more than share the annual grant between the two great educational societies by which these parties then were represented. In 1839 and 1843, indeed, two measures were proposed by which it was intended to provide for a more immediate influence of the State: the former, the establishment of a Government Normal School—the latter, the education of children in factories; but the first of these was defeated by the opposition of the Church, and the second by the hostility of the Dissenters. It was thus made manifest that the decisive tendency of fifty years of private educational enterprise had been to bring the education of the people into such a close connection with religious bodies, that for any prudent Government it was impracticable either, on the one hand, to ignore the agency of these communities, or, on the other, in applying to educational purposes funds raised by general taxation, to recognize the predominance of any particular section. Consequently the action of the Government has ever since been limited to a co-operation with religious bodies, so far as the latter have been willing to accept its aid; each grant being made conditional upon a previous voluntary contribution in a specified proportion to the grant. In 1839 the duty of administering these Parliamentary funds was transferred from the Treasury to the Committee of Privy Council on Education—not, however, without considerable opposition, on the ground of the supposed unconstitutional and irresponsible character of the suggested Board.

Simultaneously, the amount of the annual sum assigned for education was increased: from 1839 till 1841 inclusive, it was fixed at 30,000*l*; 40,000*l*. was allowed for 1842-3-4; and the augmentations subsequently have raised it up to 75,000*l*. in 1845; 100,000*l*. in 1846 and 1847; 125,000*l*. in 1848-9-50; 150,000*l*. in 1851-2; and 260,000*l*. in 1853.

The total amount of public money granted from 1833 to the end of 1850 was, as nearly as possible, 1,000,000*l*.; and the portion *expended* in that interval was about 750,000*l*.* None of this was given towards the expense of *maintaining* schools, but either towards the cost of *buildings*—for the purchase of school apparatus—or in aid of the salaries of efficient masters, mistresses, and teachers. Prior to 1847, however, no grants were made for any purposes except in aid of building schools and in aid of Normal schools. Part was appropriated to Scotland. Of the 500,000*l*. spent, between 1839-50, upon *English* schools, 405,000*l*. was contributed to schools connected with the Established Church; the other denominations receiving,—Wesleyans, 8,000*l*., and Roman Catholics, 1,049*l*. The British and Foreign School Society received 51,000*l*., and the Workhouse schools, 37,000*l*.

* The account from which these figures are derived states the expenditure for the period between 1833 and the 8*th of August* 1850. This probably presents the best view of the amount by which the schools returned in March 1851 are likely to have been affected.—See "Education, National, Voluntary, and Free," by the late Joseph Fletcher, Esq., pp. 80, 81.

In 1846 appeared the well-known Minutes which now form the basis of the present system of Government aid to Education.

Meanwhile, the State was not the only additional agent which appeared upon the scene. The effect of the abortive measure of 1843 (by which a certain predominance was intended to be given to the Church of England) was to foster in the minds of the Dissenters great suspicion and alarm respecting the designs and disposition of the Government towards them; and the Congregationalists and the Baptists—who had hitherto been strenuous advocates of State-interposition—losing, apparently, all hope that such interposition could be equitably managed, or without involving, contrary to their distinctive principles, the application of public money to religious teaching—felt themselves precluded from accepting any portion of the annual grants, exclaimed against the agency of Government altogether, and founded two societies of their own—the "CONGREGATIONAL BOARD OF EDUCATION," and the "VOLUNTARY SCHOOL SOCIETY." The establishment of these necessitated a secession from the "British and Foreign School Society;" but as the funds of that institution have not suffered, but increased, these new associations may be almost looked upon as *additional* agencies in the work of education, and as aiding to increase considerably the educational provision of the country.* The Wesleyan Methodists, though equally, at first, suspicious of the Government, were not impelled to a denial of its right of interference altogether; and, indeed, have, since the adoption of a minute obviating some of their alarms, accepted Government assistance. Their exertions are, as those of the Congregationalists, *denominational;* and in the last ten years they have displayed remarkable activity. Most of the other religious bodies also have established Day Schools, more or less—the Roman Catholics especially. Indeed, no feature of our educational advancement in the present century is more remarkable than this,—the great extent to which whatever progress, satisfactory or otherwise, has been achieved, is owing to denominational activity or rivalry. This, doubtless, has been hitherto the most prevailing influence by which the cause of popular instruction has been aided. The most noticeable other movements tending to increase facilities for education are, the establishment in 1836 of the "HOME AND COLONIAL SCHOOL SOCIETY," by which encouragement is given to *Infant* education, and the *Ragged School* movement of more recent years by which a mighty stride has been accomplished towards the reclamation of those classes who most urgently require instruction, but who never would, in any other way, obtain it.—In the department of *Sunday Schools,* the chief encouragement was the formation of the SUNDAY SCHOOL UNION in 1803.

Present position as compared with past.

Having seen, then, what was the progress down to 1833—effected principally in connexion with the *British* and the *National* Societies; and having indicated some of the additional agencies, which have been put in operation since that time; the inquiry now occurs—what has been the result of this activity upon our *present* educational position? Dealing, as before, with totals only, it appears as to *Day Schools* that while in 1818 there was a scholar for every 17·25 persons, and in 1833 a scholar for every 11·27 persons, in 1851 there was a scholar for every 8·36 persons; and as to *Sunday Schools* it appears that while in 1818 there was one Sunday scholar for every 24·40 persons, and in 1833 one scholar to every 9·28 persons, in 1851 there was one scholar to every 7·45 persons.† The increase between 1818 and 1851 was, of day scholars, 218 per cent., and of

* The Congregationalists have raised, since 1843, about 160,000*l*. The Baptists mostly contribute to the Voluntary School Society.

† These calculations are given without any attempt (as none could be satisfactory) to allow for the deficiencies of the Returns of 1818 and 1833.—See previous note, page 13.

Sunday scholars 404 per cent.; while the increase of population was but 54 per cent.

The following Table shows the figures for each of the three periods:

Periods.	Population at each Period.	Number of Scholars at each Period.		Proportion of Scholars to Population at each Period.	
		Day Scholars.	Sunday Scholars.	Day Scholars.	Sunday Scholars.
1818	11,642,683	674,883	477,225	One in 17·25	One in 24·40
1833	14,380,415	1,276,947	1,548,890	11·27	9·28
1851	17,927,609	2,144,378	2,407,642	8·36	7·45

A further indication of the progress made in recent years in the work of educational provision is obtainable, to some extent, from a view of the *dates* at which existing Day Schools were founded or erected. The following statement shows how many of our present establishments had their origin in former and how many in later years.

Date.	Number of existing Schools established at each Period.		
	Total.	Public.	Private.
Before 1801	3363	2876	487
1801 - 1811	1042	599	443
1811 - 1821	2207	1120	1087
1821 - 1831	3482	1265	2217
1831 - 1841	7467	3035	4432
1841 - 1851	22,214	5454	16,760
Date not specified	6267	1169	5098
TOTAL	46,042	15,518	30,524

As to *Private* Day Schools, indeed, the statement proves but little; since the frequent changes, to which these are subject, of proprietors and residences, makes it certain that the great majority of those established in the last ten years are merely substituted for others which existed under other masters and in other places. It displays, however, rather strikingly the amount of private enterprise which positively now prevails; although it does not show to what extent, if any, such enterprise has been more active and productive in recent than in former times. But, with reference to *Public* Day Schools—conducted generally in buildings specially devoted to the purpose of instruction, and not often given up when once begun—the Table seems to testify to the existence of much modern zeal, and proves that within the past ten years a very considerable number of *new* Schools must have been established or that old ones must have been enlarged.

Rate of progress far from unsatisfactory.

So far, therefore, as our *rate of progress* in school provision and school attendance is concerned, these facts are far from unsatisfactory; indicating as they do an immense amount of private and of public energy expended on the field of popular instruction. And this progress is all the more encouraging from the fact that the greater portion of it must have been effected for the *working classes*.

To decide, however, whether the state of things to which the progress thus accomplished has conducted us, while thus comparatively favourable, is satis-

factory in itself, we must investigate the other questions: whether the number of children thus at school upon the 31st March 1851 includes the whole or nearly the whole of those who *might* have been there; and whether the instruction they were then receiving was substantial in its nature, and efficiently imparted.

And, first and principally, these inquiries may be put respecting *Day* Schools; since even the warmest friends of the Sunday School do not contend that that most admirable institution is to be considered as a substitute for daily education.

2. *Actual Amount (numerically) of Education as compared with the Amount required.*

What proportion of the population should belong to day schools?

The population of England and Wales, on the 31st March 1851, being 17,927,609, the question is, how many of this number ought upon that day to have been connected with some day school? The question how many ought to have been then *attending* school will be for after consideration.

One out of every *eight* the proportion accepted by most writers.

To Mr. Edward Baines belongs, in a great degree, the merit of having brought about a pretty general concurrence of opinion on this point. Before the discussions which took place in 1846 upon his estimates, some very extravagant ideas were afloat upon the subject. This gentleman then estimated, after an apparently careful course of reasoning, that if out of every *nine* individuals in England one were to be found belonging to some day-school, the proportion would be quite as high as the condition of society in England would permit. Most competent writers are now inclined to assume that one in *eight* would be a satisfactory proportion, after making due allowances for practical impediments.* This, on the population of England and Wales (17,927,609), gives 2,240,951 as the number to be under school instruction in 1851. This number, it is said, if constantly connected with day schools, allows an average of *five years and a half* of school instruction to all the children between five and fifteen years of age; and although the fact that the children of the middle and upper classes spend in general *more* than five years at school creates the certainty that the children of the poor spend *less*, yet, even allowing for this reduction, it is argued, the estimate would leave for the children of the labouring classes a period of four or five years' schooling between their fifth and fifteenth years,—a longer time than, practically, children of these classes can be reckoned to remain.†

What amount of schooling does this secure beyond five years of age?

This calculation, it will be observed, assumes that the 2,240,951 children (equal to an eighth of the population) enter school not earlier than five and terminate their course not later than fifteen; as, otherwise, there would not be so long an average of schooling between these ages as above inferred. To see, then, whether in 1851 there was a sufficient number of scholars to fulfil this estimate, we must compare this 2,240,951 with the number of school children *between five and fifteen years of age*. This number (according to a computation from Table H., *post*, page 101.) was 1,768,231‡, or one in rather more than ten; leaving a deficiency of 472,720. On the other hand, if the "one in eight" is to include scholars of all ages, then—although the actual deficiency would only be 96,573

* Public Education, by Sir James Kay Shuttleworth, Bart., p. 149.

† Mr. E. Baines's Letters to Lord John Russell. Seventh edition, pp. 25—28.

‡ This number is probably very nearly correct, although in the Occupation Tables of the General Census the number returned as "Scholars at School" under five was only 227,364. The parents and householders making the Returns, in the latter case, would be not unlikely to leave the column blank in respect of very young children. The idea of considering school study as a "rank, profession, or occupation," would not naturally occur to the householder; and if the instruction were carefully read, he would see that it restricted the designation to children *upwards of five years old.*

—the average duration of schooling for each child between five and fifteen would not be five years, but about $4\frac{3}{5}$ years;* and the length of time which children of the *working classes* could remain at school between their fifth and fifteenth years would be correspondingly reduced—most likely to about *four* years.† Of course, these periods do not comprise the whole time passed at school; since children go there under five years of age; but the period *after* five is so important, that inadequate instruction then would not be compensated by a school attendance at the earlier age.

What deductions should be made from the general population in order to ascertain the *school population?*

The varied information gathered at the recent Census, as to the ages and occupations of the people, seems to present facilities for ascertaining by a different process the proportion which might be at school. It may, therefore, be as well to analyse to some extent the general population, so as to see whether, by deducting from the gross number of inhabitants all those who, from certain obvious circumstances, *cannot* be at school, the residue will prove to be an eighth of the entire community, or else so near an eighth as to support the supposition that an eighth would be, as thus computed, a proportion quite as high as could be reasonably looked for to be constantly upon the books of day schools.

1. Those beyond the limits of the school age.

Of course, the first thought which occurs, in looking at the mass of 17,927,609 inhabitants of England and Wales, is, that some are too young and others too old to be at school. Mere infants, therefore, not yet able to receive instruction, and adults who have already passed through their career of education, and are now engaged in active labour, must at once be struck off from this aggregate. But where may immaturity be said to terminate, and where maturity to begin? The age in infancy before attaining which a child is deemed too young for school instruction, and the age in youth upon attaining which a scholar is considered too mature for *further* school instruction, vary, of course, according to the different views of different parents. Some send their children to school as early as from three to four, while others retain them at home till five or six. So, some remove their children from school at the age of ten or twelve, whilst others defer this step till the age of sixteen or seventeen. Nevertheless, sufficient agreement exists to enable us to indicate the earliest age at which instruction from home *in general* commences, and the latest age at which it *generally* terminates; and if we fix upon three as the former period, and fifteen as the latter, these perhaps will fairly represent the two extremes beyond which scarcely any day scholars in the ordinary elementary schools can be reasonably expected to be found. Doubtless some few children go to school *before* three, and some stay *later* than fifteen; but as these are *very* few, and as it is no less certain that many remain at home till *after* three, and many (even though without a definite prospect of employment) return from school *before* fifteen, the latter numbers probably would more than balance the former, and leave the period from three to fifteen a tolerably correct representation of the utmost interval appropriated to school instruction in this country. Not that an uninterrupted use of the whole twelve years is thought to be essential to a child's instruction, but that whatever school instruction a child receives (whether for one, for five, for seven or more years,) should be received *within* this interval. All the population, then, beyond these ages (viz., 13,018,913) must be deducted

* Thus obtained: If we find that out of 2,144,378 scholars, 1,768,231 are between five and fifteen years of age, we may reckon that out of 2,240,951 (*i.e.* one in eight), 1,847,864 would be between five and fifteen; and this number, when compared with the population between five and fifteen (viz. 4,005,716), produces the above result.

† Mr. Baines, of course, was obliged to argue in the absence of statistics as to the number of children under five years of age at school, and he seems to have under-estimated the proportion.—See "Letters to Lord John Russell:" Letter 4, page 38.

from the 17,927,609; the residue will be the number who *are of an age* to be at school, and who ought to be found on the school books, if not prevented by other sufficient causes, such as home education, illness, occupation, &c.

2. Those employed in labour.

If the preceding *dicta*, as to the limits of school age, be correct, we shall have 4,908,696 children, in England and Wales, who ought to be professedly at school, unless prevented by other causes than their age. Of these the DEMAND FOR JUVENILE LABOUR is the most important, and will necessitate a further and considerable deduction. Children of the labouring classes are employed at an early age,—some permanently, others temporarily,—at a rate of recompence which, though apparently but trifling, is sufficient for their maintenance, and more than sufficient to induce their parents to remove them from school. It is evident that even the lowest amount of wages which the child of a labouring man will receive (from 1*s*. 6*d*. to 2*s*. per week) must be so great a relief to the parents as to render it almost hopeless that they can withstand the inducement, and retain the child at school in the face of such temptation. And this inducement will be almost equally powerful whether or not the school be one where payments from the children are required. It is not for the sake of *saving a penny* per week that a child is transferred from the school to the factory or the fields, but for the sake of *gaining a shilling or eighteenpence* per week; and the mere opportunity of saving the penny by sending the child to a *free* school would not restrain the parents from making a positive addition to their weekly income if the absence of the child from school could ensure it. Many children obtain permanent employment as early as the age of nine, and all from that age upwards are considered capable of certain kinds of agricultural labour. Indeed some persons qualified to judge are of opinion that the business of a farm labourer cannot be throughly acquired if work be not commenced before eleven or twelve. In mechanical employments labour begins at even an earlier age. Children begin to be employed in factories in needle making, in button making, as errand boys, and in various other capacities, some as early as six, others at any time from 6 to 10. Among the middle classes, children remain longer at school, and the boys become apprentices, &c. at the age of fourteen or fifteen. In very few cases—excepting those where the sons are destined for professional pursuits, are placed by fortune beyond the necessity for labour, or proceed to college—is the period of education protracted beyond 15.

The *extent* to which the demand for juvenile labour interferes with school instruction varies in some degree with the different seasons of the year. In urban occupations and mechanical pursuits, indeed, the demand for labour is not so subject to vicissitude as is the case in agricultural employments. In the latter, children are most wanted in the time of haymaking and harvest, and then there is a temporary decrease in the number of children under school instruction. When these occasional emergencies are satisfied, the extra hands return to school till permanent employment is afforded them. In these cases of merely *temporary* withdrawal from school it is not usual to remove the scholar's name from off the books; no deduction is therefore to be made on this account from the 4,908,696; these occasional absences will not affect the number who ought to be found *professedly* at school (*i.e.* on the books), but only the proportion between this number and the number usually *attending*.

A Table has been prepared representing the number of children, at each quinquennial period under 15, who, at the time of the Census, on the 31st March 1851, were reported as engaged in labour of any kind; and as this was not a season when a sudden want for children's labour would exist, it may be safely assumed that these were *permanently* so engaged, and definitively removed from school. The summary result of this Table is, that of the

4,908,696 children between three and fifteen years of age, 599,829 were occupied in remunerative labour. Of these, 381,774 were males, and 218,055 females.

This Table, however, can hardly be taken as representing *fully* the number of children prevented by labour from attending school; for here the word "occupation" is restricted in its meaning to an "*employment for wages;*" so that many are excluded who, though not receiving wages from a master or mistress, are yet performing all the duties of a servant; the only difference being, that the scene of their labours is their *own home* instead of the house of a stranger. This, of course, applies peculiarly to *girls*, who often at an early age are found so useful, and indeed so indispensable, in household work, that their services are as valuable to their parents as would be the money to be gained by actual servitude.* Boys, too, from an early age, are accustomed, in the agricultural districts, to assist their parents in various ways, either in cultivating their allotments or potato grounds, or following them, and waiting upon them in other kinds of labour, in order to become acquainted with the various operations, and acquire a character for aptitude such as may induce the master to employ them.† In towns, a similar assistance can be rendered to the parents in their various trades. In all such cases it appears as if the parents were actuated by a rude conviction that their children were obtaining thus a species of industrial education much more valuable, as bearing on their future temporal lot, than would be the instruction to be gained at school; and, since whatever has relation to the means of livelihood must always exercise the most commanding influence, it cannot be expected that the unmarketable, though great, advantages of mental and moral training should possess in the eyes of parents a value equal to that of those engagements where the child can either actually at once contribute by his service to the maintenance and comfort of the family, or qualify himself for doing so at a very early period.

Neither does the Table include a class, unfortunately too considerable, whose chief or only means of living are the depredations they can make upon society; and yet the frauds and thefts of the criminal population are in many cases as much their ordinary and settled "*occupations*" as the duties of the factory or the farm are the "occupations" of the operative or agricultural labourer. And evidently hopeless is it to expect that any scheme of improved reformatory discipline will avail completely to extinguish an "occupation" which is found to be not only profitable, as supplying means of livelihood, but actually seductive, as accompanied by freedom and excitement.‡ The utmost effect of even the most judicious plans can only be to *diminish*, not to *abolish*, this predatory class. There will always be a certain number to whom thieving is a daily trade; and the number constantly and wholly thus engaged must be excluded from the estimate of children who should constantly be found at school. I say *wholly* thus engaged, because it is apparent, from the criminal reports, that many juveniles are regular thieves while also filling various situations; therefore it is only such as make thieving their *sole* profession that will have to be deducted upon that account; the others will already have been dealt with in the previous subtraction made on account of children occupied in labour.

Probably it will not be too much to deduct from the numbers between three and fifteen as many as 1,000,000 children, who, from *occupations*, either abroad or at home, cannot be expected to be found at school. This would

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* In agricultural districts, where women are employed in field work, the eldest child remains at home in charge of the younger children. The value of this oversight to the parents is shown by the wages which are commonly paid to a child of the same age when employed in this manner; and this seems to be about 9*d*. per week and food.—Report on the Employment of Women and Children in Agriculture, p. 26.—See also, the Reports of the Government Inspectors of Schools.

† Report on the Employment of Women and Children in Agriculture, pp. 30. 119.

‡ See the evidence of Captain Williams and of M—— M——.—Report of Committee on Criminal and Destitute Juveniles.

leave 3,908,696 as the number of children of school age who are not prevented by *employment* from attending school.

But a certain number of children will be always *ill*—too ill to be at school. Not merely so indisposed as to be unable to *attend;* but so truly ill as to be unable even to *belong* to any school, or to appear upon its books. A number equal to *five per cent.* of the number last obtained (3,908,696), or 195,435, would be, perhaps, a fair deduction upon this account, diminishing the number to be always found upon the school books to 3,718,261. 3. The seriously ill.

But a certain amount of education is obtained *at home.* The number of children returned by the householders as thus instructed, at the Census, was 44,625; of whom 17,302 were males, and 27,323 females. These were all apparently receiving instruction from tutors or governesses not members of the family. The direction on the "Householder's Schedule" with reference to the occupations of children was to the effect that, in the case of children under education at home, they should be returned as "Scholars at home," *if above five years of age,* and if receiving daily regular instruction under a Tutor or Governess. The instruction was not implicity obeyed, as some children though under five years of age were returned as "Scholars at home;" but some allowance ought perhaps to be made for children under five, who were actually receiving regular tuition at home though not returned so. To raise the total number of scholars at home, between three and fifteen years of age, to 50,000 (19,386 males and 30,614 females) would probably meet the case. No doubt, a further number of the *younger* children were under the tuition of the elder. If, however, we decline to recognise the latter, probably irregular, instruction, as an adequate substitute for systematic training by professional teachers, and deduct but the 50,000; the residue of children between three and fifteen, having no impediment of age, occupation, serious sickness, or domestic education, to detain them from school, would be 3,663,261. 4. Those educated at home.

It does not occur to me that any further deductions should be made in order to obtain a strict estimate of the number of children *capable* of being at school; a *strict* estimate being understood to refer to the number simply who have health and leisure to attend. No deduction, therefore, is made on account of pauper children, since their education is, or ought to be, (by general consent,) provided by the state; nor on account of youthful prisoners, since their instruction also is, or ought to be, provided in like manner; nor for the children of the very poor, unable or unwilling to defray the school expense, since no one now contends that the parents' poverty is any valid reason why the children should remain in ignorance,—the only question being, by what agency should their instruction be secured. The 3,663,261 therefore which remain after the deductions caused by age, employment, illness, and home education, will be the maximum number which could be at school, in the most auspicious circumstances—parents being universally convinced of the advantages of education to their offspring, and possessing the ability (either from their own resources or with the aid of others) to procure it for them. Number of children *able* to go to school.

But, doubtless, our attainment to a state of things so satisfactory as this is beyond the reach of hope. The continued presence at school of every child between three and fifteen years of age, while having health and leisure, would presume in the parents an amount of intelligent appreciation of instruction such as probably the utmost improvement in the mode and matter of education, even if accompanied by utmost cheapness, never will produce. To realize all this would be to realize Utopia; for, practically, of course, the duration of children's schooling is regulated not by the possible amount of time which A certain latitude of discretion must be allowed to parents.

might be thus appropriated, but by the parents' views of what is a *sufficient* period. And as, in England, neither the opinions nor the acts of parents, with respect to this, are likely to be influenced by aught but moral means, it seems quite clear that we must be content, for some time yet, with a position lower considerably than this. Perhaps not one in ten of English parents keeps a child at school for twelve years constantly, from three to fifteen years of age; some, doubtless, thinking that to keep a child at home till five does not prevent its future acquisition of as much instruction as will ever be of use, and others thinking that by twelve or thirteen quite an adequate amount of useful knowledge has already been acquired. There will thus be always a considerable number of children neither at school, nor ill, nor yet employed; and if, regarding only what is practicable, we forego the absolute and arbitrary standard previously reached, and accept as a legitimate cause of absence, the discretion, within reasonable limits, of the parents, it is evident that another and not small deduction must be made from the number of children between three and fifteen years of age before we can obtain an estimate of the number which, in a well-instructed nation, should be constantly connected with some day-school.

What, then, is the probable extent of the deduction to be made on this account? Of course, I do not here pretend to offer more than a suggestion, to be dealt with by the many competent authorities to whom the subject is much more familiar than to me. And the number which I venture to suggest must not be taken as the number which, in the present moral condition of the people, can be reasonably *expected* to be found in day schools; but the number which *should* be there, and which may be adopted as a standard up to which we ought to work. Assuming, then, that the school instruction of a child ought not at all events to be procrastinated until after *five*, and that, health and leisure being both possessed, it ought not to be relinquished earlier than *twelve*,—in other words, assuming that parental duty might be properly discharged although the child might not be sent to school till five years old, and although it might not be retained there after reaching twelve,—the further deduction to be made from the 3,663,261 would be—all the children between three and five not under professional education, nor ill (viz. 574,611*), and all the children between twelve and fifteen neither at school, nor professionally instructed at home, nor ill, nor in employment (viz. 73,245†). The residue would be 3,015,405; consisting, in the first place, of all between five and twelve not occupied, nor receiving professional home instruction, nor kept from school by illness—and, in the second place, of all such below five or above twelve as their parents choose to send to school, or to retain there.

Residue, after all deductions.

This residue appears to me to fairly represent the number of children, between three and fifteen, which in a population of 17,927,609 should be found upon the books of all the various day schools, in order to ensure an adequate amount of education, at a proper school age, for the whole of the English people. The proportion is one in *six* of the total population; and as the aggregate population increases, the number of scholars should increase by as many as is requisite to keep up a continual supply equivalent to one in *six*—provided that the proportion between five and twelve be never less than

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* That is—902,980 less 278,617 educated at school and 4,603 under paid instructors at home, and 45,149 ill (who have been before deducted—being included in the 195,435). It is here assumed that the proportion of children under five ill is the same as above five; though probably the percentage of illness is somewhat higher at the earlier years. The number 4,603 is that which is given in the Occupation Tables as the number educated at home *under five:* it is assumed they were all between three and five.

† On the preceding supposition that 1,000,000 children altogether are employed, either for their parents or for others, the proportion between 12 and 15, according to Table 2, would be 748,067. The number at school between 12 and 15, according to Table 2. is 285,151; and the number receiving paid instruction at home would be 8,031. The number ill would amount to 19,286 The whole number of children between 12 and 15 being 1,133,780, the residue would be as above, 73,245.

ninety-four per cent. of those unoccupied between these ages* (the remaining six per cent. being allowed for sickness and home education). The legal period in Prussia is from five to fourteen: the concessions made by the preceding estimate on account of the different industrial organization of the English people are—to allow the elementary education to finish (if the parents choose) at twelve in lieu of fourteen, and to take as a sufficient reason for school absence the simple fact of a child's *employment*, however premature the age at which his occupation is commenced. Doubtless, such premature employment is incompatible with adequate instruction; but, without compulsory regulations, the adoption of which appears to be approved by no one, little hope can be indulged that this impediment to school attendance will be even gradually removed. But if a child is *not* at work, his absence from school at any time between five and twelve can only be occasioned either by the parents' inability to sustain the school expense, or else by their unreasonable disesteem of education—neither of which causes can at all avail to lower the preceding estimate.

Our present position, below this standard.

If this can be accepted as a practicable standard, we at once perceive that we at present fall considerably short of it. The following Table (1.) will exhibit, in some degree, the extent to which children between 5 and 12, who are unemployed in remunerative occupations, are nevertheless withheld from school. It is taken from the householders' returns, and represents the way in which the column headed "Rank, Profession, or Occupation" was filled up with reference to 253,425 children between three and fifteen years of age.† It will therefore include children educated at home.

TABLE 1.

Age.	Males.							Females.						
	Number of children who were				Proportion per cent. who were			Number of children who were				Proportion per cent. who were		
	Scholars.	Employed.	Undescribed.	Total.	Scholars.	Employed.	Undescribed.	Scholars.	Employed.	Undescribed.	Total.	Scholars.	Employed.	Undescribed.
3	1881	..	9341	11,222	17	..	83	1885	..	9199	11,084	17	..	83
4	3526	..	7889	11,415	39	..	61	3227	..	8010	11,267	29	..	71
5	5890	19	5831	11,740	50	..	50	5285	27	6077	11,389	47	..	53
6	6515	46	4612	11,173	58	..	42	5967	42	5016	11,025	54	..	46
7	7122	95	3995	11,212	64	1	35	6328	89	4413	10,830	59	1	40
8	6668	314	3704	10,686	62	3	35	6049	187	4079	10,315	59	2	39
9	6465	638	3342	10,445	62	6	32	5975	335	3944	10,254	58	3	39
10	6049	1389	3500	10,938	55	13	32	5794	760	3916	10,470	55	7	38
11	4939	2180	2990	10,109	49	20	31	4880	1085	3761	9,726	50	11	39
12	3935	3498	2781	10,214	39	34	27	4248	1829	3897	9,974	43	18	39
13	2588	4468	2242	9,298	28	48	24	2790	2676	3548	9,014	31	30	39
14	1628	6485	2122	10,235	16	63	21	1825	3848	3717	9,390	20	41	39
3 to 15	57,206	19,132	52,349	128,687	45	15	40	54,253	10,878	59,607	124,738	43	9	48

* The proportion of one in six of the total population would not fulfil the conditions of this estimate if brought about by a great increase of scholars *under five years of age*. The effect of that would be to limit the amount of education given during the important period *above five*. If the proportion of scholars between three and five to the total number of children between three and five should grow to be much higher than at present, the total number of scholars between three and fifteen should be *more* than one in six.

† The analysis does not relate entirely to any particular portion of the country, but to a selection of localities in various counties. The Districts or Poor Law Unions which supplied the facts are as follows:—*Sleaford, Stamford Glanford Brigg, Orsett, Dunmow, Holsworthy,*

Present average duration of schooling.

If the proportions in the previous Table (1.) be applied to the actual number of children *in the whole of England and Wales,* in connexion with the ascertained facts about their ages in quinquennial periods and their occupations, we shall get the following view:—

TABLE 2.

Age.	MALES. Number of children who are				MALES. Proportion per cent. at each age who are			FEMALES. Number of children who are				FEMALES. Proportion per cent. at each age who are		
	Scholars.	Employed.	Undescribed.	Total.	Scholars.	Employed.	Undescribed.	Scholars.	Employed.	Undescribed.	Total.	Scholars.	Employed.	Undescribed.
3	49,168	..	179,681	228,849	21	..	79	50,621	..	177,478	228,099	22	..	78
4	92,167	..	131,242	223,409	41	..	59	86,661	..	135,962	222,623	39	..	61
5	111,229	425	106,779	218,133	51	..	19	89,544	780	127,153	217,477	41	..	59
6	123,030	1030	89,857	213,877	57	..	43	101,099	1213	110,341	212,653	47	..	53
7	134,492	2128	73,084	209,704	64	1	35	107,216	2570	98,646	208,432	51	1	48
8	125,919	7032	72,919	205,870	61	3	36	102,488	5400	96,548	204,436	50	2	48
9	122,085	11,287	65,972	202,344	60	7	33	101,235	9674	88,224	199,133	50	5	45
10	110,126	27,508	60,690	198,324	55	14	31	89,401	14,787	89,995	194,183	45	7	48
11	89,918	43,173	62,229	195,320	46	22	32	75 298	21,110	95,342	191,750	39	11	50
12	71,639	69,275	51,609	192,523	37	36	27	65 547	35,586	88,420	189,553	34	19	47
13	47,116	88,485	54,502	190,103	25	46	29	43,050	52,066	92,661	187,777	23	28	49
14	29,639	128,431	29,655	187,725	16	68	16	28,160	74,869	83,070	186,099	15	40	45
3 to 15	1,106,528	381,774	978,179	2,166,481	45	16	39	940,320	218,055	1,283,840	2,442,215	38	9	53

So that, while the total number of day scholars (at school) in England and Wales at all ages is 2,144,378*, out of a population of 17,927,609, being in the proportion of one to $8\frac{1}{3}$, the number of day scholars between three and fifteen years of age is 2,046,848 out of a population, between those years, of 4,908,696, being in the proportion of one to $2\frac{2}{5}$; and the number between five and fifteen is 1,768,231 out of a population of 4,005,716, being in the proportion of one to $2\frac{2}{7}$. The average school-time, therefore, of all the children in England and Wales between their third and fifteenth years is as nearly as possible 5 years, and between their fifth and fifteenth years it is $4\frac{2}{5}$ years.

But as some (the children of the middle and upper classes) doubtless spend *more* than five years at school between three and fifteen, and more than $4\frac{2}{5}$ years between five and fifteen, the average for the children of the working classes must be *less* than 5 years and $4\frac{2}{5}$ years respectively—probably not more than $4\frac{2}{3}$ years in the former case and 4 years in the latter. That is—assuming that all the children of working parents are under education—every child would spend at school but four years out of the twelve which elapse between five and fifteen.† Taking all the children together, without distinction

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Beaminster, Bethnal Green, Hinckley, Walsingham, Westbury, Williton, Mildenhall, York, Settle, Shoreditch, Evesham, Gainsborough, Longtown, Chapel-en-le-Frith, Sedbergh, Pateley Bridge, Rothbury, Ledbury, Birmingham, Holbeach, Bromsgrove, Bourn, Llanrwst, Blandford, Liverpool, Leeds. The total population of these localities, at all ages, is Males 496,467, Females 514,710.

* The number of scholars at school (2,144,378) is taken from the *Educational* Returns in preference to the Occupation Tables.

† The average length of schooling for children of all classes, between these periods is as nearly as possible $4\frac{2}{5}$ years. I assume the children of the middle and upper classes to be about a *fourth*

of class, the average amount of schooling received within certain intervals (supposing all to receive education) appears to be as follows:

1.		2.		3.		4.		5.		6.	
Intervals.	Average length of schooling.	Intervals.	Average length of schooling.	Intervals.	Average length of schooling.	Intervals.	Average length of schooling.	Intervals.	Average length of schooling.	Intervals.	Average length of schooling.
	Years.		Years.		Years.		Years.		Years.		Years.
3 to 15	5·0	3 to 14	4·8	3 to 13	4·6	3 to 12	4·2	3 to 11	3·8	3 to 10	3·3
4 " 15	4·8	4 " 14	4·6	4 " 13	4·4	4 " 12	4·0	4 " 11	3·6	4 " 10	3·1
5 " 15	4·4	5 " 14	4·2	5 " 13	4·0	5 " 12	3·6	5 " 11	3·2	5 " 10	2·7
6 " 15	3·9	6 " 14	3·8	6 " 13	3·6	6 " 12	3·2	6 " 11	2·7	6 " 10	2·2
7 " 15	3·4	7 " 14	3·3	7 " 13	3·0	7 " 12	2·6	7 " 11	2·2	7 " 10	1·7

The age at which a child becomes fitted to enter upon a course of primary school instruction is generally stated to be upon the completion of the *sixth* year. The schools for children who have not attained that age are mostly infant schools, in character if not by name. It seems to be admitted pretty generally amongst educationists that unless a good proport ion ofthe schooling which a child receives be given above the age of six, its value is considerably diminished, and cannot be looked upon as adequate. Upon this theory the facts above produced appear to indicate a state of education far from satisfactory; since the average length of schooling received by children of *all classes* between six and fifteen cannot exceed four years, and the average for children of the working classes cannot much exceed three years. So that, while upon an average the children of the labouring classes may perhaps (if all are under education) have $4\frac{2}{3}$ years of schooling, a very considerable part of their instruction is imparted during what may be described as the "infant period." Not sufficient education at the advanced ages.

The actual number of separate scholars during the above-named periods cannot be with certainty inferred from these statistics. They by no means prove that all the children in England obtain 5 years' schooling in the interval between their third and fifteenth years, but merely that it is consistent with these figures that they all *might* do so—some being instructed at one part of the twelve years, and some at another part. Upon the other hand, it is equally consistent with these figures that some might be instructed for a longer period than 5 years out of the twelve, others being instructed for a shorter; or, again, that some might be at school for the whole twelve years, and others not get any instruction at all. Without assistance from extraneous sources we can only know that, supposing our educational position to continue as in 1851, and the population to be also stationary, we should, on visiting twelve years after all the schools of England, still find 2,046,848 children, between three and fifteen years of age, receiving education. This fact would prove that an amount of school-time equal to 24,562,176 years had been consumed between 1851 and 1863; but amongst how many individual children this amount of school-time had been shared would not be known, nor yet the size (if I may so express it) of particular shares. For aught which the figures would reveal, the whole of the children in England might have been at school for five years each; or half the children might have been at school for eight years each, and the other half for two years each; or a third of the children might have been at Number receiving instruction for some period or other.

of the whole, and that they attend school six years out of the ten. If they form more than a fourth of the juvenile population, or if they attend more than six years, the average length of schooling for the other classes will be correspondingly reduced; and *vice versâ*.

school for ten years each, another third for five years each, and the remaining third not at all. The mere number always to be found upon the school books does not indicate, without the aid of another element, the number which receives instruction more or less. The other element required to solve this problem is, the average period during which the 2,046,848 scholars actually ascertained to be at school remain there; and if we have recourse to the opinions and experience of able writers and instructors on this point, the inference seems to be, that, while among the middle and upper classes the average time expended on their children's school-education is about six years, the average time amongst the labouring classes cannot much exceed four years.* If this be so, the inference appears inevitable, that very few children are *completely* uninstructed; nearly all, at some time or another of their childhood, see the inside of a school-room, although some do little more. Upon no other supposition can the constant presence on the school books of the names of upwards of 2,000,000 children between three and fifteen out of 4,908,696 be consistent with a brief school period for any considerable portion of the former number.

Equally unsatisfactory whether a limited number be instructed for an adequate period, or a great number for a limited period.

Probably it is not easy to determine which is the more unsatisfactory,—an absence of instruction altogether for a certain portion of the population while the rest are tolerably educated, or a meagre and resultless education given to the whole. The unpleasant choice of evils lies between a wide extent of inefficient schooling and a limited extent of more effective teaching, contemporary with a certain portion, also limited, of utter ignorance. Whichever of these two alternatives be taken as describing our existing state, there ought to be a larger number than 2,046,848 children between three and fifteen years of age at the various day schools, if an adequate extent of education is to be afforded; in the latter case, in order that the whole community might be instructed—in the former case, in order that the whole, assumed to be already under education, might remain so for a longer period. Unless as many as 3,000,000 children out of 4,908,696 between those ages can be always found upon the books of day schools, we cannot be sure that some considerable number may not be entirely uninstructed, or that those among the poorer classes who *do* go to school remain there long enough to learn.†

Attendance at school.

The need, too, thus assumed, of a constant supply upon the school books of 3,000,000 children between three and fifteen (or three fifths of the number between those ages) will be more apparent if it be remembered that the fact of *belonging* to a day school does not imply continuous *attendance*. It is found, that in private schools the number of children attending on any particular day is 91 per cent. of the number belonging to such schools; while in

* "The master of every National School finds he must lay in his account for making the best of a year or fifteen months in great cities, and for two years and a half in less populous places." * * * "We have only possession of the minds of the children sent to our National Schools for one or two years, or at most three."—Rev. R. Burgess, Letter to Sir James Graham, 1842.

"I have taken some pains to ascertain one very important fact, as especially bearing upon religious instruction; I mean the average time for children remaining in our best schools when we get them there; and I believe it will be found that the average does not extend, in large towns and manufacturing districts, to more than fifteen months for boys, and somewhat less for girls. In some of our seaports I find it extend to two years and a half, and occasionally three years; but I have very little hesitation in affirming that throughout England the average time passed by the children of our poor and industrious classes does not exceed two years: and, if we confine ourselves to the populous places, eighteen months will be an ample allowance under the most favourable circumstances."—Rev. R. Burgess, Letter to Dr. Hook, 1847.

"The average duration seems to be less than two years—one year and three quarters is probably the time—in which the chief instruction of their whole life is to be given. I speak here of the time spent in the juvenile school, and not in the infants'."—Rev. F. Watkins's Report, Minutes of Council, 1845, vol. ii. p. 178.

† Supposing that the children of the middle and upper classes form a *fourth* part of the whole number of children between three and fifteen (i.e. a fourth of 4,908,696), and that they may in future belong to day schools for eight years, on an average, out of the twelve; then, upon the assumption that 3,000,000 scholars between those ages (or one in six of the total population) are always to be found on the books of day schools, the 3,681,522 children of the labouring classes would belong to day schools for seven years, on an average; a length of time which is incompatible with less than an almost universal education—continuing too for an adequate period beyond the *infant* school age.

public schools the number in attendance is 79 per cent. of the number on the books. So that while, as shown before, the average period during which a child remains at school between three and fifteen (on the supposition that all go to school) is close upon five years, the average time which each child passes in the actual receipt of education is not more than 4⅕ years (including holidays). If out of 4,908,696 children between three and fifteen there could be 3,000,000 found upon the books of day schools (equal to about one in six of the total population, or three fifths of the number between those ages,) there would then be some security, not only that as many as possible of the inhabitants of England were belonging for an adequate period to some day school, but also that they were for an adequate period in actual receipt of education.

Evening schools for children. How far a substitute for day schools.

How far *evening schools* for children can be looked upon as substitutes for day schools, or as lengthening the period of school-time, is a question very difficult to answer, in the absence of a general systematic method of conducting such establishments. Unfortunately no inquiry as to these was instituted at the Census; so that the determination of this question must be mainly left to those whose information on the subject qualifies them to decide; but since, if the preceding calculations have been free from any grievous error, no insuperable impediments prevent the constant presence on the books of *day* schools of three fifths of the children between three and fifteen years of age—the greatest hindrance, the insensibility of parents, being one which we may hope will, either by the natural progress of society, or, yet more likely, by the progress of religion, be in time removed—it may perhaps be not unreasonable to take that proportion as the standard with which to compare our actual position. The result of such comparison, applied to the figures of 1851, appears to be, that an addition of about 970,000 scholars between the ages of five and twelve would have raised us up to that desirable standard—assuming that the 2,141,378 already under education were in schools *efficiently conducted.*

This is the next subject of inquiry.

3. *Quality of existing instruction in Day Schools.*

Materials furnished by the Census for conclusions on this point.

The materials which the Census furnishes for estimating the character of the instruction given to the 2,144,378 scholars found belonging to the various day schools in March 1851, are principally these:—the subjects which the children were professedly engaged in learning, and the number of children learning each—the various amounts which children pay for their instruction—the remuneration which the teachers gain for their exertions—and some other and more incidental indications. None of these materials, perhaps, in the form in which alone they are presentable, supply conclusive information; but enough will probably be found from which to draw some general inference.

Number of *schools* in which instruction is given in particular branches of learning.

In the 44,836 school establishments of England and Wales from which returns were received, it appears that boys were taught (alone or along with girls) in 41,035 (14,995 public and 26,040 private), while girls were taught (alone or along with boys) in 40,016 (14,084 public and 25,932 private). If we consider, for the sake of the comparison, each of these as a separate school, it will appear that out of 33,993 boys' schools, concerning which information was given (12,741 public and 21,252 private), there were 33,315 in which *reading* was being taught, 23,288 in which *writing* was being taught, 13,532 in which *geography* was being taught, &c.; while out of 32,928 girls' schools (11,837 public and 21,091 private), there were 32,396 in which *reading* was being taught, 24,402 in which *writing* was being taught, 13,770 in which *geography* was being taught, &c. The number in which instruction was given in each of the eleven subjects, as to which inquiry was preferred, is given in the following Table (3.)

TABLE 5.

Description of Teachers.	Total Teachers.	Male Teachers.	Female Teachers.
Masters and Mistresses	21,045	9,681	11,364
Paid Monitors and Pupil Teachers	9,804	5,291	4,513
Unpaid Teachers	26,510	14,991	11,519
TOTAL	57,359	29,963	27,396

The efficiency of these instructors may, no doubt, in some degree be measured by the average amount of their remuneration; for although a certain number of very competent teachers may perhaps be found receiving very scanty incomes, yet in general the ill-paid teacher will be either ill-adapted for his post or else neglectful of its duties. Table N. in the SUMMARY TABLES (*post*, page 108) exhibits, with respect to *Lancashire* and *Lincolnshire*, the average emoluments of 1,002 instructors. The investigation has been necessarily, from want of time, restricted to these counties; which perhaps may be regarded as fair indications of the state of things elsewhere.

Modern improvements in the training of Teachers.

It has long been obvious, to those who have at heart the improved instruction of the people, that the most essential step towards the attainment of that end is the improved condition of the teacher. Both the "British" and the "National" Societies, from the earliest period of their career, devoted much attention to the training of efficient teachers for the schools connected with them. In 1818, the former sent out forty-five teachers; in 1828, nearly double, viz., eighty-seven; in 1838, as many as 183; and in 1852, but little less, viz., 163. The latter society as early as 1811, commenced a training institution, and it now has five such colleges connected specially with itself, which send out yearly about 270 teachers. Since the formation of the Committee of Council on Education these colleges have greatly increased in number.* At present there are about 40 in England and Wales, sustained at an annual cost of about 90,000*l.* Of these, 34 are connected with the Church of England, one belongs to the British and Foreign School Society, one to the Roman Catholics, one to the Wesleyan Methodists, one to the Congregationalists, and one to the Voluntary School Association. All of these, except the two last mentioned, receive assistance from the parliamentary grants. The sum expended from this source towards the *building* of these institutions has been about 120,000*l.* out of a total cost of about 310,000*l.*† The training institution of the Congregationalists cost 12,000*l.*, contributed entirely from their own resources. The number of students who could be accommodated in these colleges is about 2,000; the cost of their education being computed at 50*l.* per annum each for males, and 40*l.* per annum for females. By the operation of the Minutes of Council of 1846 the Government sustains a share of the expense in reference to two descriptions of such students, viz.: (1.), a certain number of young persons of superior merit, who on that account are selected from the elementary schools to proceed to the training colleges—being called "Queen's Scholars;" and (2.), such other persons as, entering on their own account, receive certificates of merit from the Government inspectors. For each "Queen's Scholar" the Government pays to the

* To Sir James Kay Shuttleworth, Bart., belongs the great merit, if not of creating, of having given an extraordinary impulse to the modern movement for providing Training Colleges. In conjunction with Mr. Tuffnell he, in 1840, established an experimental training college at Battersea, which soon gave practical evidence of the immense advantage of the plan.

† Public Education. By Sir James Kay Shuttleworth, Bart., p. 66.

training college 20*l.* for the first year, 25*l.* for the second, and 30*l.* for the third, and an additional 20*l.* at the end of the first year if the progress of the student has been satisfactory. For each of the other students Government pays varying sums between 20*l.* and 30*l.*

The tendency of these measures is to secure that the training colleges, so far as they are under government inspection, shall receive, direct from the elementary schools, a constant stream of students, who have given promise of ability, and shown an aptitude for teaching. Thus is being much accelerated the revolution which was gradually taking place in the monitorial system. This had already been perceived to be, in its original shape, as introduced by Bell and Lancaster, inadequate to the occasion; and the size of individual schools had constantly been lessening, till from 1,000 scholars to one master, as was formerly conceived to be a practicable number—and indeed a striking indication of success—a maximum of somewhere about 200 had been fixed as the limit of efficient supervision.* It was seen that the continual changes in the ranks of monitors, occasioned by their necessary transference from the school to the field or the factory, much detracted from the value of their youthful aid, and made it necessary to increase the proportion of purely professional instructors. This the plans of Government were calculated to secure, while yet retaining all the best results of juvenile assistance. By offering gratuities of from 10*l.* to 20*l.* a year to such of the most eligible monitors as would consent to be apprenticed for five years to some competent master or mistress, and from 5*l.* to 12*l.* 10*s.* to such as, without apprenticeship, would continue in the school till the age of seventeen,—by these means, it was thought, in combination with the plan already mentioned of Queen's scholarships in training colleges, the monitorial system would be rendered vastly more effective and a source prepared from which an adequate supply of able future teachers might be drawn. The elementary school was thus designed to be a nursery to the training college, and inducements were held forth to skilful monitors to look to teaching as the occupation of their lives.† It appears that in August 1853, the number of pupil-teachers who had completed their term of apprenticeship was 1371, of whom 942 were males and 429 females.

And while thus, under the Minutes of Council, plans have been devised for securing youthful talent for the work of education, and for training it effectively when thus secured, the augmentation of the stipends of adult instructors has not been omitted from the schemes of the same Department. Independently of grants of from 3*l.* to 5*l.* for each apprentice, and of 1*l.* 10*s.* to 2*l.* 10*s.* for every stipendiary monitor (in return for which the master or mistress is to give them instruction for an hour and a half a day for five days in the week), annual sums of from 15*l.* to 30*l.* are given to such as have passed one or more years in an inspected training college and received an annual inspector's certificate of merit, on condition that the school-trustees provide a house rent-free, and a further salary at least double the amount of grant.

The number of teachers who had apprentices in 1851 appears to have been 1,173, and the number of such apprentices (or pupil teachers) 5,607.

Considerable improvements in the *method* of teaching, and in the character of the school books and school apparatus, &c., have also been, of late years, introduced in most of the schools which are subject to Government inspection,

* In Germany and Switzerland the number of children to a teacher rarely exceeds 80, and is often not above 50. In large schools there are several class rooms in which classes of children are taught — each class by a separate teacher.—" The Condition and Education of Poor Children in English and German Towns." By Joseph Kay. 1853.

† Another inducement was also held out by the Minutes of 1846, viz. that such pupil teachers as might not display the highest qualifications for the office of schoolmaster, but whose conduct and attainments were satisfactory, should have opened to them an opportunity of obtaining employment in the public service. This, however, was withdrawn some five years afterwards; as it probably appeared that those who were least qualified for schoolmasters would scarcely be the best adapted for employment under Government.

and in many others. The nature and extent of these important alterations may be seen by reference to the published Minutes of Council on Education, and to the reports of the principal educational societies.

The conclusion, however, can be scarcely avoided that, whatever may be the prospect before us of attaining, at no distant period hence, a great accession to the number of efficiently conducted day schools, the actual *present* state of many must be far from satisfactory.*

Result of the preceding inquiries. 3,000,000 children should be upon the school books.

The result of this attempt to answer the three questions upon which depends the answer to the other question, whether our present educational position as to day schools is satisfactory or not? appears to be as follows: The number of children in England and Wales of an age appropriate to school instruction (say from three to fifteen) is 4,908,696; from which must be deducted, as unable on account of occupation, serious illness, or domestic education, to belong to day schools, 1,245,435; leaving a residue of 3,663,261 with respect to whom there is apparently no reason other than the parents' pleasure why they should not be at school. Allowing the parents' discretion to be reasonable, while the child is under the age of five and after it has passed the age of twelve, there yet remain as many as 968,557 children between five and twelve whose absence from the school-books cannot be explained by either illness, occupation, professional home instruction, or legitimate excuse of parents. Further; it appears that some of the existing schools are inefficient—ill adapted for their purpose; so that, to have made the state of things in 1851 completely satisfactory, there should have been 968,557 more scholars between the ages of five and twelve upon the school-books, while some of those already there should have been found at more efficient schools.

This would establish a proportion of 16·8 per cent. of the total population; 1·5 per cent. between three and five—1·6 per cent. between twelve and fifteen—and 13·7 per cent. between five and twelve. There seems no valid reason why that proportion should not be continually upon the books of day schools: none with respect to the 1·5 per cent. between three and five, because that number is already found there; none with respect to the 1·6 per cent. between twelve and

* In connexion with the question of the quality of existing education, the test of *marriage marks* can scarcely be passed over. This test, though not in all respects infallible—as the art of writing is with great facility forgotten by the poor, who find no useful application for it, while from various causes some who *can* write nevertheless decline to sign the register—is certainly of some considerable value, as exhibiting from year to year what *progress* is effected. If from time to time an *increase* or a *diminution* in the number of marks, proportioned to the number of marriages, is manifested, then, although no positive criterion perhaps can be presumed, the inference is almost unavoidable, that education at the periods respectively at which one portion of the married persons was at school must have been either more or less effective than it was when the other portion was at school. If at the end of a ten years' interval the number of marks is less in proportion to the marriages than it was at the beginning of the interval, this seems to show that (the average age of marriage being 25) the state of education 15 years before the more recent date was better than it was 10 years earlier, or else that more inducements to retain the knowledge once acquired were existing at the former period than at the latter. It appears, from the Registrar General's Eleventh Annual Report, that the number of marks per cent. in 1839 was 41·6, in 1840 it was 42·0, and in 1841 it was 40·8; while in 1851 the proportion had declined to 38·0. So that, judging from this test, instruction was more effective, or the art of writing was better retained, in the period 1833–38 than it was 10 years before (1823–28). The improvement seems to have been nearly equal in each sex; the proportion of marks by males having fallen from 33·7 per cent. in 1839 to 30·8 per cent. in 1851; while the proportion of marks by females fell from 49·5 in 1839 to 45·3 per cent. in 1851. The average age of marriage being 25, the marks appearing in the registers of 1851 must be attributed to the neglect of 15 or 18 years ago when the persons married were in their school-age: the extent and value of the education given in more recent years (so far as the same can be inferred from marriage-marks) can only be exhibited by taking the marriages of *younger* persons; and if the marriages of *minors* in 1851 be taken (which will probably show what was being taught, and how, about 10 years ago), the extraordinary fact presents itself that of 31,987 minors married in 1851 (7,737 males and 24,250 females), no less than 52·6 per cent. were unable to sign their names (viz. 42·7 per cent. of the males and 55·8 per cent. of the females). This, however, can hardly be taken as a criterion of the whole community of minors, or even of the whole of the minors of the labouring class; since, doubtless, those who married early and improvidently were not favourable specimens of minors who refrained from marriage. Still, they must represent a too considerable number, and the aspect of things from this view is discouraging.

fifteen, because *that* number also is already there; and none with respect to the 13·7 per cent. between five and twelve, because, not being occupied in labour either at home or away from home, their absence from school cannot be serviceable to their parents. With respect to these 3,000,000 children, out of 18,000,000 persons there appears no obstacle of immaturity, of illness, of employment, of professional home education, to prevent their connection with some day school. These, at all events, should be invariably found upon the school-books, since no tangible inducement stronger than the saving of a few pence weekly operates to make the parents keep their children from the school; and this inducement, nearly all admit, should be removed—if necessary, by the aid of others, whether furnished as a voluntary charity or by the State. Any further number could be added only as the parents should so learn the worth of education as to yield for it the positive sacrifice of their children's *earnings*.

Supposing, then, that 16·8 per cent. (or one in six) of the population might (so far as any *valid* hindrance is concerned) have been upon the school-books in 1851, two questions occur with reference to the sources from which this proportion should have been supplied. First, should each of the *sexes* contribute 16·8 per cent. of the total population of that sex? and secondly, should each *locality* contribute 16·8 per cent. of the population of that locality.

As to the *sexes*, they were far from furnishing, in 1851, an equal number of scholars; for while, out of 8,781,225 males there were 1,157,685 scholars (or 13·2 per cent.), out of 9,146,384 females there were only 986,693 scholars (or 10·8 per cent.). If we include the scholars *at home*, the proportion will be slightly more favourable for the females, the male scholars being 1,177,071 against 1,017,307 female scholars (or 13·4 per cent. against 11·1 per cent.). This actual difference shows, no doubt, that girls are taken away from school in very great numbers at a very early age to attend to various household avocations. But, considering how vast an influence is exercised by female character upon the general disposition of society, it cannot but appear of very great importance that the future wives and mothers of the people should be qualified by sound and healthy education, continued for the longest practicable period, to exert a softening and an elevating influence upon their partners and their offspring. So that, if the proportion of 16·8 per cent. between three and fifteen be taken as the standard, and if each of the sexes ought to have contributed in 1851 that proportion of its number to the day schools, there should have been about 370,000 more male scholars, and about 600,000 more female scholars.

Should the *sexes* furnish equal proportions of scholars?

As to *locality*, it will be found impossible to secure an equal proportion of scholars to the total population in places which so vary in their social circumstances as do many of the English town and country parishes. Where manufacturing industry is active, there a great demand will constantly exist for youthful labour; there more children in proportion to the total population will be found than in other places; and a greater portion of the whole population will belong to the working classes. These peculiarities will necessarily produce a shortening of the period which children upon an average can be expected to pass at school. As great a proportion of children might go to school in a manufacturing town as in a rural parish of the same population, and yet there might not be so many constantly at school in the former as in the latter,—the reason being that the children in the town would stay at school for a *shorter period* than would the children in the country, who, in consequence of a much less demand for early labour, would possess more leisure for prolonged instruction. Therefore, in considering the state and estimating the requirements of

Should every *locality* furnish an equal proportion of scholars?

particular localities, each place must be discussed, in great degree, with reference to its own peculiar industrial condition; and it must not be expected that in Manchester or Bradford, Birmingham or Wolverhampton, such a large proportion of the total population should be found in day schools as in other places where the wheels of industry are not so restless, and its claims upon the young are less inexorable. Probably, in such localities the people seek in other ways the education which they cannot spare the time to get in day schools; and the number and the character of *Evening* schools and *Sunday* schools, and the average attendance at them, must be looked at, ere a true opinion can be formed upon the educational position of such places, as compared with that of others. The reasonable proportion, if the previous estimate can be admitted, would be just what would be yielded by taking all the children between five and twelve *not otherwise employed*, nor ill, nor educated at home, and adding to this the numbers under five and above twelve *actually at school*. There would thus be an *aggregate* proportion for the whole of England and Wales of 16·8 per cent.; but the proportion would not be uniform throughout the country—varying according to the various conditions of particular localities. But no safe comparison can be attempted between different localities, unless the size of each be so considerable as to obviate the risk of fallacy, arising from the fact that in many cases schools in one locality are partly filled by children belonging to another. Subject to these qualifications, the following statement will show how far each of the English counties falls below the standard which has been suggested as desirable, and not, with some exertion, unattainable:—

TABLE 6.

COUNTY.	Proportion per cent. of Day Scholars to Population.	COUNTY.	Proportion per cent. of Day Scholars to Population.	COUNTY.	Proportion per cent. of Day Scholars to Population.
Bedford	10·4	Kent	13·9	Suffolk	12·3
Berks	13·3	Lancaster	10·6	Surrey	12·5
Buckingham	11·6	Leicester	12·3	Sussex	13·7
Cambridge	13·1	Lincoln	12·8	Warwick	10·8
Chester	12·1	Middlesex	10·6	Westmorland	15·4
Cornwall	10·9	Monmouth	9·0	Wilts	13·7
Cumberland	13·0	Norfolk	12·1	Worcester	11·0
Derby	12·6	Northampton	12·5	York, East Riding	13·1
Devon	11·3	Northumberland	12·3	York, City	15·9
Dorset	13·6	Nottingham	11·5	York, North Riding	13·7
Durham	12·6	Oxford	13·8	York, West Riding	12·2
Essex	12·6	Rutland	14·8	North Wales	9·0
Gloucester	12·2	Salop	11·0	South Wales	8·6
Hereford	9·9	Somerset	12·1		
Hertford	14·0	Southampton	14·3	ENGLAND AND WALES	12·0
Huntingdon	14·0	Stafford	10·9		

What are the causes of the deficiency of scholars?

Assuming, then, that 3,000,000 scholars might (as far as mere ability and opportunity are concerned) have been found upon the school-books in 1851, the great and practical question, as affecting future effort, is, why were they *not* there? What were the causes which prevented 968,557 healthy unemployed children between the ages of five and twelve from being then in receipt of daily education? If we can determine what are the most prevalent impediments to school attendance, we shall probably obtain from hence the clearest indications of the most appropriate remedies.

1. The want of *school accommodation* is perhaps the very least of these impediments. From apprehension that inquiries on this point would not be answered so as to admit of any sound, statistical result, no questions were inserted in the Census schedule as to the capacity of schools with reference to the number of scholars that could be instructed in them; but it is not difficult to gain, from other sources, a tolerably accurate idea of the proportion which in general obtains between the number of scholars in attendance and the total number which could be accommodated. Mr. Watkins, one of the Government inspectors, reports that in 256 inspected schools, having 27,363 children in average attendance, the accommodation, at six square feet for each child, was available for 50,801; while at eight square feet for each child (which appears to be considered the more reasonable allowance) the accommodation was for 38,101. In Manchester and Salford, it seems from the evidence before the Parliamentary Committee of 1852, while only 33,663 children were upon the books of all the day schools, there was *redundant* accommodation for no less than 34,443. So that it may very fairly be concluded, that if, in 1851, as many as 2,144,378 scholars were upon the books of day schools, the *accommodation* could not have been far from adequate for 3,000,000. It is possible, indeed, that the accommodation may not have been always just in the place where it was wanted; and of course, if out of the reach of those requiring education, it was practically worthless; but there seems no room for doubt that in a multitude of cases where great numbers of children live from day to day without instruction, they have actually in the very midst of them an ample school provision,—many buildings being occupied by barely half the number of scholars who might daily assemble in them. In the face of such neglect of present opportunities of education, it can scarcely be maintained, perhaps, that an inadequate amount of *room* is a potent reason why so many children are continually absent from school.

1. Deficiency of *school accommodation?*

2. The *poverty* of many parents, and their consequent inability to pay the usual school fee, has been alleged as another and an influential cause of the children's absence;* and, unquestionably, poverty in many cases does so seriously press upon the labouring man, that the education of his children, even at the seemingly trifling cost of 1*d.* or 2*d.* weekly, is impossible; but the plea is scarcely satisfactory to any great extent beyond the purely *pauper* class; and indoor pauper children are already educated by the State. For when it is considered that the working classes annually spend upon intoxicating liquors nearly 50,000,000*l.* sterling,† it can hardly be asserted generally that the children are retained at home because the parents are unable to advance 1*d.* or 2*d.* per week. Unquestionably, if by "poverty" is meant the incompatibility of the child's instruction with some personal indulgence of the parents, this points out the real cause why, both among the working classes and also among the other classes, many children are detained at home who ought to be at school; but this reveals much less a physical than a moral obstacle—a hindrance less resulting from the want of means than from the want of inclination; in short, a low appreciation by the parents of the value of instruction to their children, in comparison with those more sensual enjoyments to themselves for the sake of which it is neglected. It is noticeable, also, that this disposition to retain their children at home is not confined to the working classes,—it prevails considerably

2. Poverty of the parents.

* This is the cause reported to have been alleged by the parents of 12,067 absentee children in Manchester (Parliamentary Committee, 1852, Rev. C. Richson's evidence): but the motives to induce the parents to supply this reason rather than any other are so obvious that much caution is required before accepting their excuses.

† The Self-imposed Taxation of the Working Classes. By the late G. R. Porter.

amongst the classes far removed from indigence;* and this suggests the inquiry, whether the same motives which produce neglect on the part of wealthy parents may not have an influence upon the conduct of those in humbler circumstances? The condition, too, of many of the *free* schools, where *no* payment is demanded of the scholar, seems to show that "poverty" is not an adequate explanation of the children's absence; for in many *free* schools, though located in the midst of populous neighbourhoods, the attendance of scholars is less numerous and much less constant than in schools which require a fee. The fact that free schools, well conducted, may be found half empty, while a multitude of uninstructed children who might enter them remain outside, seems inconsistent with the theory that *poverty* of the parents is the chief impediment to a sufficient school attendance.†

3. Criminal and destitute children.

3. Unhappily there is, indeed, a much too numerous body of destitute *children*, who, having either lost their parents or been cast by them adrift, perpetually haunt large towns and cities, snatching a miserable and precarious subsistence as the fruit of vagrancy or crime. For these there seems but little chance of any useful education, unless the place of parents be supplied by other parties and some special measures undertaken with peculiar relation to this indigent and dangerous class. *Reformatory Schools* are therefore now with much zeal advocated; and the Government is urged to undertake towards all youthful criminals and vagrants the parental duty of providing them with wholesome education. With respect to actual convicted juvenile offenders, it is thought that the restraints of mental and moral discipline, while evidently more adapted than the present system to improve the character, would even be more efficacious as a *punishment*—being none the less restrictive of their liberty, perhaps more irksome as a task, and yet devoid of all those incident of physical infliction and untamed endurance which to the youthful criminal's depraved imagination give to unconquerable steadfastness in crime the semblance of heroic virtue. But, as to save such children from becoming criminal is better than to rescue them when fallen, the proposal comprehends the education also of such *unconvicted* children as, being parentless and destitute, have naturally no protectors but society. If these proposals be adopted, doubtless a gigantic step will have been taken towards the elevation of that section of the populace which hitherto has managed to escape all influence of moral agency, The education of the rest can probably be accomplished only by enlisting parents' sympathies and efforts in its favor.

4. Grand cause: the *indifference* of parents.

4. This, however, seems to be no easy task; for, after all allowances for previously suggested causes of neglect, the great fact seems to be obtruded on our notice that the children's absence from, or very brief continuance at, school, is *mainly* owing to the slight esteem which parents have for the education itself which generally they might easily obtain. Beyond all question, much of this indifference results from a perception of the really trifling value of a great proportion of the education offered for their purchase; for the instances are not a few in which the improvement of a school is followed by increased

* Out of 654 children between three and fifteen years of age belonging to the upper section of the middle classes, and resident in some of the more respectable squares and private streets of London, no less than 3[illegible]8 were not described in the Census schedules as being either at school or engaged in business.

† See Evidence of Rev. W. J. Kennedy before the Manchester and Salford Parliamentary Committee (1853)—

"1324. Do you think the manufacturing poor at all appreciate education generally?—Not to the fullest extent to which it is desirable; and to that I attribute the non-attendance of vast numbers of children.

"1325. Not from any want of means?—In some cases from want of means. I do not think to any very great extent from want of means: in fact I have made much inquiry on that subject, and I do not see how it can be when I find how many people are employed, and what the wages are that they are getting."

attendance; but perhaps it principally flows from an idea, prevalent amongst the labouring classes, that instruction *beyond a certain point* can never be of any practical utility to those of their condition; for in general a parent, in whatever station, takes himself and his own social *status* as the standard up to which he purposes to educate his offspring: the nobility, the gentry, merchants, tradesmen, artizans, and agricultural labourers expect to see their children occupying just the same positions as themselves, and not unnaturally seek to qualify them for no higher duties. Hence it is that only those whose after-life is destined to be spent in intellectual exercises, as the pastime of an affluent leisure or the subject matter of professional activity, prolong their educational career beyond the elementary school period. The children of the mercantile community are thought to have completed their instruction when they have become adapted for the counting house—the sons of tradesmen when they have been fitted for apprentices—the sons of all engaged in manual industry as soon as they possess the manual strength and skill required for such pursuits. This, probably, is very false philosophy; but, practically, it is to be feared, the length and character of the education given in this country to the young are regulated more by a regard to its material advantage, as connected with their future physical condition, than by any wise appreciation of the benefits of knowledge in itself. It is hardly, therefore, matter for surprise, although undoubtedly it is for lamentation, that the working classes—seeing that the purely mental training which their children pass through in the present class of schools can rarely exercise an influence upon their future temporal prosperity, and having for some generations past been tutored not to look *beyond their station*—should esteem a thorough education of this character to be not worth the time and money needful for its acquisition. More, they may conceive, of *useful* information—useful to their children in their probable employments—may be learnt outside the school than in it*; while, with reference to any other knowledge, it appears to them to be a vain expenditure of labour to acquire in youth the rudiments of arts and sciences which afterwards *must* be forgotten from the want of any stimulus or opportunity for their continued cultivation.

If in these remarks there is any considerable justice, we perceive at once the educational position which it seems desirable and possible to reach, and the obstacles which lie across the path to such an elevation. What then, it may now be asked, are the means by which it is proposed, by those familiar with the subject, to remove these obstables to progress?

What are the remedies proposed?

Taking first the latest mentioned, it will doubtless be perceived what vast importance, as conducing to a longer school-attendance, is assignable to *secondary* education. While it cannot be expected that a multitude of scholars should be found for a long time toiling along a weary road that leads to no desirable end of pleasure or of profit, it may reasonably be anticipated that, if ampler opportunities were furnished for the exercise, when school instruction may have ended, of the faculties which in the school were disciplined, and for the use and augmentation of the knowledge there acquired, a much more constant and prolonged attendance of their children at the elementary schools would be desired by parents, and encouraged. If, after reading and writing have been mastered, more inducements could be offered for the frequent application of these arts in daily life, unquestionably fewer persons would be

1. Importance of *secondary* education.

* This has occurred to several of our public writers, and was put with great force in the "Times" of Jan. 31, 1854.

found unable, as at present, after some few years of manhood have elapsed, to read intelligibly, or to sign the marriage register except with marks. It is the goal in view that stimulates to perseverance in a tiresome course; but at present it must be, I fear, confessed, the working classes have no satisfactory reward to look to as the honourable end of their exertions. Much, no doubt, is now in process of accomplishment for giving them increased facilities for gaining information; and mechanics' institutions, reading clubs, and, lately, borough libraries, have been established; but, in spite of these and other efforts, the extent to which the labouring multitudes are found engaged in intellectual recreation is surprisingly and sadly insignificant. A vast work, therefore, evidently lies before us in the education of the *parents*, ere we can expect them to be earnest for the education of their children, and in preparing for the children now at school an after life of such abundant opportunities for self-improvement that when *they* become the parents of succeeding children they may adequately value education from their own experience of its abiding fruits. Perhaps the most extravagant expenditure of funds and efforts in erecting and supporting and improving elementary schools would have but small effect in lengthening school attendance, in comparison with that which would result from half the labour and expense applied to bring within the reach of those emerging from the school the means of cultivating as a pleasure intellectual occupations which in school they followed as a task. It is impossible to say how much of the intelligence and information of the mass of American citizens may be the consequence of their profusion of cheap literature;* but certain is it that whatever tends to make the knowledge gained at school *available* in future years must exercise a potent influence in making school instruction more appreciated and demanded. Destitute of some such natural outlet, the pathway of the elementary school is little better than a *cul de sac*.

2. Elevation of the social *status* of parents.

Another means by which, it is suggested, parents may be interested in their children's more extended education, is to devolve upon them, so far as may with safety be attempted, various social duties and responsibilities. By thus conferring honourable obligations which require for their discharge some portion of capacity and information, strong incitements will, it is considered, be created to the exercise of much more intellectual activity; while the natural pride with which such privileges cannot fail to be regarded will excite parental jealousy for such an education of the children as would make them not unworthy of assuming in their turn the same agreeable responsibilities.†

3. Improvement of the primary schools.

These appear to be the most obvious methods of acting upon parents, apart from a compulsory intervention by the State; and this—although, perhaps, the most natural and logical conclusion from the arguments by which the duty of the State in the work of education is in general enforced—seems scarcely to be urged by any.—But, of course, contemporaneously with any efforts for the furtherance of *secondary* education as a means of securing a longer term of primary instruction, the improvement of the primary schools themselves must be effected as a measure of the utmost consequence. It has been shown already that—although, perhaps, the existing quantity of school accommodation is not far from adequate for the reception of as many children as could be expected to attend—a very considerable number of the present schools and teachers must be looked upon as inefficient. More especially is

* Mr. Whitworth's Report (New York Industrial Exhibition).

† The "Congregational Board of Education" has adopted the expedient of associating parents in the management of the school, as a means of interesting them in the work of education, and impressing them with a conviction of its value.

this the case with many of the private schools; which seem indeed, on this account, to be in course of gradual extinction, as the public schools increase from year to year in numbers and efficiency.* But many of the public schools require considerable improvement, if the children are to be retained in them for a sufficient period. The school books and the school materials must be improved; the number of trained teachers must be much increased; the salaries of teachers must be raised; and more instruction must be given in a better form. Of these improvements educationists of every party admit, or rather proclaim, the need. The rapid development which, principally owing to the measures of the Privy Council, has been witnessed of the plan of Training Colleges for teachers, and the consequent revolution in the method and the subject matter of instruction in the primary schools, have operated to create in some degree a standard of efficiency towards which nearly every public school must now inevitably tend. When thus made thoroughly efficient, it is thought the schools can scarcely fail to attract the children who now stay away.—Upon the other hand, an apprehension seems to have been lately felt that this high training would defeat its object, if pursued without regard to those rude notions of the practical utility of education by which parents of the labouring classes regulate the length of children's school attendance; and, accordingly, some earnest counsels have been given that—while ably teaching reading, writing, history, geography—the importance to the working classes of a knowledge of the "common things" of life should not be overlooked.

Expenditure required for the efficient education of 3,000,000 children.

It is not my purpose to form any estimate of the amount of work to be accomplished in order to obtain efficient schools for the 3,015,405 children whom I have supposed to be in a position to attend. Sir James Kay Shuttleworth computes that to provide an education, of the character contemplated by the Minutes of 1846, for 1,836,562 scholars in public schools of religious bodies, would require a total annual sum of 2,890,845*l.* (exclusive of the cost of new school *buildings*); or an *increase*, on the present annual expenditure, of 1,844,265*l.* No question can exist that, whatsoever be the standard of efficiency to which it may be deemed desirable to raise the public schools, a very heavy further outlay, both for new erections and for annual support, will be required. And scarcely less will be the outlay necessary to establish and sustain those further institutions for promoting *secondary* education, without which the extension of mere primary instruction cannot be of much avail. The questions which most urge themselves upon the public and upon the chief supporters of the cause of popular education are,—*the means by which this necessary outlay should be furnished.*

Means by which the present amount of education is supplied.

To obtain a definite idea of the value of the various suggestions offered in solution of this problem, it will be desirable to view the agencies by which *existing* schools have been established and are now maintained.

* The number of private schools has not at all increased since 1833 (when Lord Kerry's defective Return reported 29,141, with 732,449 scholars; the present number being 30,524, with 721,396 scholars), while the public schools have increased from 3,830 to 15,518, and the scholars in them from 544,698 to 1,422,982. The proportion of public schools to private which, in 1833, was as 34 to 100, had so increased, in 1851, that it was as 51 to 100; while the *scholars* in public schools, which in 1833, were only in the proportion of 74 to 100 in private schools, had increased, in 1851, to the proportion of 197 in the former to 100 in the latter.

EXISTING EDUCATIONAL AGENCIES.

PRIMARY EDUCATION.

1. DAY SCHOOLS.

Two great classes of Day Schools—*Private* and *Public.*

According to the classification which has been adopted—chosen with the express design of showing the different *agencies* by which our present educational establishments are founded and upheld—there are two great classes of schools, the PRIVATE and the PUBLIC. The former class includes all those sustained entirely by the payments of the scholars; the latter comprehends all those which gather *any portion* of their income from any source *besides* the scholars. There are 30,524 of the wholly self-supporting *private* schools, containing 721,396 scholars; and 15,518 of the aided *public* schools, containing 1,422,982 scholars.

Private Schools.

PRIVATE SCHOOLS.

The PRIVATE SCHOOLS contain the bulk of the children of the middle and upper classes of society; for, with the exception of the Public Endowed Grammar Schools (and these almost exclusively for *boys*), there seems to be no other class of schools to which they could resort in any number. If the previous distribution of the private schools according to their character (see page 29) can be accepted as approximately accurate, it will be found that (as the ascertained average of scholars to each of the schools there called "inferior" is about 15) the total number of scholars in about 15,000 schools which probably are adapted for the children of the working classes would be somewhere near 225,000, leaving a residue of nearly 500,000 to represent the children of the middle and upper classes. To these there cannot, apparently, be added more than 50,000 as likely to be found in any of the public schools; thus making the total number of the children of the middle and upper classes at school in March 1851 to be 550,000. This it will be seen gives only an average of 5½ years' schooling for the children of these classes, on the assumption that they constitute a *fourth* of the total number between three and fifteen (viz.:—a fourth of 4,908,696 = 1,227,174). But, as 50,000 more appear to be in regular receipt of adequate instruction, under professional teachers *at home*, the average period for the whole would be raised to six years. It has generally been assumed, by writers on the subject, that as much as *eight* years out of the twelve is devoted by these classes to the education of their children, an assumption which can be supported only by concluding either that the proportion of these classes to the total population must be less than a fourth, or else that the amount of home education is much larger than the Census Tables shew. The result which will be arrived at probably is—that an *eight* years' average is too high—that the children of these classes must, in many cases, be retained at home till five or six years old (perhaps receiving education from the elder members of their families)—and that the actual period which they pass at school, or under regular professional teachers at home, cannot be much more than *six* years.* This seems to show that neglect of school instruction is not confined to the working classes; and indeed, when the charge for education at such schools as alone are suitable for children of the middle classes is remembered, it must be apparent that the plea of "poverty," as a cause of non-attendance,

* In the calculations of the Report I assume a *six* years' average *at school*, independent of home tuition. This will allow for the possibility of any omissions in the enumeration of schools for these classes.

must be often much more applicable to parents of respectable position, though with limited income, than to those on whose behalf it is most usually urged. Good schools, on reasonable terms, for children of the middle classes, are perhaps more needed than new National or British Schools.

It seems improbable that private schools will become less numerously attended than at present. The number of *schools*, no doubt, will gradually decrease, as superior schools, both private and public, are established; but, while many of the very small inferior schools thus disappear, it is likely that superior new private schools will occupy their place to even a greater extent than will new public schools. For the system of "common schools," in which the children of the different classes of society are educated, all together, is not likely to succeed in England, where the tone of social feeling is decisively opposed to such a democratic intermixture. If the children of the middle and upper classes constitute about a fourth part of the whole number of children (4,928,176) between 3 and 15, and if they, on an average, spend six years out of the twelve at school, there will always be upwards of 500,000 either in private schools or in the public endowed schools, but principally in the former. And the spirit of independence which exists to a very considerable extent among the prosperous and provident members of the working class will probably for some time yet to come keep up the demand for a certain additional number of private schools. It cannot, therefore, be anticipated that a larger proportion than *two thirds* of the total school accommodation requisite (whatever that may be) will be found in *public* schools: a third of the whole will always, we may venture to assert, continue to be maintained entirely and exclusively by the scholars.

Public Schools.

PUBLIC SCHOOLS.

Who are the parties likely to co-operate with the scholars in providing the remaining two thirds will be seen by a reference to the state of things with respect to existing PUBLIC SCHOOLS. These, with a view to this inquiry, have been separated in the Table into four subordinate classes, which, though not invariably distinct, are yet perhaps sufficiently defined to aid this object. These four classes are as follows:

I. Schools supported by General or Local TAXATION.
II. Schools supported by ENDOWMENTS.
III. Schools supported by RELIGIOUS BODIES.
IV. OTHER Public Schools.

It is obvious that some of these classes intermix to greater or less extent with others; since some schools are found to be supported by a mixture of endowments and subscriptions. The auxiliary support supplied by the scholars themselves, being generally common to all the classes, has not been considered to affect the distribution. The criterion by which the schools maintained by a combination of endowments and subscriptions have been placed to Class II. or Class III., has been the *preponderance* of the receipts from one or the other of these sources. But a method has been found of showing the precise extent to which the numbers are affected by the adoption of this arbitrary test.* Class IV. consists of a number of schools, of a rather miscellaneous character, which could not be referred to either of the other classes; principally schools supported by a general contemporaneous philanthropy, not acting through the medium of any religious body. Subject to these explanations, the following is the aspect of our public day schools, classified as thus described:—

* For a further explanation of the plan on which the classification was conducted, see the Appendix (page 173.)

TABLE 7.*

CLASSES OF PUBLIC SCHOOLS.	NUMBER OF SCHOOLS AND SCHOLARS.			
	SCHOOLS.	SCHOLARS.		
		Total.	Sex.	
			Males.	Females.
TOTAL OF PUBLIC SCHOOLS	15,411	1,413,170	795,632	617,538
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	610	48,826	28,708	20,118
CLASS II.—SUPPORTED BY ENDOWMENTS	3,125	206,279	138,495	67,784
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	10,595	1,048,851	569,300	479,551
CLASS IV.—OTHER PUBLIC SCHOOLS	1,081	109,214	59,129	50,085

As already intimated, some of the schools here placed with Class II. (because their *chief* support, apart from school-pence, is derived from endowments,) nevertheless receive a *portion* of their income from religious bodies; and, on the other hand, some of the schools here placed with Class III. (because their *chief* support, apart from school-pence, is derived from religious bodies,) nevertheless receive a *portion* of their income from endowments. The extent of this intermixture is, that in Class II. are included 2,113 schools (with 139,935 scholars) which are, in a subordinate degree, supported by RELIGIOUS BODIES; while in Classes III. and IV. are included 896 schools (with 111,297 scholars) which are, in a subordinate degree, supported by ENDOWMENTS. (See *post*, Supplements I., II., III. to Table B. pp. 92–93.)

CLASS I. SCHOOLS SUPPORTED BY GENERAL OR LOCAL TAXATION.

Proceeding now to the details of these classes,

I. The following is a more particular account of the 610 schools which compose CLASS I.:—

TABLE 8.

CLASS I. SCHOOLS SUPPORTED BY GENERAL OR LOCAL TAXATION.	NUMBER OF SCHOOLS AND SCHOLARS.			
	SCHOOLS.	SCHOLARS.		
		Total.	Sex.	
			Males.	Females.
TOTAL OF CLASS I.	610	48,826	28,708	20,118
Military Schools	35	3,348	2,560	788
Naval Schools	14	2,348	1,963	385
Woods and Forests' School	1	259	135	124
Corporation Schools	3	2,394	1,364	1,030
Workhouse Schools	523	38,067	20,660	17,407
Prison Schools	34	2,410	2,026	384

* This Table does not contain any estimate for the 107 public schools which made no returns as no means exist of satisfactorily distributing them amongst the four classes.

These, indeed, do not represent the whole of the schools supported in a measure by *taxation;* for the Government is now expending as much as 60,000*l.* per annum in support of schools and teachers; but as this amount (except what is applied to workhouse schools) is given in aid of larger contributions by Religious Bodies, it has seemed advisable to include the schools receiving it amongst those in Class III.

CLASS II. SCHOOLS SUPPORTED BY ENDOWMENTS. Number.

II. The schools supported by ENDOWMENTS have been distinguished into only *two* subordinate sections, viz., (1.) The *Endowed Collegiate and Grammar Schools*, and (2.) *Other Endowed Schools;* the former consisting of all that are either distinctly so described in the returns, or evidently so from the character of the instruction given; the latter consisting of all that, being endowed, are neither described as grammar schools, nor appear to be such from the subject-matter of the teaching. Table 9. exhibits the number of each class of school and the number of scholars.

TABLE 9.

CLASS II. SCHOOLS SUPPORTED BY ENDOWMENTS.	NUMBER OF SCHOOLS AND SCHOLARS.			
	Schools.	SCHOLARS.		
		TOTAL.	Sex.	
			Males.	Females.
TOTAL OF CLASS II.	3,125	206,279	138,495	67,784
Collegiate and Grammar Schools	566	35,612	32,221	3,391
Other Endowed Schools	2,559	170,667	106,274	64,393

But this, as before mentioned, does not show the whole number of schools supported *in any degree* by endowments. Some of the schools in Classes III. and IV. are also to some extent endowed. The particulars of these are shown in Supplement III. to Table B. (*post*, SUMMARY TABLES, p. 93); from which it will be seen that, if it be desired to ascertain the total number of schools receiving endowments, *of whatever amount*, there must be added to the above 2,559 "Other Endowed Schools" 869 of the schools principally supported by religious bodies, containing 107,184 scholars, and 27 of the other public subscription schools, containing 4,113 scholars. The result will be that the total number of schools receiving any amount of endowment will be 4,021, containing 317,576 scholars. On the other hand, a certain number (viz., 2,113) of the 2,559 schools here placed to Class II. are also in part supported by religious bodies. (See Supplement I. to Table B. *post* p. 92.)

Income.

The amount and sources of the income of the above schools may perhaps be roughly guessed from the following statement of the income of 1,911 of the number; but as the income from endowments varies so extensively, and as no facilities exist for ascertaining whether they were the richest or the poorest schools which gave no information, it has not been deemed advisable to construct an estimate for the total number based upon the figures which apply to the 1,911.

TABLE 10.

CLASS II. SCHOOLS SUPPORTED BY ENDOWMENTS.	Number of Schools and Scholars respecting which Returns of Income were given.		Income of the preceding Number of Schools, from each of the under-mentioned sources.					
	Schools.	Scholars	TOTAL INCOME	SOURCES OF INCOME. Permanent Endowment.	Voluntary Contributions.	Grants from Government.	Payments by Scholars	Other Sources.
			£	£	£	£	£	£
TOTAL	1,911	129,895	288,986	188,878	26,048	1,539	58,293	14,228
Collegiate and Grammar Schools	304	17,725	128,693	87,631	8,508	437	28,000	4,117
Other Endowed Schools	1,607	112,170	160,293	101,247	17,540	1,102	30,293	10,111

This gives a very inadequate idea of the annual value of endowments for the purpose of education. Lord Brougham estimated the amount at 500,000*l.* per annum, and recent writers have expressed a similar opinion.* A great amount of this is misappropriated; but it is to be expected that the new Board established under the Act of last session will recover to its proper uses no inconsiderable portion.

Size of Endowments.

The *size* of individual endowments may be seen from the following statement of the number of schools receiving, each of them, endowments within the various limits of the under-mentioned scale:—

TABLE 11.

AMOUNT OF ENDOWMENT.	No. of Schools.	AMOUNT OF ENDOWMENT.	No. of Schools.
Less than 5*l.*	247	500*l.* and less than 1,000*l.*	33
5*l.* and less than 10*l.*	464	1,000*l.* „ 2,000*l.*	14
10*l.* „ 20*l.*	660	2,000*l.* and upwards	12
20*l.* „ 50*l.*	904	Amount of Endowment not stated	1,143
50*l.* „ 100*l.*	315		
100*l.* „ 200*l.*	145		
200*l.* „ 500*l.*	84	TOTAL	4,021

This Table includes all schools supported *in any degree* by endowments, whether they have been referred to Class II. or Class III.

Antiquity of Endowed Schools.

The endowed schools represent the movements of past ages in the work of education. Many of them are of great antiquity, and most of them had their origin before the 19th century. The following Table shows the various periods in which the present schools were founded:—

* See chapter on Charitable Trusts in Sir James K. Shuttleworth's work on Public Education.

TABLE 12.

Dates at which existing Endowed Schools were founded.	Number of Schools. Total.	Endowed Collegiate and Grammar Schools.	Other Endowed Schools	Dates at which existing Endowed Schools were founded.	Number of Schools. Total.	Endowed Collegiate and Grammar Schools.	Other Endowed Schools.
Before 1301 -	3	2	1	1801 to 1811	149	..	149
1301 to 1401 -	7	5	2	1811 to 1821	171	..	171
1401 to 1501 -	22	16	6	1821 to 1831	128	..	128
1501 to 1601 -	185	155	30	1831 to 1841	204	..	204
1601 to 1651 -	186	87	99	1841 to 1851	231	..	231
1651 to 1701 -	282	93	189	Date not mentioned	223	80	143
1701 to 1751 -	505	44	461				
1751 to 1801 -	829	84	745	TOTAL -	3,125	566	2,559

The precise dates of the most ancient of existing schools are these; A.D. 1216, 1268, 1284, 1350, 1363, 1379, 1383, 1393, 1394, 1400, 1418, 1441, 1444, 1449, 1450, 1472, 1473, 1482, 1483, 1484, 1487, 1490, 1495, 1497, 1499.

Of course instruction is carried further in this class of schools than in any other, and more scholars will be found whose studies reach the higher branches. Table 13. will show the actual state of things in 2,626 of the endowed schools which compose Class II. As the greater number of the "Other Endowed Schools" are, in truth, Denominational Schools (though supported chiefly by endowments), the comparison between them and the Collegiate and Grammar Schools will show the difference between the instruction imparted in the latter and that supplied in the mass of public day schools for the poor. The facts relate to the instruction given to *boys*.

TABLE 13.

—	Number of Schools, out of every 100, in which Instruction is given in the under mentioned subjects										
	Reading.	Writing.	Arithmetic.	English Grammar.	Geography.	Modern Languages.	Ancient Languages.	Mathematics.	Drawing.	Music.	Industrial Occupations.
TOTAL OF CLASS II. -	98·8	92·6	88·8	61·1	58·7	11·4	19·5	24·8	13·2	14·7	1·8
Collegiate and Grammar Schools -	95·0	98·0	98·6	89·3	91·4	44·6	71·5	67·6	32·0	21·2	1·3
Other Endowed Schools	99·6	91·4	86·6	58·4	51·2	8·8	7·7	15·1	9·0	13·3	2·0

CLASS III. SCHOOLS SUPPORTED BY RELIGIOUS BODIES.

The action of RELIGIOUS BODIES in the matter of popular education has throughout the present century been powerful, extensive, and increasing; and the present result of their exertions constitutes by far the most important and conspicuous feature of our educational position. It is scarcely possible to avoid being deeply impressed by the accumulated evidence we now apparently possess of the inexhaustible resources and illimitable enterprises of religious zeal. The fact that this unwearied agent, which, in little more than half a century, has

erected twenty thousand places of religious worship—founded three and twenty thousand Sunday schools, containing two and a quarter millions of scholars—and brought within the compass of its Christian charity the utmost regions of the globe—the fact that this insatiable benevolence has also almost wholly reared, and is now in greater part sustaining, upwards of *ten thousand* DAY SCHOOLS, in which more than *a million* children of the poorer classes are from day to day instructed—cannot but excite a very lively sense, not only of the obligations under which the country lies to the workings of religious principle, but also of the vast extent to which in future all the institutions of popular education must be necessarily pervaded by religious influence.

Some difficulty is experienced in stating any precise figures as representing the number of schools which may be fairly said to be "supported by religious bodies"; since, as already mentioned, schools in many cases are maintained by a combination of endowments and subscriptions in nearly equal proportions. In the present classification, where the chief resources of a school consist of permanent endowments, it has been considered best to place it in a separate class of "Endowed Schools," although another portion of its income may consist of contributions from a certain religious body, and although the management of the school may be in the hands of that religious body. The adoption of this course appeared to be desirable, because of an essential difference between endowments and subscriptions; the latter indicating an amount of really existing religious zeal—whereas the former cannot in the same way be regarded as evincing any present action of religious sentiment, and are often liable, as times and circumstances change, to be appropriated to the sustentation of a different faith from that professed by their donors. The rule, undoubtedly, is somewhat arbitrary, and therefore care has been taken to supply the means of making any other classification, if this should be esteemed unsatisfactory. Thus, *two* views can be given of the schools connected with religious bodies; one upon the basis now described, and the other on the supposition that if *any* portion of the aid proceeds from religious bodies *they* should be considered the supporters. The one view is shown in Table B. (page 91.), and the other in Supplement II. to Table B. (page 92). According to the former, there are 10,595 schools (containing 1,048,851 scholars) which may be fairly awarded to religious bodies as contributing the greater portion of their income; while, according to the latter, there are 12,708 schools (containing 1,188,786 scholars) to which religious bodies furnish *some* pecuniary aid, and all of which are subject to their management.

Increasing influence and efforts of Religious Bodies.

And the extent to which religious bodies are assuming the control of popular education is continually and rapidly increasing. This will be in some degree made manifest by the following statement of the periods during which the 10,595 existing schools, composing Class III., were founded:—

	No. of Schools.
Before 1801 - - -	766
1801-1811 - - -	410
1811-1821 - - -	879
1821-1831 - - -	1,021
1831-1841 - - -	2,417
1841-1851 - - -	4,604
Not stated - - -	498

This, of course, does not display the whole number of schools existing at each of the periods named; but only the number which, existing then, have survived until the present time. Some, no doubt, which were in operation formerly, have since become extinct; and many more have been enlarged, or superseded by new

buildings, and most probably, when this has been the case, the *later* date has been the one supplied. But all allowance proper upon these accounts will not deprive of its significance the remarkable fact that within the last ten years no fewer than 4,604 school buildings (either wholly additional to the previous supply, or larger and better substitutes for others,) have been raised by religious bodies. The number of scholars in these 4,604 schools is probably about 450,000.* Towards the cost of erecting or enlarging a certain number (about 2,000) of these 4,604 schools the State has granted, through the Committee of Privy Council, about 320,000*l.*; † whilst the total cost of the whole 4,604 may be estimated at about 2,500,000*l.*

Annual cost of the schools of Religious Bodies

The cost at which the schools of religious bodies are supported may, perhaps, be gathered from the statements as to income which were furnished with respect to 5,761 of the number. Accurate returns, however, of financial matters are proverbially difficult to be procured. In dealing with the Census returns, the utmost care has been expended to extract reliable results; and the aim has consequently been, rather to select a considerable number of undoubtedly correct and full returns than to accumulate a mass of figures which, in consequence of obvious omissions and inaccuracies in some of the returns, would afford no safe materials for inference. The total income, for the year 1850, of the 5,761 schools, from which sufficiently authentic statements were received, was 459,627*l.* The number of scholars in these schools being 634,131, this makes the average annual expense of each to be 14*s.* 6*d.* If it can be assumed that the income of the remaining 4,834 schools was the same per scholar as that of the above 5,761, the total annual income of the whole 10,595 schools in Class III. having 1,048,851 scholars, will be 760,218*l.*; and if the 2,113 schools belonging to religious bodies—which have been placed amongst "Endowed Schools" in Class II.—be taken into account, the total income will be 960,188*l.* for 1,188,786 scholars. The following Table (14) shows the sources of this income:

TABLE 14.

Sources of Income.	Schools in Class III.		Total of Schools supported in any degree by Religious Bodies.	
	Aggregate Income.	Average Amount per Scholar.	Aggregate Income.	Average Amount per Scholar.
	£	£ s. d.	£	£ s. d.
From Permanent Endowment	25,779	0 0 6	152,087	0 2 7
" Voluntary Contributions	376,340	0 7 2	398,222	0 6 8
" Grants from Government	42,064	0 0 10	43,439	0 0 9
" Payments by Scholars	259,135	0 4 11	296,926	0 5 0
" Other Sources	56,900	0 1 1	69,514	0 1 2
TOTAL	760,218	0 14 6	960,188	0 16 2

Number of *Teachers* in the schools of Religious Bodies.

The number of TEACHERS is returned for 8,232 of the schools of religious bodies. In these there are 44,167 teachers (22,176 males and 21,991 females) thus composed, viz., 14,858 *general teachers* (5,902 masters and 8,956 mistresses), 8,312 *paid monitors and pupil-teachers* (4,418 males and 3,894 females), and 20,997 *unpaid teachers* (11,856 males and 9,141 females). These teachers instruct 875,238 scholars (484,112 males and 391,126 females). If it be

* That is, upon the supposition that each of the 4,604 schools contains upon an average the same number of scholars as did each of the 10,595 which in the aggregate were found to have 1,049,851; but the probability is that they contained more.
† Minutes of Committee of Council on Education; 1850-51, page civ.

assumed that the proportions of teachers to scholars is the same in the remaining 2,363 schools as in the above 8,232, the total number of teachers, and of each kind, in the schools of religious bodies, contained in Class III., will be shown in Table 15.

TABLE 15.

	TOTAL.	Males.	Females.
Masters and Mistresses	17,922	6,941	10,981
Paid Monitors and Pupil-Teachers	10,073	5,196	4,877
Unpaid Teachers	25,150	13,942	11,208
TOTAL	53,145	26,079	27,066

The *remuneration* of teachers is the least satisfactory portion of the Census returns; the omissions being many, and the ambiguities not few. From what can be gathered from the facts returned for the two counties of Lancashire and Lincolnshire, it appears that the average emolument of *masters* is 55*l.* and of *mistresses*, 31*l.*

Course of instruction in the schools of Religious Bodies.

The course of instruction followed in the schools of religious bodies has been indicated in the case of 8,959 schools (out of 10,380) in which boys are taught, and in the case of 8,891 schools (out of 10,328) in which girls are taught. The number of schools, out of an average 100, in which instruction is afforded in certain subjects, will be seen in Table 16.

TABLE 16.

SUBJECTS OF INSTRUCTION.	Number of Schools, out of every 100, in which Instruction is given upon these subjects.		SUBJECTS OF INSTRUCTION.	Number of Schools, out of every 100, in which Instruction is given upon these subjects.	
	Boys' Schools.	Girls' Schools.		Boys' Schools.	Girls' Schools.
Reading	98·3	99·5	Ancient Languages	2·7	0·3
Writing	90·5	91·0	Mathematics	10·7	0·4
Arithmetic	83·4	84·0	Drawing	11·6	2·9
English Grammar	62·6	44·8	Music	19·1	14·9
Geography	54·5	50·5	Industrial Occupations	3·6	46·4
Modern Languages	2·1	1·4			

Particular Denominations.

When we come to analyse this class into its constituent elements, it will be found that the schools of the Church of England form 81 per cent. and her scholars 76 per cent. of the whole. If the mixed endowed and subscription schools, referred in the Tables to the former, be included, the proportions will be yet more favourable, being 83 per cent. of the schools and 78 per cent. of the scholars. The actual number of each belonging to the several religious bodies will be seen in Table 17., which is constructed so as to show the numbers upon either mode of reckoning, whether or not those schools should be regarded as supported by religious bodies whose income from endowment exceeds the income from subscriptions.

TABLE 17.

RELIGIOUS DENOMINATIONS.	Number of Schools and Scholars.			
	Excluding Schools in which the Endowment exceeds the Subscriptions of Religious Bodies.		Including all Schools receiving Support to any Amount from Religious Bodies.	
	Schools.	Scholars.	Schools.	Scholars.
TOTAL	10,595	1,048,851	12,708	1,188,786
Denominational— Supported by				
Church of England	8,571	801,507	10,555	929,474
Church of Scotland	5	946	5	946
United Presbyterian Church	3	217	3	217
Presbyterian Church in England	25	2,447	28	2,723
Scottish Presbyterians*	1	345	1	345
Presbyterians*	7	1,321	13	2,030
Independents	431	47,406	453	50,186
Baptists	115	8,665	131	9,390
Society of Friends	23	2,247	33	3,026
Unitarians	30	3,736	39	4,306
Moravians	7	366	7	366
Wesleyan Methodists	363	39,764	381	41,144
Methodist New Connexion	13	1,815	14	1,851
Primitive Methodists	25	1,297	26	1,342
Bible Christians	8	367	8	367
Wesleyan Association	10	1,112	11	1,176
Calvinistic Methodists	41	2,814	44	2,929
Lady Huntingdon's Connexion	9	644	10	714
New Church	9	1,551	9	1,551
Dissenters*	43	5,392	49	5,805
Isolated Protestant Congregations	14	1,144	14	1,144
Lutherans	1	157	2	221
French Protestants	1	15	1	15
German Mission	1	100	2	116
Roman Catholics	311	38,583	339	41,382
Jews	10	1,234	12	2,362
Undenominational—				
British†	514	82,597	514	82,597
Others	4	1,062	4	1,062

From this it will be manifest that not only has popular education, in this country, been promoted mainly by a *religious* influence, but that it is now becoming rapidly a matter of *denominational* activity. This tendency, so far as the Dissenters are concerned, has only recently been evidenced; for schools upon the *British* system (which discourages sectarian teaching) satisfied their wants till about ten years ago. The controversies of that period, however, when it seemed to the Dissenters that the Government designed to place too much of the education of the poor in the hands of the Established Church, produced very great exertions on the part of the various bodies to counteract this supposed

* Not otherwise defined in the Returns.
† This line represents only the British Schools which are not returned as being connected with any particular denomination. Many British schools are included in this Table amongst those belonging to specific religious bodies. The total number altogether is, on the first view, 852, containing 123,015 scholars, and, upon the second view, 857, containing 123,496 scholars.

design; and the schools which were erected as a consequence of these exertions naturally were connected with the sects by which they were originated—to whose interests, indeed, they were intended as a sort of bulwark. How far this denominational action is henceforward to proceed is a very important question. It is clear, however, that Dissenting bodies are not likely to be represented in proportion to their numbers by the day schools which their small comparative wealth will enable them to raise and carry on—exposed, too, as many of them must be, to the competition of schools aided by the public funds. An interesting problem, therefore, is before us,—"How is the education of poor children of Dissenting parents to be provided for, in order to secure religious liberty?" At first sight it appears inevitable that in course of time the mass of the population, educated of necessity in Church of England schools, must gradually return to that community; but, in opposition to this natural anticipation, is the curious fact, that—while for many years past at least *four fifths* of all the children who have passed through public schools must have been instructed in the schools of the Church of England—concurrently with this, a very considerable augmentation has (according to the tables of Religious Worship) been proceeding in the number of Dissenters; so that now they number very nearly half of the total population. This appears to prove, that either the education given by the Church has been administered on very tolerant and liberal principles, or else the sectarian and doctrinal instruction of the day school is extremely ineffective in comparison with those religious influences which the scholar meets elsewhere.

CHURCH OF ENGLAND. National Society

The great educational organ of the CHURCH OF ENGLAND is the National Society,* founded in 1811, and incorporated by Royal Charter in 1817. Its annual income from subscriptions, and other contributions paid directly to the General Fund of the Society has averaged, during the last four years, nearly 11,000*l.* per annum. Besides this, the Welsh Education Fund of the Society amounts to nearly 3,000*l.* a year, and there are other funds, at times considerable in amount, raised for particular objects. In addition to these, at various times since 1823, a Royal Letter (now triennial) has been issued, sanctioning parochial collections in favour of the Society. The amounts collected at the several periods hitherto have been as follows:—

Year of Letter.	Amount collected. £	Year of Letter.	Amount collected. £
1823	28,292	1846	27,191
1832	23,535	1849	24,863
1837	24,838	1852 (up to Mar. 1854)	22,810
1840	30,002		
1843	32,602		

Connected with the Central Institution, local boards of education have, since 1839, been founded in nearly every diocese. The income of these boards is probably about 20,000*l.* annually. The Central Board makes grants in aid of local contributions for the purpose of erecting schools to be conducted in accordance with the charter; though its principle and practice have always been to abstain from interference with the managers of schools thus built. It also furnishes from its depository school-books and apparatus as a means of promoting the efficiency of local schools. It has also under its immediate management five training colleges, supported in whole or in part from the funds of the Society, which now send out annually above 270 teachers. Most of these institutions are of recent origin, though one has been in operation under various forms since

* The "Church Education Society" was not in existence at the time of the Census; having been formed as recently as May 1853. Its income, to the 31st March 1854, was about 4,800*l.*

the first establishment of the Society in 1811. An active movement for procuring Diocesan Training schools was commenced by the Society in 1838; and there are now as many as 20 such institutions united to the Parent Society in different parts of England and Wales. In connexion with several of the local boards diocesan inspectors have been appointed. There are also three training colleges belonging to the Church of England unconnected with the National Society.

The number of trained teachers annually sent out from these institutions may be estimated at about 400 masters and 250 mistresses. This number includes those given above as trained directly by the National Society.

In 1846, the Society undertook an extensive investigation into the state of Church education in the country; and the facts collected showed that the number of Church day schools then existing was 17,015, with 955,865 scholars. Of this number of schools 6,798 were reported as connected with the Society, containing 526,754 scholars. The numbers according to the present Census are, 10,555 schools and 929,474 scholars; of which 3,995 schools, having 493,876 scholars, are said to be National schools. The difference between the two statements is explained in part by the different mode of computation adopted—the Society's statistics reckoning a school for boys and a school for girls to be two schools, although in one building, whereas in the Census tables they have only been counted as *one*. So, too, as to scholars—the Society's inquiry included children in Church *dame* schools, whereas such in the Census tables are referred to *private* schools. It is very possible, too, that schools may be in connexion with the Society though not described so in the returns; especially as, up to Christmas 1853, there were, on the books of the National Society, 10,193 schools in direct union.

The large majority of Church of England schools now erected are aided both by the Committee of Council on Education and by the National Society. All such schools are secured by a trust deed in which one of certain Management Clauses, proposed by the Committee of Council, is inserted. To these clauses the National Society makes no objection; indeed it is asserted, the great principle involved in them,—that there should be managers besides the Parochial Clergy—has always been distinctly recognized by that Society. The National Society withdrew its recommendation, at one time given, of these clauses, on the ground that the adoption of them was made compulsory by the Committee of Council on all promoters of schools; but aid from the Society has never been withheld in any case on account of the adoption of those clauses.

The following Table (18.) shows the operations of the Church in the various counties, and in the more extensive towns of England. After due allowance for the education received in private schools and other public schools than those of the Church of England, it may probably be said, that a proportion of six or seven scholars in Church schools to 100 of the population at all ages would express a satisfactory amount of Church instruction. In *towns* a less proportion must be looked for than in rural districts, in consequence of the larger demand for juvenile labour. The Table shows how far, and in what places, this assumed proportion has been reached:—

TABLE 18.

COUNTIES.	Number of Scholars in Church Schools.*	Proportion per cent. of Scholars to Population.	COUNTIES AND LARGE TOWNS.†	Number of Scholars in Church Schools.*	Proportion per cent. of Scholars to Population.
Bedford	4,916	3·97	Southampton	27,854	6·87
Berks	11,029	6·48	Stafford	27,903	4·58
Buckingham	8,362	5·10	Suffolk	18,607	5·52
Cambridge	8,869	4·80	Surrey	30,969	4·53
Chester	22,504	4·94	Sussex	21,319	6·33
Cornwall	13,258	3·73	Warwick	18,105	3·81
Cumberland	6,880	3·51	Westmorland	2,278	3·90
Derby	14,233	4·80	Wilts	18,472	7·27
Devon	23,877	4·21	Worcester	11,833	4·27
Dorset	12,557	6·81	York (East Riding)	10,758	4·87
Durham	17,280	4·42	„ (City)	1,442	3·97
Essex	19,431	5·26	„ (North Riding)	9,362	4·35
Gloucester	20,762	4·53	„ (West Riding)	51,516	3·88
Hereford	4,778	4·13	North Wales	17,134	4·15
Hertford	11,171	6·67	South Wales	16,432	2 77
Huntingdon	3,657	5·69			
Kent	33,730	5·47			
Lancaster	72,058	3·54	London	80,202	3·39
Leicester	10,893	4·73	Liverpool	11,530	3·74
Lincoln	16,577	4·07	Manchester	7,320	2·41
Middlesex	68,837	3·65	Leeds	6,892	3·94
Monmouth	4,283	2·69	Birmingham	6,220	2·67
Norfolk	24,571	5·55	Sheffield	5,814	4·30
Northampton	11,007	5·18	Bristol	4,797	3·43
Northumberland	9,108	3·00	Bath	3,477	6·41
Nottingham	12,134	4·48	Bradford	3,013	2·90
Oxford	10,642	6·24	Hull	2,695	3·15
Rutland	1,441	6·27	Brighton	2,636	3·78
Salop	12,913	5·64	Wolverhampton	2,090	4·18
Somerset	25,755	5·82	Newcastle	1,805	2·06

The activity of the Church in recent years in the work of education will be seen by reference to the following statement of the dates at which existing schools‡ were founded; bearing in mind the qualifications previously mentioned as being necessary to be made (pp. 46–47.):—

Before 1801	709
1801–1811	350
1811–1821	756
1821–1831	897
1831–1841	2,002
1841–1851	3,448
Not stated	409
Total	8,571

* Excluding schools where the endowment exceeds the amount of subscription.
† The limits taken for these towns are those of the *Municipal Boroughs*, except in the cases of Brighton and London—the former referring to the Parliamentary Borough, and the latter to the entire Metropolis.
‡ *Excluding* schools the chief support of which is from *endowments*.

The amount and sources of income of Church schools are returned for 4,546 schools, containing 472,372 scholars. The total amount for these schools is stated at 341,752*l.* for the year 1850; which gives an average income of 14*s.* 5*d.* per scholar. The sources of this income were—*Permanent Endowment*, 13,240*l.*; *Voluntary Contributions*, 179,765*l.*; *Grants from Government*, 18,132*l.*; *Payments by Scholars*, 103,264*l.*; *Other sources*, 27,351*l.*—If this proportion were applied to the whole number of Church schools and scholars in Class III., the total amount of annual income would be 579,875*l.*; to which must be added about 182,867*l.* for the endowed Church schools in Class II.; making an aggregate of 762,742*l.* This, however, must be a very inadequate view of the amount raised by the Church of England in support of elementary education; for the returns published by the National Society in 1846-7 shew a total amount of 874,948*l.*

INDEPENDENTS OR CONGREGATIONALISTS.

Of the various religious bodies, other than the Established Church, which support Denominational day schools, the CONGREGATIONALISTS* occupy at present the first place with reference to the number of schools and scholars thus maintained. In the Census returns it seems that 453 schools were expressly stated to belong to this denomination; 185 of which were "British" schools. The total number of scholars in these 453 schools was 50,186 (*see* Supplement II. to Table B.) This, however, will not completely represent the efforts made by Congregationalists; as, doubtless, no inconsiderable part of the contributions which support the purely undenominational British schools proceeds from members of this community.

Indeed, as already hinted,† separate denominational action by Dissenters generally in the work of education is of very recent origin: that of the Congregational body commenced in 1843. Prior to this period the Independents, though undoubtedly warm friends of education, seldom founded schools in immediate connexion with their congregations: their support was given to schools conducted on the British system, the essential features of which—the daily reading of the Bible, and the exclusion of all special creeds and catechisms—seemed to secure at once religious education and religious liberty. But when, in 1843, their disapproval of the measure of Education proposed by Government impelled Dissenters to a more extensive effort than before to establish day schools, the Congregational body came to the resolution, that, not for the purpose of sectarian teaching, but as a means of giving greater vigour to the movement, it was most desirable that their own efforts should be made in their denominational capacity. This resolve was taken first at a meeting of the Congregational Union ‡ held at Leeds in October 1843, and was afterwards confirmed at a special representative meeting of 170 ministers and 151 lay delegates held in London, in the subsequent December. At these meetings it was also deliberately agreed that the efforts of the Congregationalists should be entirely *voluntary*—altogether independent of the State.§

* The Independents or Congregationalists, according to the Census of Religious Worship, have 3,244 chapels and stations, containing accommodation for 1,067,760 persons. The estimated number of attendants at these places of worship every Sunday is stated at 793,142.

† See *ante* page 15.

‡ The "Congregational Union of England and Wales" is a delegated conference of ministers and laymen, meeting twice a year for consultation on the state and prospects of the body, and for such co-operative action as can be adopted for its welfare without violation of the principle of independency. The constitution of the Union, therefore, provides that it "shall not in any case assume a legislative authority or become a court of appeal." There is no doubt, however, that its resolutions in the matter of education express the sentiments of nearly the whole body.

§ The resolutions of the Leeds Meeting were as follow:—

"That the subject of general education, in itself of great and vital moment, has acquired at the present juncture, in the judgment of this meeting, especial importance, as the result of the successful resistance of the friends of religious liberty to the partial and arbitrary measure proposed by Government in the recent session of Parliament; because the question in this country is now, more than ever, seen to be closely associated with differences of theological opinion on points of vital moment, and with claims, on the one hand, to ecclesiastical domination, and, on the other, to religious freedom and social equality."

"That without pronouncing a decided opinion on the propriety of Government interference in the education of the people, this meeting entertains the greatest doubts whether any compulsory

The rejection by the Congregationalists of State assistance to their schools results in chief from their well-known fundamental principle, that public money ought in no case to be given to provide *religious teaching*. And whether it be in the pulpit or in the schoolroom that religious doctrine is expounded or religious influence exerted, matters little in their view: that religious teaching should be wholly unsupported by the State is the unanimous conviction of the Congregational body. Some, indeed, appear to consider that by separating the religious from the secular instruction of the day schools public money might be taken for the latter without any violation of their principles; but the advocates of his opinion, though respectable, are not numerous, and the great majority of Independents hold that such a separation would be highly detrimental to religious education—that religion *must* form part, and no subordinate part, of daily training—and that therefore Congregationalists are utterly precluded from receiving any aid from Parliamentary grants.* The Minutes of Council of 1846 appear to have rather strengthened than diminished their objection; since, they say, not only by those minutes is the public money given for religious teaching, but for the teaching of contradictory religions.—It is, too, from the members of this body that the chief support is given to that argument for voluntary education which is founded on political and economic principles; regarding education as a matter not within the proper range of Governmental agency, and likely to be rather hindered than assisted by its interference.†

The Congregationalists, thus resolved to trust entirely to their own resources, raised at once considerable sums of money for the purpose of establishing schools, and formed a Central Board.

The "Congregational Board of Education," as the central body is denominated, has an annual income of about 2,900*l*. Its principal objects are—the training of teachers, inspection, assistance to local schools, and the general improvement of the system of education. At first, its teachers were trained by the British and Foreign School Society; but when that society accepted public money, separate training institutions were established which were afterwards united at Homerton College, an establishment previously devoted, for more than a hundred years, to the training of students for the ministry among the Independents. On the removal of the institution for ministerial training to New College, London, the premises of Homerton College were obtained by the Congregational Board of Education, and adapted to their present purpose, at a total cost of 12,000*l*., including the erection of model or practising schools.‡ To secure the religious character of the teachers, it is provided that no candidate for admission into any normal school connected with the Board shall be eligible who is not in communion with some Christian church, or whose Christian character is not otherwise well attested. The system of training adopted in this college

interference can take place without establishing principles and precedents dangerous to civil and religious liberty, inconsistent with the rights of industry, and superseding the duties of parents and of churches; while all the plans of national education by the agency of Government, suggested of late years, have been very objectionable, either to the friends of the Established Church or to the dissenting bodies. This meeting, therefore, concludes, without despondency or regret, that both the general and the religious education of the people of England must be chiefly provided and conducted by the voluntary efforts of the various denominations of Christians."

* See the resolution passed at the London Meeting, in 1843. "Resolved, That this Meeting, utterly repudiating, on the strongest grounds of Scripture and conscience, the receipt of money [illegible] istian religion, feels bound [illegible], considering that the [illegible] most respectfully but most earnestly that no Government aid be received by Congregational Churches for schools established in their own connexion; and that all funds confided to the disposal of the Central Committee in aid of schools be granted only to schools sustained entirely by voluntary contributions." Meeting of 13 and 14 Dec. 1843.

† See the argument of the voluntary party upon this view, *post* page 76.

‡ In 1853 the college is reported to have had 40 students, and the practising schools 269 children. It is also stated that the Board has trained altogether 166 teachers (71 male and 95 female), and that the average salary of the male teachers who had been appointed to schools was 73*l*. 10*s*. 6*d*.

embodies the principal features of that which is generally known as the "Glasgow system," (from having been so successfully pursued by Mr. David Stow at Glasgow,) with modifications introduced by the principal of Homerton College, the Rev. W. J. Unwin, M.A.

Congregationalists are careful to distinguish between a denominational course of action, and a system of sectarian teaching. Their resolve to act as a religious body apart, in general, from other bodies, is, they say, adopted purely for the sake of more efficient and harmonious action, and of the greater opportunities it gives for enlisting in the cause of education the sympathies of the various churches. But admission to their schools is unrestricted; and, while the education given is based upon evangelical principles, no special catechisms are introduced, nor is any other mode of proselytism sanctioned.*

The amount of money raised from December 1843 to April 1853 appears to be as near as possible 160,000*l.* (exclusive of the annual sums devoted to the *maintenance* of schools). The following statement of the dates at which existing congregational schools were built or enlarged will show to some extent the effect of this activity:

DATE.	Number of existing Schools established.
Before 1801	8
1801 to 1811	9
1811 „ 1821	12
1821 „ 1831	21
1831 „ 1841	95
1841 „ 1851	269
Not stated	17
	431 †

WESLEYAN METHODISTS.

The WESLEYAN METHODISTS‡, according to the Census returns, have connected with them 381 day schools, with 41,144 scholars. But to these numbers some addition should be made, in order to see the actual extent of Wesleyan educational provision, on account of *British* schools which are often partly supported by Wesleyans in localities where they themselves are not sufficiently numerous or wealthy to have schools exclusively their own.

It is only within comparatively recent years that Wesleyan Methodists have originated any organized denominational efforts for establishing and supporting day schools. John Wesley, indeed, was an ardent friend of popular education; and no inconsiderable portion of his long existence and gigantic labours was devoted to this object §; but, with rare exceptions, all the efforts which, in

* "The education given in schools connected with this Board shall be conducted on evangelical views of religion: neither the learning of any denominational formulary, nor attendance at any particular place of worship, shall be a condition of admittance into them: any committee of a school, or of an auxiliary, will not be acting contrary to the rules of this Board by admitting members of other denominations to share in either the support or management of such schools; and no school so constituted shall be on that account less eligible to receive any needful help from the Board."

† This is the number referred to Class III. in the Tables. There are twenty-two others which have been placed in Class II. as being *principally* supported by endowments.

‡ The Wesleyan Methodists of the Original Connexion have, according to the Census Report on Religious Worship, 6,579 places of worship, with accommodation for 1,444,580 persons.

§ It is incidentally mentioned in his journal that in 1739 he had begun to build a school in the middle of Kingswood (Bristol) for the children of the colliers. Subsequently he had children taught in his own house. He then engaged two schoolmasters, the expense being partly defrayed by voluntary contributions. One institution, called an "Orphan House," was next established in Newcastle; and in 1748 he founded an improved middle class grammar school at Kingswood, which is still existing in a somewhat altered character. He urged his preachers to make education sometimes the special topic of their discourses. His literary labours, too, were very considerable; and cheap editions of good works appear to have had their attraction then no less than now. Grammars of the English, French, Latin, and Greek languages—abridged histories of Rome, of England, and of the Christian Church—a Compendium of Natural Philo-

following his example, Wesleyan Methodists put forth for the promotion of day school education in this country, were combined with similar exertions on the part of other bodies; and the children of the poorer classes of Wesleyan parents were instructed either in British or Church of England schools. No formal action by the Conference was taken until 1833; and then it was only in the shape of a recommendation that schools should be established wherever practicable. In 1836, however, a committee was appointed on the subject, which reported the existence of 31 schools; and in 1837 was formed an "Educational Committee" (consisting of 15 ministers and 15 laymen, with treasurer and secretary,) charged with the general supervision of all matters relating to Wesleyan education. The stimulus applied by this committee seems to have been effectual; for in 1840 the number of schools had increased to 101, having 8,193 scholars. And about this period, being aided by a grant of 5,000*l.* from the Centenary Fund *, the committee first began the work of training efficient teachers—sending them, with that design, to the Glasgow Normal Seminary. In 1843 a fund of 20,000*l.* was raised, and half the proceeds of an annual collection was appropriated to the use of the committee. This has now been superseded by a special collection (annually made in April), which is henceforth to be considered as the Connexional income for educational purposes. Last year this income amounted to 3,327*l.* The total expenditure of the committee from 1840 to January 1854 has been 64,133*l.* Of this amount, 5,592*l.* was disbursed in grants to 246 schools, erected within that period or fitted up at a cost of 61,540*l.*; 10,438*l.* was expended in training 448 students at Glasgow; and the residue was principally devoted to the establishment of the "Wesleyan Training Institution" at Westminster, which was opened in 1851, having cost about 40,000*l.* (of which the Committee of Privy Council granted 7,600*l.*)

The influence of the controversies of 1843 and 1846 was not unfelt by the Wesleyan body. The projected legislation of the former period created much alarm, and gave a surprising impulse to the work of providing day schools. It was then proposed to build within the next seven years as many as 700 schools; and, although this scheme has not been wholly realised, a very considerable addition has been made. The proof of this appears in the following statement of the dates at which existing Wesleyan day schools were established, recollecting that the definition of a "school" adopted in these Tables may be different from that contemplated when 700 schools were spoken of:—

Date.	No. of Schools.
Before 1801	7
1801 to 1811	4
1811 to 1821	27
1821 to 1831	17
1831 to 1841	62
1841 to 1851	239
Not stated	17
Total	363 †

sophy—portable editions of Milton and Young—a collection (in 50 volumes) of Treatises on Practical Divinity by Puritan and Episcopalian authors—these all owed their origin to his zeal for useful knowledge among the people. Probably the very magnitude of his fame in a more exalted sphere of labour has prevented an adequate recognition of his claim to honour as an early as well as an earnest champion of popular enlightenment.

* The Contenary of Wesleyan Methodism was celebrated in 1839, when, as a token of their gratitude for the benefits which the system had conferred upon them, the Wesleyans raised a fund of no less amount than 216,000*l.*, which was appropriated to the establishment of two theological institutions, in Lancashire and at Richmond—the purchase of the "Centenary Hall and Mission House" in Bishopsgate Street—the provision of a missionary ship—the discharge of chapel debts—and the augmentation of the incomes of the various Methodist societies.

† This number is exclusive of 18 schools which are principally supported by endowments.

The total amount of money raised by Wesleyan Methodists for education since 1840 cannot be less than 207,000*l.* The discussion which ensued upon the publication of the Minutes of Council of 1846 resulted in the acceptance by Wesleyans of assistance from the Parliamentary grant. Indeed, this body has never, at any time, objected to the *principle* of State-support to religious teaching; and having obtained such modifications of the Minutes as removed the difficulties which, on other grounds, they felt, they saw no reason why they should refuse assistance which appeared to them to be unclogged with harsh conditions.

Wesleyan day schools are conducted, nearly universally, upon the training system founded by Mr. Stow of Glasgow. As already stated, 448 of their teachers were actually trained at Glasgow; and all the distinctive features of the system are displayed in the Westminster Institution, which is said to be one of the most complete in the country, having five practising and model schools (with space for 1,000 children), and accommodation (fully occupied at present) for 100 students. Thirty-four of the present students are Queen's Scholars. The fee is 15*l.* per annum, and the usual term of study is two years.

The elementary schools are managed by local committees, two thirds of which are always to consist of Wesleyan Methodists, and must include the ministers of the circuit. The schools are to be of a distinctively religious character: the daily instruction is to be commenced and concluded with prayer; choral psalmody, from the Wesleyan Hymn Book, is to be a daily exercise; the Bible and the Wesleyan Catechism are to be in daily use; no doctrines contrary to Wesley's "Notes on the New Testament" are to be taught; and on Sundays the children are to be conducted to Wesleyan Chapels. These regulations are, however, not to apply to children whose parents may upon religious grounds object.* A clause to this effect forms part of the Model Trust Deed sanctioned by the Conference.

The income of 243 day schools is stated in the returns, out of the total number of 363 which have been referred to Class III. The aggregate income for the year 1850 for these 243 schools (containing 29,814 scholars on the books) was 23,866*l.*, obtained from the following sources: *permanent endowment,* 48*l.*; *voluntary contributions,* 8,181*l.*; *grants from Government,* 1,862*l.*; *payments by scholars,* 12,622*l.*; *other sources,* 1,153*l.* This gives an average income for each scholar of 15*s.* 3*d.* per annum.

Since March 1851, when the Census was taken, 77 Wesleyan schools have been established, providing accommodation for 13,306 scholars. Of these 31 were newly built, at a cost of 22,187*l.*, towards twelve of which the Committee of Council has voted 3,564*l.* 10*s.* 10*d.*: 46 others have been formed in existing Sunday Schools at a cost, for fitting them up, of 2,883*l.*†

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* "The schools shall be of a distinctively religious character; and, as a practical means to realise this purpose, the Bible shall be daily read and explained, accompanied with devotional singing and prayer; the Wesleyan catechism shall be used, except where parents object; and the children are required to attend some place of worship on the Lord's Day." "They shall avoid a latitudinarian character, by being avowedly connected with Wesleyan Methodism, while, at the same time, they shall also avoid a sectarian exclusiveness, by admitting children whose parents, of whatever denomination, shall voluntarily place them in these schools."—Minutes of Conference, 1841.

† This, and much other information, has been kindly supplied by the Rev. M. C. Taylor, Secretary of the Wesleyan General Education Committee. The constitution of Wesleyan Methodism affords greater facilities than exist in other bodies for the collection of statistics, and those relating to Wesleyan education appear to be remarkably full and accurate.

It is stated by Mr. Taylor that there are several schools (which appear in the Census Tables among *Private* Schools) conducted on Wesleyan trust property, for the use of which no rent is paid, and in support of which, therefore, the Wesleyan body may be said to contribute to the extent of the annual value of such premises. The last Conference resolved to include these schools in future statistical accounts, under such classification as may appear to be advisable.

ROMAN CATHOLICS.

The ROMAN CATHOLICS* stand *fourth* among the denominations in the number of day schools which they more or less support; viz. 339, containing 41,382 scholars. They receive, by virtue of a special minute in their favour, aid from the Parliamentary grant, and have a Government inspector appointed with the sanction of their "Poor School Committee." With them, as well as with the other religious bodies, considerable activity has lately been exhibited, as will appear by reference to the dates at which 311 of their schools, which appear in Class III., were founded:—

Before 1801 - -	10
1801 to 1811	10
1811 to 1821	14
1821 to 1831	28
1831 to 1841	69
1841 to 1851	166
Not stated	14
Total - -	311

Returns respecting income were received from 108 schools containing 14,965 scholars. The total amount for the year 1850 was 10,892*l.*, obtained from the following sources:—*permanent endowment*, 220*l.*; *voluntary contributions*, 5,104*l.*; *grants from Government*, 626*l.*; *payments by scholars*, 4,495*l.*; *other sources*, 447*l.* This yields an average annual income of 14*s.* 7*d.* per scholar.

THE BAPTISTS.

One hundred and thirty-one schools, containing 9,390 scholars, are reported to be in connexion with the BAPTIST body.† The Baptists, however, are generally adverse to denominational action in the matter of day school education‡; hence the resources of the body are in great degree applied to the support of purely *British* schools. Their teachers were usually trained at the Borough Road Institution until that Society accepted Government aid; since which event they are generally obtained from the training establishment of the "Voluntary School Society." It will, therefore, be apparent that the Baptists are opposed to State-interposition in the work of education.

Other religious bodies.

The provision made by other religious bodies § is comparatively small; the whole together being 331 schools, containing 33,551 scholars.

BRITISH SCHOOLS.

The preceding enumeration, however, of schools supported by religious bodies, leaves unmentioned a large class of BRITISH schools, which, being maintained by a combination of persons of different communions, and not connected with any particular congregation, have been classified as "*Undenominational.*" The

* The number of places of worship belonging to the Roman Catholics in England and Wales appears, from the Census Report on Religious Worship, to be 570, having accommodation for 186,111 persons. The number of *attendants* on the Census Sunday is estimated at 305,393. The total number of persons of this faith in England and Wales cannot be less than 1,000,000, and probably exceeds this number. From the return as to "birth-place" it appears that as many as 519,959 of the persons resident in England at the time of the Census were born in Ireland: these would be nearly all Roman Catholics; and to them must be added a further number for the children of such persons born since their settlement in England, and also all the English Roman Catholics.

† The BAPTISTS, according to the Census Returns of Religious Worship, have 2,789 places of worship, with accommodation for 752,343 persons.

‡ "Resolved, That the Union adhere to their declaration in 1844, that 'a decided preference is due to the system of co-operation with the friends of scriptural education at large over that of forming denominational schools,' and altogether repudiate the idea of Sir J. K. Shuttleworth, that public education is the work of the religious communions; an idea which, if practically carried out, would require the impossible result, that every religious communion, however small, should have an establishment of schools spread over the whole country, at least co-extensive with the diffusion of its members."

§ The number of places of worship belonging to all religious bodies, except the five here named, is stated in the Report on Religious Worship to be 7,208, with accommodation for 1,440,854 worshippers.

number of such schools is seen to be 514 with 82,597 scholars. But to obtain a view of the *total* number of British schools (i. e. schools conducted on the principles of the British and Foreign School Society) there must be a certain number added of the schools which *are* connected with particular bodies, and which yet retain the distinctive features, and some of them the name, of British schools. The effect of an addition of all such as, though connected with particular bodies, are distinctly styled in the returns *British* schools, will be to raise the number of such schools to 857, and the number of scholars to 123,496. But even this would be an insufficient statement; for no doubt a certain number, not *described* as British schools, are really such—conducted wholly on the British system, and receiving, many of them, teachers from the Normal schools of the British and Foreign School Society. The extent of any further addition to be made on this account can hardly be, with any approach to certainty, computed. Mr. Dunn, the secretary of the society, is stated to estimate the number of scholars in British schools at upwards of 200,000.* The difficulty is to lay down any positive definition of a "British" school, since the society does not affiliate any of its local institutions—regarding itself rather as the representative of a *principle* than of persons or classes. The fundamental principles of the society are as follow:—

I. That in all schools established in connexion with or assisted by the British and Foreign School Society the Holy Scriptures in the authorized version, or extracts therefrom, shall be read and taught daily.

II. That no catechism, or other formulary peculiar to any religious denomination, shall be introduced or taught during the usual hours of school instruction.

III. That every child attending the day school shall be expected to attend the particular place of worship or Sunday school which its parents prefer.

Every school, therefore, which conforms to these fundamental principles may be considered to be a British school; and if this definition be adopted, the estimate of Mr. Dunn will rather be exceeded than reduced; for the schools of *Congregationalists* are wholly of this character; so are those of the *Baptists;* while *Wesleyan* schools, although a catechism is employed, to some extent embody the same principle, since the children are left free to attend the Sunday school or place of worship which their parents may prefer. In the same way, *Ragged Schools,* and subscription schools not associated with any society or denomination, may be classed as "British," since they are supported for the most part by the joint subscriptions of churchmen and dissenters, and are conducted upon non-exclusive principles. The denominational movement of recent years will have the effect, however, of diminishing the *apparent* strength of the British and Foreign School Society; since the various bodies will no doubt be inclined in future to call the schools sustained by their exertions after their own names.

The "British and Foreign School Society" has now been in existence and activity for nearly half a century. During that period above 3,000 teachers have been trained. At the present time its Normal Seminary in the Borough Road has accommodation for sixty resident candidates, and about that number usually attend as out-door pupils. The model schools attached have 1,000 children (700 boys and 300 girls) in daily attendance, and since their establishment upwards of 60,000 have been instructed. There is also a depository of books and school material. Provision is made for inspection of local schools connected with the society. Great improvements have in recent years been made in the methods of tuition, and the most conspicuous advantages of collective teaching have been grafted into the monitorial system.†

* Public Education, by Sir J. K. Shuttleworth, Bart., p. 142.
† See "Hand Book to Model Schools," 1854.

The society accepts the co-operation of Government. Of the 133 students now in course of training at its Normal Seminary, 50 are Queen's scholars, receiving yearly exhibitions from the Privy Council. Of the local schools connected with the society, most have, at one time or another, been aided by grants, and are under Government inspection.

The income of the society for the year last past was 15,183*l.*

The income, for the year 1850, of 628 British schools (containing 91,944 scholars), has been stated in the Census returns to have been 59,132*l.*, which gives an average per scholar of 12*s.* 11*d.* annually. The sources from which this income was derived were—*permanent endowment*, 829*l.*; *voluntary contributions*, 24,150*l.*; *grants from Government*, 4,455*l.*; *payments by scholars*, 26,590*l.*; *other sources*, 3,108*l.*

The progress of British schools, so far as shown by the dates of establishment of those included in Class III., is seen as follows:—

Date.	No. of existing Schools established.
Before 1801	16
1801–1811	28
1811–1821	77
1821–1831	45
1831–1841	191
1841–1851	449
Not stated	46
Total	852*

Class IV. Other Public Schools.

The fourth class of schools is designed to represent chiefly such as, deriving their main support from private subscriptions, are unconnected with religious bodies, or, if connected with them, only incidentally. The following is the list:—

TABLE 19.

Description of Schools.	No. of Schools.	No. of Scholars. Total	Sex. M.	Sex. F.	Description of Schools.	No. of Schools.	No. of Scholars. Total.	Sex. M.	Sex. F.
Ragged Schools (exclusive of those supported by Religious Bodies) †	123	22,337	12,705	9632	Foundry School	1	103	55	48
Orphan Schools	39	3764	1712	2052	Mechanics' Institution Schools	5	1564	1223	341
Blind Schools	11	609	342	267	Industrial Schools	6	607	383	224
Deaf and Dumb Schools	9	392	202	190	Agricultural Schools	3	264	203	61
School for Idiots	1	18	16	2	Railway Schools	5	842	440	402
Factory Schools	115	17,834	9724	8110	Philanthropic Society's Farm School	1	96	96	..
Colliery Schools	41	3511	2013	1498	Subscription Schools of no specific character	717	56,441	29,582	26,859
Chemical Works' Schools	4	832	433	399	TOTAL	1081	109,214	59,129	50,085

It will be seen from this, that by far the greater proportion of scholars in this class is absorbed by three of the above descriptions of schools; viz., by *ragged schools*, by *factory schools*, and by *schools of no specific character*. These together accommodate nearly 100,000 out of the 109,000 scholars.

* The other five British schools are included in Class II., being principally supported by endowments.

† There are only nine ragged schools connected with particular denominations: the total of schools is therefore 132, containing 23,643 scholars.

Ragged Schools.

The *Ragged Schools* now form a very important part of our educational provision; reaching, as they do, those very classes of our population whose repeated criminality and gross obtrusive vice provoke the loud demand now heard for further education, while they hitherto have been untouched, and seem to be almost intangible, by any other agency. It is not easy to assign to any definite period the origin of ragged schools. By some it may be thought that the Sunday school set up by Raikes at Gloucester in 1781, for the outcasts of that city, was essentially a ragged school; but undoubtedly the movement in an organized and vigorous form is the birth of recent years. In 1844 there were only sixteen ragged schools, having 2,000 children, and 200 (all voluntary) teachers. In that year the "Ragged School Union" was established, and in 1853 there appear to have been in London alone upwards of 116 schools, with 27,676 scholars, and 221 paid and 1,787 voluntary teachers. According to the Census returns, the number of ragged schools in the whole of England and Wales, in 1851, was 132, containing 23,643 scholars. This is an addition to the number in Table 19 of nine schools, which are returned as supported by particular religious bodies, viz., five by the Church of England (containing 800 scholars), three by the Independents (containing 430 scholars), and one by the Baptists (containing 76 scholars). It is not improbable that other ragged schools, inadequately described in the returns, may have been referred to other parts of the classification.

The primary object of the Ragged School is to convert incipient criminals to Christianity: the Bible therefore is in daily use in all, and other means of exerting a religious influence are constantly employed. On Sundays they are, most of them, regular Sunday schools. But it is seen that mere instruction is not likely to be efficacious if the temporal condition of the scholars remain unalleviated and the formidable obstacles to moral influence which utter destitution offers remain unremoved. Accordingly, all ragged schools, in greater or less degree, attempt a double object—both to cultivate the minds and hearts of vagrant children and to raise their physical and social state. In many schools the Scottish plan, of *feeding* the children, is adopted; and in some a limited number are both fed and lodged. In London there are refuges or dormitories, with accommodation for 270 children. The next thing is to fit these children to obtain an honest and industrious livelihood; and with this view much attention is bestowed upon industrial training. Between 40 and 50 schools in London have industrial classes, either daily or on certain evenings, attended by above 2,000 scholars. And the process is pursued yet further; for the children thus instructed are not then abandoned: efforts are put forth to get them suitably employed. With this intention has been founded, under the auspices of the Ragged School Union, the "Shoe-black Society," which gives employment to 37 boys, whose average weekly earnings each were 7*s*. 11*d*. in 1853.* Some girls have also been employed as "steppers," to sweep and clean door-steps, at 1*d*. each:—at this they earn about 4*d*. a day. Other children are put into situations:—out of 44 schools, no less than 1,021 children (555 boys and 466 girls) were thus provided for in the year 1852–3; and it is stated that, in some places, children from ragged schools are preferred by employers before those from Union workhouses—so much superior in moral effect is the training they receive from voluntary teachers.† Finally, the best behaved and most industrious scholars are assisted to *emigrate*—as many as 370 having thus been aided since the formation of the "Ragged School Union."

* These shoe-blacks are selected from the various schools. They consist of the most meritorious lads of from 13 to 16 years of age. The money received by the boys is paid by them to the society, and appropriated thus:—out of 7*s*. 11*d*. the lad gets 4*s*. 8*d*. for himself at once; 1*s*. 8*d*. goes towards his expenses; and 1*s*. 7*d*. is placed to his credit in a savings' bank.—Ninth Annual Report of the Ragged School Union, 1853. Evidence of Mr. William Locke before the Parliamentary Committee (1852) on Criminal and Destitute Juveniles.

† Evidence of Mr. Locke.

The collateral advantages connected with ragged schools are also various and considerable. There are working meetings for the mothers of the children—libraries * and reading rooms for the scholars—penny banks for clothing funds †—and similar institutions for encouraging morality and providence.

It would perhaps be difficult too highly to appreciate the value of the Ragged School, and still more difficult to over-estimate the self-denying labours of the nearly 2,000 voluntary teachers by whose Christian zeal alone it is maintained.‡ Without the ragged school, the dangerous mass of ignorant depravity would probably continue long impenetrable by moral influence; and it seems to be considered that without the voluntary teachers the moral influence which now the ragged school undoubtedly exerts would not be long preserved.

The Census returns mention the income for 79 ragged schools containing 15,147 scholars. The total amount is returned at 11,065*l.*; derived, of course, almost exclusively, from voluntary contributions; being an average of 14*s.* 7*d.* per scholar. This proportion applied to the whole number of scholars (23,643) would give a total income for England and Wales of 17,667*l.*; but this, it is evident, cannot represent the whole amount contributed and expended for ragged schools; since, where the scholars are fed, the annual expense of each is about 6*l.*; and where they are both fed and lodged, it is about 8*l.*§ The income of the Ragged School Union for 1852–3 was about 4,000*l.* Out of this the Union makes grants to local schools, and provides for regular visitation. The Union is constructed on an unsectarian basis—its committee being composed of members of the Church of England, Scottish Presbyterians, Independents, Baptists, and Wesleyan Methodists; and this principle of combination is adopted in nearly all the local schools.

Factory Schools.

The *Factory Schools* are a consequence of the Acts which regulate the employment of children and young persons in factories. These Acts require that every child between 8 and 13 years of age, employed in any factory, must attend a school for three hours daily for five days every week. The schoolmaster is to certify that the requisite attendance has been given; and without such certificate the employment of a child is illegal. But the schools may either be within the factories—established by the owners specially for the children they employ—or they may be private or denominational schools outside. It appears, from information furnished by Mr. Horner and Mr Redgrave, that the number of children in schools *inside* of factories is between 6,000 and 7,000. Hence it follows that rather more than 10,000 of the above number (17,835) were in schools outside the factories—established, probably, with a special view to factory children, and thus called "Factory Schools." As the total number of children between eight and thirteen occupied in factories in England and Wales in 1850 was stated at 34,155 ||, the difference between the 17,834 and this 34,155 (viz. 16,321) must be the number of factory children who attend denominational or other similar schools.

The inspectors of factories point out that many of the schools in which these children pass the stated number of hours are far from being of a satisfactory

* In London 33 schools have libraries: some with only 40 or 50 volumes, but some with 300 or 400, and one with 800.—Ninth Report of the Ragged School Union.

† "Into these, parents or children may, once a week or so, drop 1*d.*, ½*d.*, or even ¼*d.* This, accumulating for six or twelve months, is then increased by the liberality of friends, and expended in suitable clothing, or the materials for it; and by this means it is found that in twelve months a school is so changed and improved that it is not like the same place, nor the children like the same beings. In a return from 42 schools, no less than 529*l.* has been thus received and expended during the year."—Ninth Report.

‡ The ordeal through which a Ragged School teacher has to pass is occasionally one of no trifling character. Mr. Locke describes himself as having been sometimes obliged, by the attacks of his *protégés*, to fly from the school and seek the protection of the police.

§ Evidence of Mr. Wm. Locke before the Committee on Criminal and Destitute Juveniles.

|| Parliamentary Return No. 745.

character. The inspectors indeed have power to annul certificates; but so long as the schoolmaster can write and the school is supplied with materials for teaching it seems that no such course can be adopted.* There is therefore no security, beyond the fact that inefficient schools are generally now becoming scarcer, that the time appropriated to the children's school attendance shall be usefully employed. On the other hand, there is evidence that, in spite of these defects, the law has produced considerable benefit to this class of children; and it seems to be considered that the necessary *regularity* of their attendance, though for only three hours daily, gives them an advantage very much compensating the greater opportunities in other ways possessed by other scholars.†

Schools of no specific character.

The large number (717) of schools which are stated to be *of no specific character* is made up chiefly by such as are inadequately described in the returns; the only fact by which they could be classified at all being that of their support by voluntary contributions. Probably, therefore, some of them belong to religious bodies, and some perhaps are British schools.

The only other description of schools included in this class which seems to require remark is the *industrial school.* Of this description there are stated to be six schools—the meaning being that that number are returned as "Industrial Schools," without any further definition. Of course there are many more schools in which industrial occupations are pursued; and probably these six might, if a fuller description had been given, have been classified in another manner.

2. Evening Schools for Children.

Evening schools for children were, for various reasons—principally on account of practical difficulties in the way of any satisfactory enumeration of them—not included in the Educational Census. There can be no doubt, however, that they form a very important part of educational provision, and their number must be far from inconsiderable. But compared with their importance, little has yet been done in this department. When it is considered that the principal obstacle to the continuous education of the working classes is the great demand for early labour, causing constant occupation through the day-time, it would seem that evening schools presented just the remedy required. It is indeed objected that the previous toil is likely to unfit the child for study; but a well-conducted school might easily make study so attractive as to be in truth a recreation.

* "The millowner cannot legally employ a child without having obtained certificates of its having attended school; and the parent is responsible if it be permitted to neglect school; but the law has imposed no condition and provided no security that anything shall have been learnt at school. The master must be able to teach, and have the materials for teaching, reading, and writing; but of the occupation of time in school, and of its results, the law takes no cognizance." —Report of Alexander Redgrave, Esq., for the half year ended 31st October 1852. See also the Evidence of Leonard Horner, Esq., before the Parliamentary Committee on the Manchester and Salford Education Bill, Session 1853.

† See Letter of Rev. W. J. Kennedy to Leonard Horner, Esq. Report for half year ended 30th April 1853.

SECONDARY EDUCATION.

The assertion may perhaps be safely made that more than half the time and labour spent on primary instruction in the elementary day-school will be spent in vain unless the educational process there commenced shall be continued afterwards. In fact, by far the greater portion of the usual school-time, more especially of the working classes, is devoted to the acquisition of mere instruments for gaining knowledge—not to the acquisition of knowledge itself. If, therefore, no facilities be offered for the future *application* of these instruments—if, reading and writing having been acquired, no opportunities present themselves for putting into useful exercise these means of information—it can scarcely be a matter of surprise that multitudes, in spite of an accessible supply of elementary schools, should still remain uneducated. The immense importance, then, of *secondary* education, cannot but be recognized. Indeed, it *has* been recognized, and various plans, some very extensive, in imitation of the Continental systems, have been advocated.* Nor has the Government been wholly inactive in this direction, having recently established the "Department of Practical Science and Art" for the purpose of encouraging a higher education in those arts and sciences the cultivation of which is absolutely necessary to secure industrial excellence.†

The information gathered at the Census as to the extent and character of secondary education then existing is, I fear, but scanty. Time will suffer me to do no more than merely indicate the prominent results of what *has* been collected. This relates to two descriptions of establishments; viz., *Evening Schools for Adults*, and *Literary, Scientific, and Mechanics' Institutions*.

1. EVENING SCHOOLS FOR ADULTS.

The number of Evening Schools from which returns were obtained was 1545; containing 39,783 students, of whom 27,829 were males and 11,954 were females. The amount of payment weekly varied from 1*d.* to 2*s.*: the actual number of schools at each of several rates of charge being thus—

Charge.	No. of Schools.
Free	2
Less than 2*d.* per week	231
2*d.* and less than 3*d.*	122
3*d.* „ 4*d.*	333
4*d.* „ 5*d.*	106
5*d.* and upwards	294
Payment not stated	457

Some of the schools were open every evening, while others were confined to a certain number of nights per week. So, some were open all the year round,

* See, amongst several, "A Lecture delivered at the Mechanics Institution, Manchester, Nov. 14, 1853," by Rev. C. Richson, M.A.

† Returns respecting art education were not obtained at the Census. From a table published by the above-mentioned department, it appears that there were, in 1851, twelve schools of design in England and Wales; viz., at Birmingham, Coventry, Leeds, Manchester, Newcastle, Norwich, Nottingham, Potteries, Sheffield, Spitalfields, York, and the London Central School; the average attendance of students during the year being 2,287. The fees were generally about 2*s.* per month. Since the formation (in February 1852) of the Department of Practical Art, under the superintendence of H. Cole, C.B., and R. Redgrave, Esq., the whole system of these schools of design has been completely reformed. Encouragement to local schools is given by this department in six ways—1. A well-organized system of inspection and direction; 2. A supply of good examples, models, apparatus, books, and other articles, at moderate prices; 3. A supply of properly educated masters; 4. The admission of the students of local schools to peculiar privileges at the central institution at Marlborough House, either by allowing them access to its collections, books, or lectures, on favourable terms, or by electing them to scholarships and exhibitions, with a view to their studying at it; 5. The delivering of lectures by competent persons at the local schools; 6. Pecuniary assistance, chiefly in the form of guarantees of masters' salaries. (See Reports of Committees of Inquiry into Public Offices.) One prominent feature of the policy of the department is its tendency to create *self-supporting* schools: indeed, it is anticipated that the central school itself may be expected to be shortly independent of the aid of Government.

while others were closed for a certain number of months. The facts upon these points will be found in Table S., *post*, pp. 144–145.

The following Table shows the *occupations* of the scholars who availed themselves of these facilities:—

TABLE 20.

OCCUPATIONS OF SCHOLARS.	Number of Scholars.	OCCUPATIONS OF SCHOLARS.	Number of Scholars.
TOTAL	39,783	Bricklayers	2
		Milkmen	1
		Butchers	3
Soldiers	386	Knitters	180
Chemists	3	Greengrocers	5
Teachers	7	Grocers	2
Domestic Servants	1317	Box-makers	1
Bonnet-makers	3	Weavers	154
Seamstresses	4	Factory Hands	4418
Washerwomen	19	Lace-makers	16
Dress-makers	17	Miners	274
Clerks	198	Colliers	16
Employed in Offices	53	Coal-dealers	1
Hawker	1	Quarriers	18
Shopkeepers	17	Navvies	5
Book-keepers	3	Lead Miners	50
Seamen	45	Labourers	211
Errand Boys	14	Artizans	14,405
Agricultural Labourers	6709	Apprentices	22
Fishermen	106	Occupation not stated	11,097

TABLE 21. will show, in some degree, the course of instruction pursued in these evening schools. Some of these are very superior and capable of producing very important benefits.*

TABLE 21.

SUBJECTS TAUGHT.	No. of Schools in which each subject is taught.	SUBJECTS TAUGHT.	No. of Schools in which each subject is taught.
Reading	1305	Book-keeping	29
Writing	1410	Navigation	11
Arithmetic	1297	Physical Sciences	2
English Grammar	339	Phonography and short-hand	3
Geography	344	Sewing and knitting	12
Mathematics	135	Chemistry	4
Geometry	2	Algebra	2
Modern Languages	36	Astronomy	3
Ancient Languages	32	Logic	1
History	172	Arts and Sciences	1
Drawing	39	Mechanics	1
Music and Singing	39	Sculpture	3
Elocution	1	Religious Knowledge	108

* As an illustration, the National school of St. Thomas, Charterhouse, may be mentioned. The "advanced classes" there are instructed by competent masters in the Latin, French, and German languages, in history, geography, book-keeping, and various other studies, for 5s. and upwards per quarter. The Rev. Wm. Rogers, M.A., the incumbent, himself conducts two of the classes.

The distribution of these schools over the country may be seen by reference to Table S. (*post*, SUMMARY TABLES, pp. 144–145.); from which it appears that Lancashire and the West Riding of Yorkshire stand at the head of the List of Counties—greatly exceeding all the others. The neglected state of London will be obvious on considering that Middlesex contained but 76 schools with only 1,733 scholars. But, no doubt, the returns as to evening schools were defective.

2. LITERARY, SCIENTIFIC, AND MECHANICS' INSTITUTIONS.

Intelligence was received respecting 1,057 of these institutions; several, however, being scarcely of the character conveyed by the above title. Some were merely "Mutual Improvement Societies," established in connection with Sunday schools, while others partook more of the nature of professional institutions, for the benefit of the members of particular professions. Time would not permit the attempt to classify them.

TABLE 22.

COUNTY.*	Number of Institutions.	COUNTY.*	Number of Institutions.
Bedford	7	Northampton	8
Berks	10	Northumberland	43
Buckingham	6	Nottingham	10
Cambridge	14	Oxford	3
Chester	38	Rutland	1
Cornwall	35	Salop	8
Cumberland	15	Somerset	14
Derby	22	Southampton	30
Devon	38	Stafford	39
Dorset	6	Suffolk	15
Durham	35	Surrey	25
Essex	23	Sussex	20
Gloucester	16	Warwick	14
Hereford	3	Westmorland	5
Hertford	18	Wilts	12
Huntingdon	3	Worcester	20
Kent	37	York East Riding	17
Lancaster	97	„ North Riding	17
Leicester	14	„ West Riding†	155
Lincoln	23	NORTH WALES	14
Middlesex	77	SOUTH WALES	26
Monmouth	6		
Norfolk	18	ENGLAND AND WALES	1057

* These are *Registration* Counties, consisting of aggregates of entire Districts or Unions.
† The large number of these valuable institutions in Yorkshire is, no doubt, in a great degree, to be ascribed to the operations of the "Yorkshire Union of Mechanics' Institutes," of which Mr. Edward Baines, its founder, is the President. This union, by its meetings, reports, lecturer, itinerating village libraries, and other operations for increasing the number and improving the management of these institutions, has, during the seventeen years of its existence, been extremely useful. The number of institutions associated in this voluntary union, in 1853, was 127, with an aggregate of between 19,000 and 20,000 members.

SUNDAY SCHOOLS.*

There were, at the time of the Census, 23,514 Sunday Schools in England and Wales, having enrolled upon their books 2,407,642 scholars, taught by 318,135 teachers. On the Census Sunday, 1,817,499 at least† of these scholars actually attended at their schools.

These figures, of themselves, must necessarily produce in many minds a feeling of surprise at the vast extent of an educational machinery which, whatsoever its efficiency, has nearly covered the whole surface of the country and embraced all classes of inhabitants. No adequate idea, it is evident, can be obtained of England's real educational condition unless some opinion first be formed concerning the position which the Sunday school should occupy amongst the various institutions now in operation for instructing and improving the community.

The opinions actually expressed, by public writers, of the value of the Sunday school, considerably vary: some appear to estimate its influence but lightly, others look upon it as of vast importance. This divergence probably is mainly owing to the different points of view from which the institution is regarded—some considering only its facilities for giving secular instruction, while the others rather judge it as a means of religious training.

Little hesitation need be felt in describing the Sunday school as a *religious* institution. This, indeed, it has been from its very commencement; for, whatever may have been the primary vague design of its benevolent originator, certain is it that the spirit which impelled the movement forward so triumphantly, and which so vigorously still ensures its progress, was and is the offspring of religious zeal. It is not for the sake of imparting secular instruction that 318,000 members of the various churches voluntarily every week assume the teacher's office; but for the purpose of inculcating religious truth, and exerting a religious influence. If children in the Sunday school are taught to read, it is only for the purpose of removing an impediment to the grand design: the primer and the letter-box are doubtless looked upon as merely temporary instruments, to be resigned with gladness when the art of reading shall be universally acquired elsewhere. Far, therefore, from conceiving that the spread of daily education is to cause the disappearance of the Sunday school, as having done its work, its friends anticipate with hope a period of secular enlightenment, in which, relieved from all mere introductory labour, they may give their undivided energies to their especial object.

Probably the true position of the Sunday school will be more accurately estimated after a brief description of a few of its peculiar features, which may not perhaps be known to all.

In general, every local Sunday school is the offshoot of an individual congregation, from the midst of which the teachers are selected. It is managed by a committee, having for its president the Minister. Its officers are a secretary, treasurer, and superintendent, generally chosen annually by the teachers. The

* The Sabbath School and Bible Teaching; by James Inglis.—Sunday School Teaching practically considered; by the Rev. F. J. Serjeant.—The Sunday School; a Prize Essay; by Louisa Davids.—Directions for the Establishment and Management of Sunday Schools; by the Sunday School Union.—Collins's Teachers' Companion.—The distinctive Features of the Sunday School; a Lecture; by J. G. Fleet.—Our Sunday Schools: what they do and what they might do for England; by Edward Baines.—Senior Classes, and the Mode of conducting them; by W. H. Watson.—The Senior Class; a Prize Essay; by J. A. Cooper.—The Infant Class in the Sunday School; a Prize Essay; by Charles Reed.—History of the Sunday School Union; by W. H. Watson.

† This number attended *at one time;* i. e. only the number present at one particular portion of the day was returned. In some schools this portion would be the morning; but generally it would be the afternoon. Those scholars, therefore, who attended only during the portion of the day for which the return was *not* made are not included in this number; and for these a considerable addition should be made in order to obtain the total number who attended at any part of the Census Sunday.

scholars, who, though mainly, are not exclusively composed of the working class, are mostly upwards of six years of age; but the tendency is now to establish infant classes for all between three and six.* The proportion of *adults* in Sunday schools considerably varies in different districts of the country; Wales and the manufacturing counties having very many upwards of 14 years, while London has but very few†. Unfortunately, no inquiry was made at the Census as to the *age* of Sunday scholars, so that we are still without complete intelligence on this important point. This difference of age in the scholars necessarily involves the distribution of them into different classes, suited to their varying attainments: there is the *infant* class, as above referred to, for the children under six—the *ordinary* class for children between six and fourteen (divided into two or three sections, according to their ability to read)—and the *senior* class for young persons upwards of 14. Registers are kept, in which the names and addresses of the scholars are inserted—their admission and departure chronicled—and their attendances from Sunday to Sunday noted.

There are usually two school-attendances each Sunday, one in the morning, beginning about nine or half-past nine o'clock, and the other in the afternoon, commencing about two. On each occasion school is opened with devotional exercises—such as singing, reading of the Scriptures, and prayer. Next, the scholars who have committed tasks to memory repeat them. Then, the Bible lesson follows: portions of Scripture having been allotted to particular Sundays, scholars are expected to come prepared, by week-day study of the passage, for a catechetical examination by the teacher, who on his part ought to come prepared by similar study, to impart the full meaning of the text, and to enforce its doctrines. To enable teachers to discharge this duty worthily, it is now the practice for the several "Unions‡," which have been established for the guidance and improvement of the system, to supply an exposition of each lesson in the form of ample "Notes," by which the teachers are assisted to a right conception of the passage, and a proper application of its truth. This is the course pursued with scholars who can read: to infants and to others who have not yet learnt the art, more elementary instruction must be given. This, however, is only given with a view to scripture-reading, and the method usually adopted is—from a box of moveable letters to construct a scripture verse, which thus becomes impressed upon the children's minds and is then explained to them familiarly by the teacher. In the *senior* class the same plan is pursued as in the ordinary classes of children able to read; except that, of course, a superior ability of teaching is required. Indeed, an efficient instructor of a senior class has need, apparently, of information and capacity but little inferior to what is necessary for the regular ministry.§ The school concludes, as it commenced, with singing and prayer—preceded generally, in the afternoon, by a short address from the minister or some other person competent to the task.

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* See the Infant Class in the Sunday School; a Prize Essay; by Charles Reed. It is estimated that the number of Sunday scholars under six years of age is about a sixth of the whole.

† It appears, from returns supplied to the Church of England Sunday School Institute, that in London the proportion of scholars above fifteen is only four per cent.; while, in the manufacturing districts it is as high as twenty-five per cent. (Lecture on the distinctive Features of the Sunday School; by J. G. Fleet, Esq.) The writer of this lecture estimates the proportion in *England*, above fifteen, at a *tenth* of the whole. Another writer states that in a Sunday school in Manchester the average age of the individuals composing the elder class of females was found to be $19\frac{1}{2}$ years, and in the elder class of males $17\frac{5}{8}$ years. Also that in a school at Halifax, containing 500 scholars, 160 were more than sixteen years of age; and that one of the three classes connected with another school contained fifty-seven females whose ages varied from sixteen to forty-five. (W. H. Watson on Senior Classes, page 7.) Similar facts are mentioned in Mrs. David's Essay on the Sunday School, p. 160. Mr. Reed estimates the number at an *eighth* or a *ninth*.

‡ The Church of England schools are assisted in this way by the "Church of England Sunday School Institute," formed in 1844. The Wesleyan schools are under the management of the Educational Committee appointed by Conference. The "Sunday School Union," formed upon an unsectarian basis, was established in 1803, and renders aid to most of the Dissenters' Sunday schools. It was by this union that the plan was first originated.

§ See Watson's "Senior Classes:" Inglis's "Sabbath School:" Cooper's Prize Essay on the Sunday School Senior Class.

From this it will be evident how vast an influence must necessarily be exercised by Sunday-school instruction on the minds of the English people. The simple fact alone that 318,000 persons, mostly young, are thus obliged, in order to discharge their voluntary functions, to acquire, by careful study, an intelligent acquaintance with the Scriptures, is of no slight value. Doubtless much of the instruction given is comparatively ineffective—many teachers being found inadequate to their position, and the methods of instruction being often injudicious. But advancement is continually being made: the various improvements introduced in day school teaching have been carried into Sunday schools, and the unremitting vigor and sagacity of those who, at the central "Unions," watch for every opportunity of further progress, cannot fail to raise up shortly an efficient band of teachers well adapted for the more advanced intelligence of future generations.* Even now, perhaps, the actual results of Sunday school instruction are but ill-appreciated. We perceive, indeed, the great improvement which has taken place within the past half century in the manners of the people—their increased attachment to the cause of order and sobriety; and the contrast of our land, in this respect, with other countries, often furnishes the theme for gratulation; but the share which Sunday schools have taken in effecting this desirable result is probably to a great extent unrecognized. And yet the constant action on the minds of the youthful population, of more than a quarter of a million of religious teachers—not removed in general by age or sex from sympathy with their companions—each, too, having such a limited number of scholars as to make the influence direct and personal—must needs be working silently a great result. Intelligent familiarity with scriptural facts and doctrines must be gradually extending through the masses of society; and though, if tested merely by attendance on religious ordinances, much of this instruction may appear to be in vain, yet, doubtless, in a thousand other ways, though imperceptible, the influence exerted in the Sunday school is more or less prolonged throughout the subsequent career and mainly helps to bring about that increase of morality and deference to law on which, from time to time, our public writers dwell with much complacency. Indeed, it may be very fairly questioned whether Sunday-school instructors do not exercise an influence, in moulding the religious mind of the community, considerably more extensive and more potent than proceeds from all the pulpits in the land.

But this extensive influence does not result exclusively from the mere instruction which is given. The position and the character of the teachers—members of the middle class; the evident disinterestedness of their gratuitous exertions; the personal attachment which not seldom binds a teacher to his pupils†, and the friendly interest with which he often aids them in their secular career; all these and many more *collateral* advantages of Sunday schools combine to give the system its extensive and benignant power. Much more, it is true, might be accomplished in this way than is effected; for the *capabilities* of Sunday schools, in this respect, are almost boundless; but the actual and present efforts are of striking value. Visits from the teachers to the scholars

* Amongst the means employed and suggested for this purpose are preparation-classes of the teachers. The plan is, to meet on a week-evening with the minister, and go over the lesson fixed for the ensuing Sunday. Where the minister does not do this (too often the case), the superintendent or some suitable person is chosen to preside. A scheme is also being tried of giving, in a meeting of teachers, *model lessons.*—Sunday School Teaching practically considered; by the Rev. F. G. Serjeant, p. 101. Another plan is conducted more upon the *mutual* principle: each member of the class undertaking some particular portion of the lesson, and all deriving the advantage of each other's labours. In London the teachers of all schools in connection with the Sunday School Union have access, at a trifling charge, to a large theological library.

† A striking instance is related of a teacher who was obliged suddenly to seek surgical assistance in one of the metropolitan hospitals. "When the young people came to the place of instruction, and found their teacher gone, they learnt where he was, and proceeded thither with their Bibles: and every Sunday, while he continued there, these youths formed a class round his bed, and received, to the astonishment of the other patients in the ward, the scriptural instruction of their much-loved teacher."—Senior Classes, by W. H. Watson.

in their homes are frequent; and not rare are visits from the scholars to the teachers. Many schools sustain week-evening classes, where the scholars are instructed in some secular art or knowledge: many have libraries for the scholars' use*; and some have originated, for the senior scholars, "Mutual Improvement Societies," where lectures are delivered, and other means of intellectual progress are provided. Nor are the physical wants of Sunday scholars and their parents without some alleviation. Sick clubs, and provident clubs, and penny banks are frequently established in connexion with the Sunday school. Excursions, too, and festivals, in which the children and their teachers join in recreation, are now universal. Thus there is, in some degree (although too small), a constant kindly intercourse between the different classes of society; and thus, perhaps, are being gradually fostered in the minds of the working people juster sentiments than hitherto have been received of the disposition of the class by fortune placed above them. But in this department of its usefulnesss the Sunday school is yet but in its infancy; awaiting, probably, the time when ministers and influential members of the Church shall recognize its undeveloped power for good. *Their* zealous aid appears to be the only thing required in order that the great advantages, direct and incidental, of the system, may be fully realized—the youthful population get a sound religious education—and the sad estrangement, now too visible, between the different sections of society, be gradually healed. It is, doubtless, much to be desired that more attention should be paid by the higher classes of the Church to the working of what now has every appearance of a permanent institution; for no expectation, probably, can be indulged that the natural instructors of their children in religious knowledge (viz. parents) will be ever generally able and disposed to undertake and prosecute this duty; and it seems to be quite clear that the ordinary services of church and chapel are entirely inappropriate and unproductive to the juvenile community.† Both, therefore, as a necessary and effective institution for the spiritual culture of the young, and as a most important means of binding up in harmony the various orders of the people, Sunday schools appear to their supporters to be worthy of the countenance and active aid of the highest intelligence of the Christian Church.‡

Efforts are now being made to extend the Sunday school in two directions—downwards and upwards; to admit the scholars at an earlier age, and retain them till a later. The *infant class* is designed for children between three and six, who have not been hitherto admitted generally. The *senior class* is intended for young persons, who, arriving at the age of 14 or 15, have outgrown the ordinary course of Sunday-school tuition. The former is conceived to be essential to a perfect scheme of Sunday schools, in order that the child may be prepared, by proper training at the most impressible age, for subsequent instruction in the ordinary school; the latter is of obvious necessity, in order that the good effect produced in the ordinary school may be preserved and strengthened. Both of these schools are distinct from the main school, being held in different apartments or localities.

The composition of the *infant class* is of course very different from that of the ordinary class. Instead of only eight or ten pupils to a teacher, the number varies from 60 to 150, who are usually taught by the collective method

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* These libraries are in great measure supplied by the Sunday School Union, which, indeed, prepares a great many of the works, and selects or approves the whole. When it is considered that these books are often read by the *families* of the scholars, it will be clear that much is being done in this way to counteract the influence of that unwholesome literature which is unfortunately the cheapest.

† So evident is this, that the plan is now to a considerable extent adopted of having *separate services* for children, conducted by experienced teachers.—See the arguments for and against this plan in the Church of England Sunday School Teacher's Quarterly Magazine, December 1853.

‡ The Sabbath School and Bible Teaching; by Jas. Inglis, pp. 148, 149.—Sunday School Teaching practically considered; by the Rev. F. J. Serjeant, p. 106.

in a gallery. The Bible-lesson is set up with moveable letters in the lid of the letter-box—the most striking parts of Scripture being chosen; and this is dwelt upon *pictorially* by the teacher, and its doctrine familiarly illustrated and applied.* The number of scholars under six years of age has been computed at about 400,000. The total number of children, of all ranks, between three and six, in England and Wales, may be stated at 1,338,890; and of those between three and *seven* at 1,765,420. The proportion of these belonging to the working classes would be about 1,004,168 and 1,324,065 respectively.

But the *senior class* is the grand *desideratum* to the perfect working of the Sunday-school system, for without some means of continuing instruction and maintaining influence when the scholar enters the most critical period of life the chances are that what has been already done will prove to have been done in vain. This is, indeed, made manifest by the returns of religious worship; for, unquestionably, most of the four or five millions who are constantly away from public worship must have passed through the Sunday school. It is, therefore, proposed to establish, in every school, a higher class for young persons upwards of 14; the course of instruction in which shall be of a more elaborate character than that of the general school. It is thought that, by throwing an air of dignity around the senior class, many may be attracted to attend it who would feel unwilling to be mingled with the children in the general school. But in proportion to the importance of these senior classes is the difficulty of establishing and conducting them; a higher order of teachers being needful, whose superiority of intellect and information shall command the willing deference of the scholars, while their hearty sympathy with those they teach shall render the connexion rather one of friendship than of charity. Such classes, too, will not be long continued with efficiency unless the teacher feel so strong an interest in his pupils as to make their secular prosperity a portion of his care. It is obvious, therefore, that the scheme requires for its complete development more aid from those who are in age, position, and intelligence considerably superior to most of the present teachers, and who hitherto have very sparingly contributed their personal efforts to the cause of the Sunday school. The friends, however, of the movement seem to have every confidence that the inappreciable value of the plan, as a means of communicating to the people a religious influence which in no other way could reach them, and as tending to unite the two great classes of society, will soon secure the requisite assistance from the fittest members of the Church.†

These are the most conspicuous features of the Sunday school as at present constituted; and perhaps but few can help regarding it as, even in its present state, a most invaluable agent for promoting the religious education of the people and securing social peace, while its capabilities of future and almost indefinite improvement cannot be unrecognized by any. Nor is it possible, perhaps, for any one who, unacquainted with the system and the aims of its promoters, makes it his business to inquire concerning both, to avoid the conviction, that while the labours of above 318,000 voluntary teachers evidence a zeal beyond the reach of commendation, the designs and measures cherished and adopted by the active leaders of the movement are distinguished by an amount of practical skill and wisdom which can scarcely fail to bring about a wide success.

* The Infant Class in the Sunday School; by Charles Reed.

† The extent to which these classes have actually been formed is at present very limited. Amongst the Wesleyan Methodists they are called "Select Classes:" and the last returns of that body showed only 21,617 in such classes. The Wesleyan Sunday-school arrangements, however, comprise "Catechumen classes" for young persons upwards of twelve years of age, who are placed under the care of lay catechists who meet them weekly, while the minister gives his assistance once a quarter.

The amount of Sunday-school instruction to a given population varies considerably in different portions of the country. As a general rule, perhaps, it may be said that Sunday scholars are most numerous in localities where opportunities for day school education are most wanting. Thus, it will be found that in Wales and in the manufacturing counties of Lancashire and Yorkshire Sunday scholars are very numerous; while in Sussex, Kent, and other counties they are considerably fewer. But the exceptions to this rule are many; and various other circumstances will be found to operate in causing a greater or a less attendance. One of these may be the prevalence, or otherwise, in any district, of dissent; dissenters generally throwing into Sunday schools the energy which churchmen put forth in the more expensive task of raising and sustaining day schools. The following Table (23.) shows the proportion per cent. of Sunday scholars to population in each English county—in North and South Wales—and in several of the larger towns.

TABLE 23.

COUNTIES.	Number of Sunday Scholars.	Proportion per cent. of Scholars to Population.	COUNTIES AND TOWNS.	Number of Sunday Scholars.	Proportion per cent. of Scholars to Population.
NORTH WALES	132,967	32·9	Berks	18,972	11·2
SOUTH WALES	136,411	22·4	Suffolk	37,470	11·1
Bedford	24,753	19·8	York City	3,972	10·9
Derby	55,305	18·0	Essex	39,601	10·7
Monmouth	26,622	16·9	York East Riding	23,267	10·5
Yorkshire West Riding	224,018	16·9	Warwick	49,411	10·4
Cornwall	58,005	16·3	Cumberland	20,365	10·4
Nottingham	43,938	16·2	Devon	58,408	10·3
Buckingham	26,085	16·0	Salop	22,705	9·9
Lancaster	323,173	15·9	Northumberland	20,687	9·8
Northampton	33,614	15·8	Kent	57,987	9·4
Leicester	36,282	15·7	Sussex	29,570	8·8
Chester	71,270	15·6	Hereford	9,150	7·9
Stafford	93,572	15·4	Surrey	44,422	6·5
Dorset	27,676	15·0	Middlesex	111,595	5·9
Wilts	37,624	14·8			
Huntingdon	9,414	14·7	Oldham	8,988	17·0
Lincoln	57,120	14·0	Leeds	28,761	16·9
Rutland	3,038	13·2	Bradford	16,077	15·5
Cambridge	24,006	13·0	Manchester	42,389	14·0
Westmorland	7,516	12·9	Sheffield	14,919	11·0
Gloucester	59,154	12·9	Wolverhampton	5,451	10·9
Somerset	56,090	12·7	Bristol	14,128	10·3
Worcester	35,221	12·7	Hull	8,112	9·5
Hertford	20,584	12·3	Bath	5,095	9·4
Durham	47,771	12·2	Birmingham	21,406	9·2
Yorkshire North Riding	26,412	12·2	Newcastle-upon-Tyne	6,221	7·1
Oxford	19,776	11·6	London (Metropolis)	138,600	5·9
Southampton	44,828	11·6	Liverpool	22,733	6·0
Norfolk	50,182	11·3	Brighton	3,932	5·6

If we inquire by what religious bodies in particular these Sunday schools are carried on, we shall find that the Church of England, which possesses more than four-fifths of the day schools, has considerably less than half of the Sunday schools: in fact it is only in comparatively recent years that the Sunday school has found much favour with the Church of England generally—many clergymen apparently possessing conscientious scruples as to the employment of lay agency for religious teaching. The following Table (24.) exhibits the number of Sunday schools and scholars in connexion with each denomination.

TABLE 24.

RELIGIOUS DENOMINATION.	Number of Sunday Schools and Scholars.		RELIGIOUS DENOMINATION.	Number of Sunday Schools and Scholars.	
	Schools.	Scholars.		Schools.	Scholars.
PROTESTANT CHURCHES:			Wesleyan Methodists—*cont.*		
Church of England -	10,427	935,892	*Independent Methodists* - - -	24	3,902
Scotch Presbyterians:			*Wesleyan Reformers* -	141	16,561
Church of Scotland -	13	1,628	Calvinistic Methodists -	962	112,740
United Presbyterian Church - - -	58	6,590	Lady Huntingdon's Connexion - - -	53	7,987
Presbyterian Church in England - -	64	8,244	New Church - - -	27	3,484
Independents - - -	2590	343,478	Brethren - - -	15	638
Baptists - - -	1767	186,510	Undefined Congregations	542	63,334
Society of Friends - -	35	3,212	German Protestant Church - - -	1	20
Unitarians - -	140	15,279			
Moravians - - -	24	1,818	OTHER CHRISTIAN CHS.:		
Wesleyan Methodists:			Roman Catholics - -	232	33,254
Original Connexion -	4126	429,727	Catholic and Apostolic Church - - -	1	47
New Connexion -	227	37,943	Latter Day Saints - -	23	984
Primitive Methodists -	1113	98,294			
Bible Christians - -	221	13,812			
Wesleyan Association -	311	43,661	TOTAL* -	23,137	2,369,039

One of the principal features of the Sunday school system is the number of *teachers*. Out of the 23,137 schools which made returns, the number of teachers was given for 21,724 containing 2,281,344 scholars. If this proportion be applied to the whole number of scholars the aggregate number of teachers would be 318,135. This gives a proportion of 7·6 scholars to one teacher; but this must be taken subject to the observation that in some parts of the country (more especially in the north of England) a custom prevails of *alternate teaching*, i. e. one set of teachers will attend the morning classes and another set the afternoon, or two sets teach on alternate months.† This practice, however, is generally now discountenanced and is gradually falling into desuetude. On the other hand, in the Infant classes, as many as a hundred scholars will have only one teacher. The proportion of teachers to scholars varies in the different denominations; thus, in the Church of England schools there are 12·3 scholars on an average to a teacher; while the average amongst Independents is 7·8—amongst Baptists 6·4—amongst Wesleyan Methodists 5·2. There is also a variation in particular parts of the country:

* In this table no estimate has been made for the 377 Sunday schools which sent no returns. (See page 10.)

† Inglis's Sabbath School, p. 196.

thus, while the average of scholars to a teacher is about seven or eight in the whole of England and Wales, in Dorset, Oxford, Surrey, Suffolk, it approches 10,—in Essex, Middlesex, Somerset, Rutland, Sussex, it is close upon 11,—and in Hereford it is just 13. On the other hand, in Cornwall it is less than five—in Yorkshire between five and six—and in Lincolnshire between six and seven.

Out of 301,447 teachers, 10,383 are returned as being paid—viz. 5,311 males and 5,072 females (See Table Q. p. .) These are chiefly in Church of England schools; which indeed contain 9,286 out of the 10,383. No doubt, they are mostly the masters or mistresses of national schools. It is worthy of remark that, on the first establishment of Sunday schools, a salaried staff of teachers was contemplated; it was more by accident than by design that the voluntary plan of tuition, which is now the most valuable portion of the system, was introduced.*

The *progress* of Sunday schools in recent years may be roughly gathered from the following Table (25.) showing the *dates* at which existing schools were established; but as, in all probability, the dates returned apply, in some cases, to the period when the *building* was erected, though the school may not have been commenced till afterwards—while, in other cases, schools may have been removed from one locality to another, and the date of the last removal only mentioned; for these and various other reasons the statement must be looked upon with caution. And, of course, it must be recollected that it does not pretend to give the number of schools existing at each period, but merely the number of now existing schools which were at each period commenced.

TABLE 25.

RELIGIOUS DENOMINATION.	Total Number of existing Schools.	Periods during which existing Schools were established.						
		Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851	Not stated.
TOTAL OF SUNDAY SCHOOLS -	23,137	1836	2170	3322	3147	5031	5740	1591
Church of England - - -	10,427	986	843	1325	1452	2291	2459	1071
Independents - - - - -	2590	273	378	471	403	452	514	99
Baptists - - - - -	1767	113	210	329	307	358	396	54
Wesleyans:—Original Connexion -	4126	161	415	810	783	903	924	130
Methodist New Connexion - -	227	17	16	39	45	72	38	..
Primitive Methodists - -	1113	2	4	14	139	361	542	..
Bible Christians - - - -	221	1	1	3	16	85	115	..
Wesleyan Association - -	311	5	8	13	25	152	86	22
Calvinistic Methodists - - -	962	180	214	173	130	135	121	9
Roman Catholics - - -	232	6	7	21	22	55	106	15
Other Denominations - - -	1161	92	74	124	125	167	439	140

* The idea of conducting such institutions by unpaid teachers is said to have originated in a meeting of zealous Wesleyan office-bearers; one of whom, when the others were lamenting that they had no funds for hiring teachers, said "Let's do it ourselves."

Information as to the place in which instruction was carried on was given for 22,704 schools out of 23,137. The result of this is as follows :—

Schools held in	Church of England Schools.	Dissenters' Schools.	Total.
Separate buildings	7,087	3,660	10,747
Church or chapel	1,811	7,731	9,542
Part of a house	1,261	1,154	2,415

The question recurs—How is the standard to be reached?

This review of our existing educational agencies will probably be useful in considering the question now recurring: By what means is the task to be accomplished of attaining the position previously hinted at as being both a satisfactory and practicable standard? How are the various improvements in Day-school teaching to be carried out? how are the new or altered buildings to be provided? and how are the additional schools, when once established, to be properly sustained? This is the great inquiry which in recent years has occupied, and apparently perplexed, the minds of all who feel concern for the condition of our growing population, and who think and work for its advancement.

Two great parties; one favourable and the other adverse to the intervention of the State.

It has been already mentioned that a change in the aspect of this great question has occurred within the last few years. Formerly, opinions were almost unanimous, that the provision of a large proportion of the necessary funds for popular education was a duty appertaining to the State, *i.e.*, to society at large acting through its representative agents, by the medium of general taxation; the only point of controversy having reference to the mode in which this duty should be exercised in order to secure an adequate protection for the rights of conscience in the matter of *religious* teaching. But, of late years, rather a noticeable change has seriously interrupted this agreement. Whether convinced, by the nature of the legislation actually attempted, of the impossibility of any equitable treatment, by the State, of all religious bodies—or deriving, from the progress of opinion on the free trade question, an enlarged idea of the hurtfulness of Government assistance generally—or impressed, by many evidences, with a sense of the enormous power of individual enterprise and charity when left to their own resources—it is certain that a very considerable number of the earnest friends of education gradually came to the conclusion that the increase and improvement of our popular day schools would be best promoted without any intervention by the State. The country, therefore, may be said to be divided, on the question of *educational agency*, into two great parties—one invoking, and the other deprecating, the employment of the public taxes for the furtherance of education.

Position taken up by the VOLUNTARY PARTY.

The position which the VOLUNTARY PARTY has at length arrived at seems to be as follows:—in the first place, they contend that the provision of instruction for the people does not fall within the legitimate province of the State: in the next place, they assert that any such interference cannot but produce unfortunate results: and, finally, they maintain that the people are well able to provide good education for themselves, and that they are actually doing so as fast as can be reasonably wished.

1. The course of argument by which they think that their first proposition is maintained is principally this:—that any interference of the central power in the matter of education can proceed on no other principle than that it is the right of such central power to *train the mind of the people*: that this principle, if once admitted, necessarily involves the right of the Government to pursue whatever course appears to it the best adapted for this end: that the Government would therefore have the right to apply the public funds to the maintenance of newspapers, the provision of theatrical amusements, and to many similar objects, all of which would be considered universally to lie beyond its proper sphere. The duty of providing children's education, they contend, belongs, in the first place, to the *parents*; and there are only two classes of children with regard to whom the State may be considered as *in loco parentis*, viz., prisoners and paupers. With respect to these, it is allowed, the State which feeds them bodily must also furnish intellectual nourishment; but all the rest should be provided with instruction by their natural parents, with such aid (if they

should be unable to afford the whole expense) as private Christian charity or individual philanthropy may offer. For the *State* to relieve the people of their educational responsibilities would be, it is affirmed, a recognition of the principle of *communism,* just as much as if the children were supplied with daily food or clothing.* Many of the voluntary party also, holding that it is impossible, consistently with proper *education,* to exclude religion from the day school, and protesting, as Dissenters, against the application of public money to religious teaching, hence derive another argument against a State interposition.

2. But not only is a State provision for the education of the people inconsistent, in the judgment of the voluntary party, with correct ideas of the province of the delegated Government; it would inevitably, they conceive, if sanctioned, lead to lamentable consequences. Foremost of these they place the injury which would, they think, result to the national character, if thus its most conspicuous virtue, of a sturdy, individual self-reliance, should be undermined, and a habit fostered of transferring individual, and especially parental, duties to the shoulders of the State.† Nor less, it is conceived, to the character of those who now, in aiding of their own free will in the work of popular instruction, find so much to draw forth the highest virtues, would the substitution of compulsion for benevolence prove other than disastrous, tending to extinguish much of that devotion for a worthy object which can only spring from the sense of purely *moral* obligation. For the voluntary party seem to have no faith whatever in the theory that voluntary zeal can be *encouraged* by State bounties: rather, they anticipate, the State having once begun must needs continue and augment its efforts till it finally sustain the burden altogether. This inevitable end attained, instruction will, it is suggested, gradually but certainly grow inefficient: free from the stimulus of competition, the machinery provided at such cost will rust—inspectors, now so active and inventive, will sink down into conservative routine—and the whole elaborate and expensive system will be just as unimprovable and stagnant as is any other ancient Government department when contrasted with the vigour and progressiveness of private enterprise.

3. But the voluntary party not only say that State interposition is both wrong in principle and certain to prove ineffectual in practice: they maintain that voluntary agency is amply adequate to satisfy our utmost need, both as to quantity and quality of education. In support of this assertion they refer to the many vast achievements, in our day, of individual benevolence and zeal; to the 2,000 buildings raised in twenty years by the voluntary efforts of the Church of England; to the many thousands more, erected by the uncompelled exertions of the various other bodies; to the cost at which all these and all their ministers are annually and willingly supported; to the multitude

* The following passage (adopted by the Voluntary Party) from one of Dr. Wordsworth's Sermons, will explain their views upon this point:—"Take away from parents among the poor the inducement to make sacrifices for the education of their children,—tempt them by an indiscriminate offer of eleemosynary education to disburden themselves of their children as an irksome and oppressive weight, and to cast them for instruction on a school rate, and transfer them to public tutelage,—let the nation, by a general act of adoption, alienate the children of the poor from their parents, and appropriate them to itself,—let the State be an universal stepmother, what would be the consequence? Children would be no longer regarded by a parent as a blessing for which he ought gladly to spend and be spent, in order that, by his own sacrifices for their education, they might be his crown of rejoicing at the great day. No; the nation would have proclaimed by public enactment that children are a burden from which the poor may reasonably desire to be discharged. Because some among the poor are in a very miserable condition, we ought not to adopt a system which would tend to demoralize them all. We ought not to injure the good and provident among the poor for the sake of the bad; and no condition of things can justify an outrage upon natural instincts, and a dissolution of domestic ties. Nothing can compensate for an infraction of parental rights, and an abrogation of filial duties. Nothing can authorize a war against the sanctity of home."—Occasional Sermons, No. 22, p. 126.

† See "Letters to Lord John Russell," by Edward Baines, 1846; "Crosby Hall Lectures on Education;" "Education best promoted by perfect Freedom,—not by State Endowments," by Edward Baines, 1853; Evidence before the Manchester and Salford Education Committee, &c.

of charitable institutions, hospitals, asylums, colleges; to the long array of religious societies for home and foreign operations, having more than a million sterling, probably, of aggregate annual income. Impressed by the grandeur of this wonderful display of England's voluntary power, they cannot be persuaded that the agency by which all this has been effected is incompetent to furnish the *assistance* requisite in order that the people may be universally and thoroughly instructed. For it must not be unnoticed that, in estimating the resources of the voluntary principle, its advocates do not restrict their view to the charitable contributions of religious persons or communities: *whatever* influences, other than the force of legal obligation, may be made available to raise, sustain, and improve our educational institutions, are regarded as a portion of the wealth of voluntaryism. Hence, one great reliance of the party is upon the rich and hitherto but half-developed energies of the people—of the working class—themselves; and it is confidently held that, by encouraging their self-reliance and by stimulating their convictions of parental duty, they may soon be made the principal instead of the subordinate contributors towards their children's education.* But not alone from its conspicuous achievements in the various departments named above is the voluntary principle considered by its friends sufficient for our educational emergencies: they think the same conclusion must be reached by viewing its successes hitherto in the very work of popular enlightenment itself. Compare, they say, the present with the past—the actual amount (however far from adequate) of knowledge now existing with the density of ignorance which darkened the commencement of the century; compare the educational returns of 1818 (when the day scholars were as one to 17 of the population, and the Sunday scholars as one to 24) with the similar returns of 1833 (when the day scholars were as one to 11, and the Sunday scholars as one to nine), and with the recent Census of 1851 (when the former were as one to eight and a half, and the latter as one to seven and a half) †; and then say how much of this progress is attributable to the voluntary principle—the *exclusive* agent down to 1833—and how much to the State, whose operations, only then commenced, were not pushed forward with activity till 1846. And although it may be true that ignorance has not been yet completely overtaken, still, it is maintained, the power which thus has been continually with rapid steps gaining on it would, if left alone, soon traverse the small intervening space.—And so, too, with regard to any advance in the *character* as well as in the *quantity* of education, voluntary effort would, it is contended, prove more efficacious in the long run than would Government inspection; since the former gives the utmost freedom to what hitherto has been the source of nearly all improvement, viz., individual enterprise and competition, while the latter, though

* Indeed, the design and hope of the voluntary party seems to be, that in course of time the assistance now afforded to the working classes may no longer be required; their habits being so improved, and their sense of duty so excited, that the whole community, except the truly pauper portion, will be *self-instructed*.

See Evidence of Rev. J. H. Hinton, M.A., before the Manchester and Salford Education Committee, Session 1853.

"1640. *Chairman.*—If the religious bodies came forward with large subscriptions and established schools, do you mean that those schools are to be self-supporting afterwards, by school fees?—That would be my object: it is the object of the Congregational Board of Education and of the Voluntary School Association.

"1641. Your object would be, merely to establish a school, to raise the school building, to put the thing in working order, and then to leave it to shift for itself?—Not for itself absolutely, but to help it into a self-supporting condition, just as I would teach a little child to go alone.

"1652. You would have no permanent aid granted to parents?—None; that part of the system should be considered entirely temporary, and intended to issue in a state of things in which all parents should pay for the education of their own children. I would aim at bringing this part of the voluntary system to an end as soon as possible its work being done.

"1653. *Sir George Grey.*—Do you anticipate that at an early period the parents of all classes of children in this country will be able to pay for their own children?—There is rapid progress towards it."

† These figures are not always quoted with the necessary qualification that the returns of 1818 and 1833 were much less perfect than those of 1851, and that, consequently, the rate of increase, (though undoubtedly, after all allowances, considerable) is not so great as thus appears.

at first, perhaps, acute and innovating, would at length become inevitably slothful, and diffuse through all our educational agency the easy sluggishness of official torpor.—And while thus superiority is claimed for voluntary effort in providing for improvements in the mode and matter of instruction, the effect upon the *general character* of those instructed must, it is considered, be incomparably more benignant under a free than under a State-endowed school-system; fostering—no unimportant part of education—those invaluable habits of self-dependence which, much more than aught besides, avail to form the future race of citizens industrious, provident, and free.

The *numerical* strength of this party is probably not inconsiderable. It comprises nearly the whole of the Congregational and Baptist bodies, (which together possess 6,033 chapels and 1,820,103 sittings) and many members of the smaller sections of Wesleyan Methodists. The Friends too, for the most part, adhere to this standard.

Position of the STATE PARTY.

Upon the other hand, the advocates of State assistance in the matter of education say that voluntary agency alone is not sufficient to supply the popular wants—that, in such circumstances, it is both the right and duty of the State to apply towards this end a part of its resources—and that nothing but desirable results can be anticipated from its intervention.

1. In estimating the extent of further effort necessary to provide the people with good education, those who urge a State provision for this purpose draw their inferences less from figures showing present school accommodation and attendance than from certain prominent facts in every day experience, illustrating the actual condition of large classes of society. The prevalence of crime and vagrancy, and immorality—the almost universal ignorance of criminals and vagabonds—the number of marriages where one or other of the parties signs the register with a mark—the inferiority in information of the labouring classes in this country, as compared with those of several foreign countries;—these broad facts are held to indicate too clearly that great numbers of the English people must get either no instruction at all, or else so little or so bad as to be practically worthless. Not denying that the voluntary system has accomplished much within the present century, and that it might perhaps, in the course of years, accomplish very much more, it is contended that our need is much too urgent for delay, and that any procrastination dooms a multitude of children meanwhile to a certainty of ignorance and crime. The operations of voluntaryism also are, it is maintained, distinguished by a fitfulness that often perils the support of schools established by its means; thus showing that it cannot be relied upon to bear the additional burden requisite in order to secure their thorough and continual efficiency. It therefore, it is urged, devolves most naturally on the State—possessing the ability to render large and constant aid—to accelerate the speed at which we are progressing towards a state of things which shall be satisfactory and safe.

2. The existence of an educational deficiency being thus, it is supposed, established, and the *ability* of the State to meet the want assumed, the *right* of the State to interfere is vindicated principally on the ground that, as the effects of ignorance are *social* injuries, society must needs possess the right of self-defence. If punishments for crime, it is urged, are only or chiefly to be justified because of their *preventive* influence, how can the State be reasonably hindered from employing for this end the much more efficacious instrument of education? To the argument that this involves the concession to the State of the right to interfere with any other preventive agencies—such as the pulpit and the press, the erection of better houses, and the payment of better wages—it is answered, that every case of interference must be judged upon its special merits and with reference to its special consequences, and that ample opportunity will

be afforded for opposing such excess of interference when it is attempted. As to the objection, that the claim involves the application of the public money to religious teaching, one part of the friends of State provision do not consider that to be in any way objectionable, and the other part do not admit that such a consequence must necessarily result.

3. The advantages which would, it is anticipated, follow the appropriation of the public taxes to the furtherance of education, are considered by the advocates of such a measure to be so auspicious that any incidental disadvantages could weigh but little in comparison. But they are far from admitting that the evils apprehended by the voluntary party are inevitable or even probable. They think that the system may be so arranged that voluntary efforts may be fostered rather than discouraged, and that such extensive powers may be assigned to local parties that the fear of a *bureaucracy* need not be entertained. In confirmation of their views, they point to actual experience as shown in the United States; whose people, more intelligent perhaps than those of any European country, cannot certainly be said to be less self-reliant or less free.

The State party divided into three subordinate parties.

These are the two *great* educational parties into which the friends of popular enlightenment are now divided. But the latter of these two is itself divided into three subordinate parties, whose divergence from each other has relation to the mode in which the State should exercise the influence which all of them agree that it should have. These parties are—the Committee of Council on Education, which dispenses the existing grants; the party favourable to a Local Rate applied to aid the schools of all religious bodies; and the Secular Party, advocating local rates applied to secular teaching only. The source of all these parties will be found to be the difficulty of dealing, in any plan of State interposition, with the *religious* element in education.

1. *The Committee of Privy Council.*

1. The Committee of Privy Council has been gradually developed from a rather humble origin to its present large dimensions, mainly by fortuitous events, and principally by the legislative failures which demonstrated the inability of Government to carry any large and comprehensive measure. It was then perceived, that if the State was to act at once and efficiently in promoting education, it was only through the medium of this Committee that its operations could be carried on. Accordingly, the plans of the Committee were elaborated and the funds at its command progressively augmented, till they reached, in 1853, the annual amount of 260,000*l*. That this amount will be increased still further seems to be inevitable, unless speedily some *national* measure be adopted; for the schemes already sanctioned and the obligations virtually contracted cannot otherwise be prosecuted and fulfilled.*—In making grants, the Committee recognizes all religious creeds, and advances funds in aid of local contributions to all such as will submit to its inspection. Practically, however—as the Congregational and Baptist Bodies almost universally decline to accept the public money, and the comparative poverty of many of the other bodies of Dissenters hinders them from raising from their own resources the proportion necessary to procure assistance—nearly nine-tenths of the annual grant are given to the Established Church.†

* "The whole of the calculations contained in Chapter III., as to the demand for the supply of new teachers, the power of the Training Colleges to absorb the supply of Queen's scholars; and the increase of the number of assistant teachers, depend on the support of the present rate of progress; which could not be accomplished without a corresponding increase in the Parliamentary grants. The whole machinery of the Training Colleges, and of the apprenticeship and Queen's scholarships, would come to a dead lock if this aid were withdrawn, and would be almost fatally embarrassed without its increase."—Public Education, &c., by Sir James Kay Shuttleworth, Bart.

† The Committee of Council may be said to have been singularly free from the charge of partiality in their administration of the public money. The only cases of complaint within my knowledge are two, which occurred in Wales, in 1851, in one of which the cause alleged is, that

Objections urged against this plan.

The fact, that while the Privy Council is in full activity, two other plans should be in zealous agitation, seems to indicate a feeling in the public mind that the present plan of State interposition is not altogether satisfactory. Objections are, indeed, preferred against it upon several grounds. Apart from the danger fancied to pertain to it as leading to a centralized control, and committing great and dangerous powers to the hands of Government inspectors—it is urged that, on a matter of such vast importance as the education of the people, legislation ought not to be exercised by the mere "minutes" of a board not practically subject to effective Parliamentary supervision.* Its plan of operations also is objected to, as being, though ostensibly impartial, actually not so; since the taxes taken from the nation generally (nearly half consisting of dissenters) are appropriated in a vast preponderance to the schools of the Established Church. The fact that this is owing, not to any preference shown by the Committee, but to the refusal of assistance by some bodies and to the poverty of others, is not looked upon by Nonconformists as a satisfactory answer. It explains, they say, the *cause* of the inequality, but does not justify it—neither the possession by particular sects of conscientious scruples, nor their want of worldly wealth, affording any valid reason why they should be taxed to aid such other sects as may be both unfettered and rich. A similar objection is maintained by others, not dissenters, on the ground that, to make the distribution of the funds supplied by all depend upon the contributions of the few is to establish, by the very assistance of the State, an educational monopoly—to render help just where it is superfluous—and to make the tax least fruitful to the places and the persons most requiring aid. Of course, one principal ground of opposition by *dissenters* is that the public money ought not in any case to be applied to the support of *religious* teaching, and apparently they think it even more objectionable that the State should pay impartially for the teaching of several inconsistent creeds than that it should favour one. Upon the other hand, an influential portion of the Church of England,—represented in this matter by the National Society,—complains of the conditions by which grants to Church schools are restricted; just and reasonable liberty to local founders and supporters being, it is urged, denied them, by the stipulations as to management, insisted on by the Committee.†

Common ground occupied by the two other schemes.

The principal features of the present plan are these:—a fund derived from *general* taxation—administered by a *central* board—in *aid* of voluntary contributions—to *all* religious bodies. Both of the other schemes agree in proposing the substitution of *local* for central taxation and control—the *entire* support of schools by rates, to the exclusion of voluntary aid—and a wholly *gratuitous* instruction. It appears to be considered by both parties that the practical adoption of these principles would remove the main objections which exist against the present system. By the substitution of a local rate and local

when further school accommodation was contemplated for the parish of Llangefni (where full nineteen-twentieths of the poorer classes are dissenters), the Committee, after determining that only one school was needed, refused to aid a British School, conducted on an unsectarian basis, and awarded a grant to a national school, the management of which was to be necessarily in the hands of churchmen. But it seems that, on remonstrance, grants were ultimately made to *both* schools.—See Parliamentary Paper, Session 1852; No. 577.—"Correspondence between the Committee of Council on Education and the Promoters of the National and British Schools at Llangefni, Anglesey, &c."

* The opportunity for this supervision occurs when the annual grant is proposed. The objection is, that this opportunity has been proved by experience to be insufficient—that it is confined to a single occasion in one House of Parliament—and that this mere inferential approbation of a minute, given hastily in one year, virtually compels assent in after years, since schemes involving future increase of expense may thus be sanctioned, without due consideration, by a money-vote, and succeeding Parliaments have only the alternative of augmenting the grant, or undoing what has been begun.

† See Correspondence between the Committee of Council and the National Society. Minutes of Council, 1847-9. Petition to both Houses of Convocation, July 1852.

management* for a national fund and a central board, it is thought that the danger of *bureaucracy* would be avoided; while, by throwing the whole burden on the rates, it is imagined that the fitfulness and partiality of voluntary effort would be superseded by a constant and unfailing bounty—raised, too, much more equitably than at present, since *all* would have to yield their proper contribution to the fund which now is levied wholly on the charitable few. That the schools maintained in this way should be *free* is deemed a necessary consequence of the rate, since that is supposed to be the form in which the school-fee would be paid.

Objections to these common grounds.

The objections urged against these common features of the two new schemes are chiefly felt by the voluntary party, who, in general, protest with equal strength against a local as against a central interference; their essential ground of opposition being, that to levy by compulsion what might else be rendered as a duty or a charity must needs prove highly detrimental to the character both of those who pay the rate in lieu of school-fees and of those who pay it in the stead of voluntary gifts; impairing, in the former case, the feeling of *parental*, in the latter case the sense of *Christian* obligation, and in place of these exalted motives substituting the inferior impulse of a mere obedience to human law. But, apart from these objections to the general principle of compulsion, by whatever power, local or national, applied, it is contended that to give *gratuitous* instruction will inevitably lessen in the popular esteem its value, and produce, as in America†, a very general and lamentable non-attendance. At the same time, it is argued, rate-sustained free schools will work enormous injury to private and to voluntary schools, which cannot long exist exposed to such unequal competition. And while thus involving all the disadvantages of free schools, they would not, it is contended, be *really* free; since the very classes

* The particular scheme of the Manchester and Salford party does not, indeed, give much authority to the local boards; but, undoubtedly, the tendency of public feeling is towards conferring on the parties who supply the funds the principal share in the management of the schools.

† The complaints by the superintendents of common schools in the United States of absenteeism are most bitter. After mentioning that, in the State of Massachusetts, out of 204,436 children, between four and sixteen years of age, wholly or mainly dependent upon the common schools, there were no fewer than 42,960 in summer and 29,413 in winter who "were not brought for a day within the influences of the schools," the Report of Mr. Horace Mann goes on to say:—"But another, and a scarcely less deplorable phase of the subject remains to be presented. Many of those whose names were enrolled upon the register-book of the schools have a flagrant amount of absences to atone for. The average attendance in summer was but 123,016, and in winter but 143,878. Hence, of the 204,436 children, supposed to be dependent upon the common schools for their education, there was an *average* absence during summer of 81,390, and an *average* absence during winter of 60,558. In strictness, too, a still further reduction should be made from the number of attendants, both on account of the 3,656 children under four years of age who were enrolled in the summer schools, and on account of the 9,977 above sixteen years of age who were enrolled in the winter schools. But I forbear; for it cannot be necessary to add another repulsive lineament to the deformities of a picture already so frightful. Indeed, one would naturally say beforehand, that such a likeness, copied year after year from a genuine and indisputable original, would prove too much to be borne by any one, did not experience demonstrate that there must be about one quarter part of the parents in Massachusetts whose nervous tissue on this subject can bear anything."—Twelfth Annual Report of the Hon. Horace Mann, Secretary of the Board of Education (Massachusetts), 1849. From this it appears that the average number in attendance compared with the number registered was 74 per cent. in summer and 76 per cent. in winter; and this is subject to some qualification on account of the mode of keeping the register. When it is recollected that the number constantly attending, in England, as compared with the number on the books, is 79 per cent. in public schools and 91 per cent. in private schools, it will probably be considered a testimony in favour of our system, so far as *regularity of attendance* is concerned. And this impression would perhaps be deepened by a reference to the Returns of the State of New York (probably a better *average* State than Massachusetts), where, in 1850 and 1851, the attendance was as follows:—

	1850.	1851.
Pupils instructed the whole year	7,037	8,765
„ „ 10 months and less than 12	43,306	39,059
„ „ 8 „ „ 10	59,962	68,742
„ „ 6 „ „ 8	110,981	125,715
„ „ 4 „ „ 6	170,005	178,330
„ „ 2 „ „ 4	212,578	211,367
„ „ less than 2 months	196,561	200,473
	800,430	832,481

for whose use they are supposed to be in chief established—those who are said to be too indigent to pay a fee—would actually, through the rate (involving higher house-rent) be supplying more than an equivalent.

The two plans differ as to the mode of giving religious instruction.

2. *The Local Denominational Party.*

But these two plans, which have thus far common features, and are met with common objections, differ fundamentally upon the subject of *religious teaching.* The one, which was embodied (more or less completely) in the recent *Manchester and Salford Boroughs Education Bill*, insists upon the impartation, in all schools supported by the public money, of religious knowledge. It appears to have been thought by those who favour this proposal, that a nation so impressed as is the English nation by a deep conviction of the vital import of religious training to the young would never sanction the appropriation of its funds to the maintenance of schools in which religious truth should not be inculcated. But desiring, at the same time, to preserve religious freedom, they decline to choose one special form of truth as that which should alone be taught; but offer due proportions of the rate to *every* religious body which at present has a day school, on condition (as a guarantee for the religious teaching) that the Holy Scriptures in the authorized version shall be daily read, and with a further stipulation (as a guarantee for liberty of conscience) that no child shall be required, against its parents' wishes, to receive instruction in particular creeds or catechisms. Thus, it appears to them, the payers of the school-rate, comprehending persons of various religious principles, will obtain at once religious teaching and religious liberty: the tax procured from all will go to support the religious views of all.*

Objections brought against this plan.

The principal objection urged against this scheme is, that it offers no acceptable security for the rights of conscience. Roman Catholics, it is maintained, would be excluded by the stipulation for the authorized version of the Bible. The permission to a child to retire from school when instruction is to be given in any catechism would, it is contended, be inoperative, if the master might at any other time instruct the whole school in the *doctrines* of that catechism; and no words can be devised to hinder him from this which would not also prohibit *all* religious teaching. On the other hand, the National schools could not preserve their fundamental character if children taught in them were to be allowed to absent themselves from instruction in the catechism, and from attendance in the church; so that either the charter of the National Society must be infringed, or the National schools must be deprived of any portion of the rate. To Dissenters—who protest against all application of the public money to religious teaching—the proposal is open to the same objections which they bear against religious endowments altogether; and they say, that being conscientiously unable to receive the slightest portion of the rate, they would be forced to pay twice over—once to support their own schools, and again towards the maintenance of the schools of other sects. To many parties, amongst both churchmen and dissenters, the proposal to sustain with public money teachers of varying and hostile creeds appears distasteful, as compelling them to aid in propagating doctrines some of which they conscientiously believe to be erroneous, and which cannot be, by any possibility, all true.†

* See Bill for promoting Education in the Municipal Boroughs of Manchester and Salford; Tracts by Rev. C. Richson; Evidence before Parliamentary Committee, &c.

† This objection is thus put by Lord Melgund. He is speaking of the present system; but his observations are equally applicable to the scheme proposed. "I cannot go so far as the Lords of the Privy Council and as the Government of the country seem to have gone in regard to perfect liberty; for it seems to me that the toleration they propose is a sort of toleration carried to an extreme excess. It is toleration run mad. It is not merely that every individual shall have a right to follow out his own opinions on religion according to the manner he thinks best, but that every opinion on religious subjects shall be paid by the State money. Why, under those Minutes of the Privy Council, you have the Free Church paid to oppose the Establishment, and the Establishment paid to oppose the Free Church. You have the Episcopal Church paid to oppose, I suppose, both the Free Church and the Establishment, and you have the Roman Catholic Church paid to oppose all three. In short, you have a system of payment and encouragement of every system of religion whatever, however monstrous or absurd it may be."—Speech at Kelso, January 5, 1854.

3. The Secular Party.

A strong conviction of the existence of inextricable difficulties in the way of legislation on this subject, if the money raised from all the various sects together were to be expended for religious teaching, so as to secure, upon the one hand, that religion should be *really* taught, and yet to preserve, upon the other hand, the rights of conscience—seems to have occasioned the proposal that the application of the common fund should be restricted to the purely *secular* instruction, with regard to which no difference of sentiment prevails. Accordingly, the *Secular Party** proposes that, without prohibiting in any school religious teaching, there shall be appointed *special times* at which it shall be given, and specific *other* times at which the *secular* instruction shall be given. By assisting with the rate the *latter* only—leaving the religious training either to the teacher at some other time, or else to the clergymen and ministers to whom belong the right and duty of such spiritual oversight—it is conceived that no one's conscience could be possibly offended, that a sound and useful education in all secular knowledge would be placed within the reach of all, and that religious culture would be amply and perhaps more truly realized when made an object by itself than when mixed up, as now, with what must be to a great extent incongruous and detrimental. It appears to them that no impediment whatever would be caused to the inculcation of religious truth by the exclusive impartation, at particular hours, of reading, writing, or geography—since the acquisition of such arts and knowledge cannot be regarded as involving any irreligious tendency. Indeed, it is asserted, this is the very plan adopted practically in nine-tenths of the private schools to which the middle and upper classes send their children; and a further test of experience is found in the case of the United States, whose people, probably inferior to none in their religious character, receive their education, almost universally, in schools of this description.†

Objections to this plan.

The great objection urged against the secular plan is, that, although it contemplates nothing *hostile* to religion, it creates a necessity that the young shall be withdrawn, by force of law, from the reach of religious influences during a considerable portion of their educational career. It is held by the opponents of the scheme, that to form religious character requires, not only definite instruction, at particular times, in the various Christian doctrines, but a constant application of those doctrines in the ordinary routine of the school; and that positively to prohibit the instructor, when enforcing discipline or answering inquiries, from appealing to the highest sanctions and explaining most important truths, must necessarily deprive him of the greater portion of his influence and produce a bad effect upon the children. In short, it seems to be considered that, while there is a multitude of children whose sole chance of being influenced religiously is during their attendance at the elementary schools, such influence can only be exerted by a really religious teacher, constantly encouraging the most exalted motives; and that this desirable influence would be much weakened, and perhaps entirely lost, if either the appeal were made exclusively to a lower class of motives (as to those derived from merely *natural* religion), or the lesson were postponed to another time, or referred to another party.

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* I adopt this appellation, as being generally used; but the party in question does not admit that it any the less aims at a religious education than do others.

† See Evidence before Parliamentary Committee on the Manchester and Salford Bill. "National education not necessarily governmental, sectarian, or irreligious, shown in a series of papers read at the meetings of the Lancashire Public School Association, 1850." Speeches of T. M. Gibson, M.P., J. Bright, M.P., and R. Cobden, M.P., at Manchester, 18 Jan. 1851, &c. &c.

Thus, at present, stands the educational question. Probably the principal effect upon the mind of an impartial witness of these various phases of the national sentiment, in reference to the means of popular enlightenment, must be a sense of the enormous difficulties which beset the path of legislation in this matter, if, upon the one hand, no invasion be permitted of religious liberty, while yet, upon the other, no indifference be shown towards religious truth. Nor does the economic difficulty seem less serious—how the State is to assist in providing schools without demoralizing parents, and without destroying competition. It is probably a lively appreciation of the latter obstacle which has hitherto prevented a provision from the public bounty for that very class whose vice and crime have been and are the strongest arguments for State assistance; for it certainly is not a little singular that those—the absolutely indigent—who have by every party (even by the voluntary) been committed to the care of the State, as properly sustaining towards them the relation of a parent, have been almost utterly unbenefited by the grants which Parliament has now for twenty years distributed. No doubt the neglect of these most urgent claimants must be owing to the practical difficulty of *defining* destitution and applying any *test* of poverty. The workhouse does, indeed, effectually indicate one portion, and the prison indicates another, but no valid test has yet been found by which to circumscribe the class, *outside* the workhouse and the jail, who may really be unable to provide the means of education for their children. And, no doubt, it has been strongly felt that to establish *free* schools, without some security that they should only be resorted to by those who are in truth without the means of payment, would be to incur the very serious danger of destroying, in the class above, the feeling of parental obligation, and to enter on a course which *must*, as the schools are gradually filled by other than indigent children, be further and further trod indefinitely until all existing schools were overthrown. And then—to further complicate this almost hopeless entanglement—some persons, of no mean authority, have intimated their conviction that the class whose misdeeds are the grand incitement to the wish for State-interposition cannot be effectually reached by Governmental agency, nor otherwise than by the voluntary zeal of those who may be prompted to the task by Christian sympathy for these neglected outcasts.*

Of course it is not here that any opinion is to be expressed, if any were entertained, upon the merits of the controversies which now agitate the public mind—endeavouring ardently to gain by safe and equitable means a vastly important end. It may, however, be permitted to reiterate a doubt respecting the success of any schemes to elevate the masses of the population by mere elementary instruction while the social circumstances of the multitude continue so unfriendly to their intellectual and moral progress. For the real educational calamity at present is—not that the children do not go to school, but that they stay at school for such a limited period; and this results directly from the want of adequate inducement to prolong their education in the face of opportunities for early labour. Doubtless many thousands of children would be kept at school, who are now at a very early age removed, if any great advantages from education were discernible by parents, as procuring either physical or intellectual enjoyment for the after-life. But must it not be, though reluctantly, allowed that they have only too much reason for their apathy? "Of what avail"—they may, and not unreasonably, ask—"can education be "to those who must, of sad necessity, reside in these impure and miserable "homes, from which, if it were possible, ourselves would be the first to flee? "Or what delight can education yield to those who, on emerging from the

* Expressions to this effect have been uttered by the Earls of Shaftesbury and Harrowby, and by Mr. M. D. Hill, Q.C.

"school, where taste has been acquired and appetite excited, find that both the "treasures and the sweets of literature are far beyond their reach?" Such, really if not in words, are the much-too-reasonable questions by which parents, of the humbler ranks excuse their inattention to their children's education: they imagine they are doing just enough to fit them for their future and unalterable lot, and that all beyond would be at best but superfluity. What then is wanted to ensure a greater measure of success to present efforts? Surely, the creation of a more benignant *atmosphere*. However carefully the tree of knowledge may be planted, and however diligently tended, it can never grow to fruitfulness or beauty in an uncongenial air. Concurrently with all direct attempts to cultivate the popular intelligence, there needs to be a vigorous endeavour to alleviate, if not remove, that social wretchedness which blights all educational promise, and to shed around the growing popular mind an affluence of wholesome light on which the half-developed plant may feed and thrive.

Whatever restrictions, therefore, may by a proper delicacy be imposed upon the expression here of any opinion on the more immediate means to be adopted for promoting elementary instruction, it will not be out of place to advocate those indirect yet influential means which—whether they be movements on behalf of temperance, health, cleanliness, and better dwellings, or for public lectures,* libraries, and cheap and wholesome literature†—must, by raising the the position of the people and by bringing within their reach the *fruits* of intellectual toil, inevitably tend to render education much more valued, and therefore much more sought. Apart from their own special objects, all these movements have a potent favourable action upon primary education; for the social elevation of the parents makes the adequate instruction of their offspring needful to their proper pride, while the cheap diffusion of information greatly multiplies the inducements to learning by multiplying greatly its rewards. However long may last the difficulties which now hinder any equitable scheme of *national* instruction, *here* at least there is ample and common ground for effort upon which both the public and the Legislature have appropriate parts to play. And if upon the cultivation of this wide and open field a greater amount of labour be expended, who shall say it is impossible that, in the course of some few years, before the Gordian knot which now perplexes statesmen and philanthropists could be untied, the people may themselves have severed it?

I must now, Sir, bring to a conclusion these remarks which, in obedience to your request, I have prepared as an introduction to the Educational Statistics. I am quite aware that they are very meagre and inadequate, compared with the importance and extent of the investigation. But, for various reasons, independently of unfamiliarity with the subject, this was unavoidable. The publication, at as early a period as possible, of the facts obtained by this inquiry, has been always felt to be above all else desirable; and the time devoted to the Preface, therefore, has been strictly limited to that which has been indispensably required for the publication of the Abstracts. It is now, too, absolutely necessary that this Census altogether, so unwillingly protracted, should be closed.

Mindful of your desire and purpose that the principal results of the late Enumeration should be made, much more than hitherto, available for *popular*

* One of the objects of the "Working Men's Educational Union" is the provision of a superior kind of lectures as a substitute for the ordinary amusements of the people.

† Much, undoubtedly, is doing even now in providing cheap literature; but a vast deal more remains to be accomplished—especially in the department of cheap *newspapers*, an abundance of which would probably do more to assist education than would several millions of money spent upon elementary schools without some such inducement for the people to attend them.

information, I have not considered that the previous sketch of educational agencies, though superficial, would be altogether useless, nor abstained from introducing facts which, though well-known to many persons, may perhaps be new to most. It would, of course, be vain to hope that, in a work like this, the statements and the figures should prove wholly unimpeachable; the utmost that can be affirmed is, the existence of a disposition to be fair and the expenditure of pains to be correct. The gentlemen on whom more specially devolved the duty of preparing the succeeding Tables all bestowed upon their arduous task considerable ability and the greatest care. I am therefore led to hope that, notwithstanding certain unavoidable deficiencies, the accompanying Abstracts are so far complete and accurate that your original object in proposing this inquiry may appear to have been gained—that in this volume may be found collected ample *data* for determining those questions upon which the public mind has hitherto been dubious, and that many important facts may be revealed by which our present educational position may be clearly manifested and our future course directed.

I have the honour to be,

Sir,

Your very faithful Servant,

HORACE MANN.

Census Office,
25 March 1854.

SUMMARY TABLES.

TABLE A.

DAY SCHOOLS; SUNDAY SCHOOLS; and EVENING SCHOOLS for ADULTS.

SUMMARY OF ENGLAND AND WALES.

	SCHOOLS.	SCHOLARS.					
		Belonging to the Schools or on the books.			In actual Attendance on the Day of the Census.		
		Total.	Sex.		Total.	Sex.	
			Males.	Females.		Males.	Females.
DAY SCHOOLS -	44,836	2,108,592	1,139,324	969,268	1,754,812	952,414	802,398
PUBLIC DAY SCHOOLS -	15,411	1,413,170	795,632	617,538	1,119,216	638,259	480,957
PRIVATE DAY SCHOOLS	29,425	695,422	343,692	351,730	635,596	314,155	321,441
SUNDAY SCHOOLS	23,137	2,369,039	1,174,647	1,194,392	1,788,358	889,058	899,300
EVENING SCHOOLS FOR ADULTS -	1,545	..	..	..	39,783	27,829	11,954

The above figures show the statistics of all the Schools for which Returns have been received at the Census Office. But the Lists supplied by the Enumerators mention, in addition to the above, 1,206 other DAY SCHOOLS (107 Public and 1,099 Private); and 377 other SUNDAY SCHOOLS, from which *no* Returns were procurable. Assuming that each of these unrepresented Schools contained, upon an average, as many Scholars as did each of the Schools which made Returns, and that the proportion of the sexes and attendants was the same, the ultimate result of the Educational Census will be this:—

	SCHOOLS.	SCHOLARS.					
		Belonging to the Schools or on the books.			In actual Attendance on the Day of the Census.		
		Total.	Sex.		Total.	Sex.	
			Males.	Females.		Males.	Females.
DAY SCHOOLS -	46,042	2,144,378	1,157,685	986,693	1,786,324	968,580	817,744
PUBLIC DAY SCHOOLS -	15,518	1,422,982	801,156	621,826	1,126,987	642,690	484,297
PRIVATE DAY SCHOOLS	30,524	721,396	356,529	364,867	659.337	325,890	333,447
SUNDAY SCHOOLS	23,514	2,407,642	1,193,788	1,213,854	1,817,499	903,545	913,954
EVENING SCHOOLS FOR ADULTS -	1,545	..	..	..	39,783	27,829	11,954

TABLE B.

CLASSIFICATION OF DAY-SCHOOLS.

(according to their SOURCES of MAINTENANCE.)

SUMMARY OF ENGLAND AND WALES.

DESCRIPTION OF SCHOOLS.	No. of Schools*.	Number of Scholars belonging to the Schools † — Both Sexes.	M.	F.
ALL DAY SCHOOLS	41,836	2,108,592	1,139,324	969,268
PUBLIC DAY SCHOOLS -	15,411	1,413,170	795,632	617,538
PRIVATE DAY SCHOOLS -	29,425	695,422	343,692	351,730
Classification of Public Schools.				
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION - - -	610	48,826	28,708	20,118
CLASS II.—SUPPORTED BY ENDOWMENTS - -	3,125	206,279	138,495	67,784
CLASS III. — SUPPORTED BY RELIGIOUS BODIES -	10,595	1,048,851	569,300	479,551
CLASS IV.—OTHER PUBLIC SCHOOLS - -	1,081	109,214	59,129	50,085
CLASS I.				
Military Schools - -	35	3,348	2,560	788
Naval Schools - -	14	2,348	1,963	385
Woods and Forests School	1	259	135	124
Corporation Schools - -	3	2,394	1,364	1,030
Workhouse Schools - -	523	38,067	20,660	17,407
Prison Schools - - -	31	2,410	2,026	384
CLASS II.				
Collegiate and Grammar Schools - - -	566	35,612	32,221	3,391
Other Endowed Schools ‡ -	2,559	170,667	106,274	64,393
CLASS III.				
Denominational.				
Supported by Ch. of England— *National*	3,720	464,975	253,934	211,041
" *British*	12	1,043	600	443
" *Others*	4,859	335,459	169,203	166,2[illegible]
Ch. of Scotland— *British*	1	130	130	
" *Others*	4	816	522	294
United Presbyterians -	3	217	148	69
Presbyterian Church in England - *British*	2	86	48	38
" *Others*	23	2,361	1,501	860
Scottish Presbyterians	1	345	195	150
Presbyterians (not otherwise defined)— *British*	1	263	143	120
" *Others*	6	1,058	607	451
Independents —*British*	183	22,598	12,586	10,012
" *Others*	248	24,808	13,833	10,975
Baptists— *British*	51	4,946	2,895	2,051
" *Others*	64	3,719	1,861	1,858
Society of Friends— *British*	5	577	247	330
" *Others*	18	1,670	990	680
Unitarians— *British*	4	882	649	233
" *Others*	25	2,854	1,322	1,532

DESCRIPTION OF SCHOOLS.	No. of Schools.	Number of Scholars belonging to the Schools. — Both Sexes	M.	F.
CLASS III.—*cont.*				
Denominational cont.				
Supported by Moravians - - -	7	366	218	148
Wesleyan Methodists— *British*	20	3,082	1,805	1,277
" *Others*	343	36,682	22,665	14,017
Methodist New Connexion— *British*	3	667	450	217
" *Others*	10	1,148	618	530
Primitive Methodists— *British*	2	206	103	103
" *Others*	23	1091	520	571
Bible Christians— *British*	1	64	26	38
" *Others*	7	303	171	132
Wesleyan Methodist Association - -	10	1,112	616	496
Calvinistic Methodists— *British*	22	1,759	1,085	674
" *Others*	19	1,055	599	456
Lady Huntingdon's Connexion - - *British*	1	80	..	80
" *Others*	8	564	306	258
New Church - -	9	1,551	891	660
Dissenters (not defined) *British*	28	3,851	2,398	1,453
" *Others*	15	1,541	861	680
Lutherans - - -	1	157	107	50
French Protestants -	1	15	.	15
German Missionary Society - -	1	100	40	60
Isolated Congregations— *British*	2	184	130	54
	12	960	479	481
Roman Catholics -	311	38,583	20,501	18,082
Jews - - -	10	1,234	735	499
Undenominational.				
British - - -	514	82,597	52,037	30,560
Others - - -	4	1,062	552	510
CLASS IV.				
Ragged Schools (*exclusive of those supported by religious bodies*) § -	123	22,337	12,705	9,632
Orphan Schools -	39	3,764	1,712	2,052
Blind Schools -	11	609	342	267
Deaf and Dumb Schools -	9	392	202	190
School for Idiots -	1	18	16	2
Factory Schools - -	115	17,834	9,724	8,110
Colliery Schools - -	41	3,511	2,013	1,498
Chemical Works Schools	4	832	433	399
Foundry School - -	1	103	55	48
Mechanics' Institution Schools - - -	5	1,564	1,223	341
Industrial Schools - -	6	607	383	224
Agricultural Schools -	3	264	203	61
Railway Schools - -	5	842	440	402
Philanthropic Society's Farm School - -	1	96	96	..
Other Subscription Schools of no specific character -	717	56,441	29,582	26,859
Total of British Schools of all Descriptions -	852	123,015	75,332	47,683

* By the term "school" is here meant a distinct establishment; thus, a school for boys and girls, if under one general management and conducted in one range of building is regarded as only one school, although the tuition may be carried on in separate compartments of the building, under separate superintendence.

† It has not been thought necessary to encumber these Tables with the number of scholars *attending* each class of day schools. The total number attending all private schools and the aggregate of public schools is given in the previous summary (Table A.); and there is nothing to lead to the conclusion that the proportion of attendance is materially greater in one class of public schools than in another. See the facts given respecting two counties; *post*, page 108.

‡ For a minuter classification of these schools, see Supplement I. to Table B., page 92.

§ The total number of Ragged Schools is 132, containing 23,643 scholars.

SUPPLEMENT I. to TABLE B.

Showing a number of Schools which, though included amongst the 2,559 "Other Endowed Schools" in Table B. (as being *principally* supported by Endowments) are yet, in some degree, also maintained by Subscriptions from RELIGIOUS BODIES.*

SECONDARY DESCRIPTION OF SCHOOLS.	No. of Schools.	Number of Scholars belonging to the Schools: Total.	Sex: M.	Sex: F.
TOTAL - -	2113	139,935	86,023	53,912
Partly supported by				
Church of England—*National*	275	28,901	17,200	11,701
" " *British* -	1	44	23	21
" *Others* -	1708	99,022	61,828	37,194
Presbyterian Church in England - - -	3	276	126	150
Presbyterians (not otherwise defined) *British* -	1	100	100	..
" *Others* -	5	609	335	274
Independents *British* -	1	150	150	..
" *Others* -	21	2630	1629	1001
Baptists - - -	16	725	441	284
Society of Friends—*British*	1	80	..	80
" *Others* -	9	699	437	262
Unitarians—*British*	1	107	..	107
" *Others* -	8	463	253	210

SECONDARY DESCRIPTION OF SCHOOLS.	No. of Schools.	Number of Scholars belonging to the Schools: Total.	Sex: M.	Sex: F.
Partly supported by				
Wesleyan Methodists -	18	1380	859	521
Methodist New Connexion	1	36	28	8
Primitive Methodists -	1	45	20	25
Wesleyan Methodist Association - - -	1	64	40	24
Calvinistic Methodists - -	3	115	75	40
Lady Huntingdon's Connexion - - -	1	70	35	35
Dissenters (not otherwise defined) - - -	6	413	277	136
German Lutherans - -	1	64	39	25
German Reformed Church -	1	16	16	..
Roman Catholics - -	28	2799	1462	1337
Jews - - -	2	1127	650	477

SUPPLEMENT II. to TABLE B.

Showing the *entire* number of Schools supported *in any degree* by RELIGIOUS BODIES, including therefore those supported by a combination of subscriptions and endowments, as seen in the above Supplement I.

RELIGIOUS DENOMINATIONS.	No. of Schools.	Number of Scholars belonging to the Schools: Total.	Sex: M.	Sex: F.
Total of Schools supported *in any degree* by Religious Bodies -	12,708	1,188,786	655,323	533,463
Denominational:—				
Supported in any degree by				
Church of England—*National*	3995	193,876	271,134	222,742
" *British* -	13	1087	623	464
" *Others* -	6547	434,511	231,034	203,477
Church of Scotland—*British*	1	130	130	..
" *Others* -	4	816	522	294
United Presbyterian Church	3	217	148	69
Presbyterian Church in England *British*	2	86	48	38
" *Others* -	26	2637	1627	1010
Scottish Presbyterians	1	345	195	150
Presbyterians (not otherwise defined) *British* -	2	363	243	120
" *Others* -	11	1667	942	725
Independents *British* -	184	22,748	12,736	10,012
" *Others* -	269	27,438	15,462	11,976
Baptists *British* -	51	4946	2895	2051
" *Others* -	80	4444	2302	2142
Society of Friends *British* -	6	657	247	410
" *Others* -	27	2369	1427	942
Unitarians *British* -	5	989	649	340
" *Others* -	34	3317	1575	1742
Moravians - - -	7	366	218	148
Wesleyan Methodists—*British*	20	3082	1805	1277
" *Others*	361	38,062	23,494	14,568
Methodist New Connexion—*British*	3	667	450	217
" *Others*	11	1184	646	538
Primitive Methodists—*British*	2	206	103	103
" *Others*	24	1136	540	596

RELIGIOUS DENOMINATIONS.	No. of Schools.	Number of Scholars belonging to the Schools: Total.	Sex: M.	Sex: F.
Denominational (continued).				
Supported in any degree by				
Bible Christians—*British* -	1	61	23	38
" *Others* -	7	303	171	132
Wesleyan Association -	11	1176	656	520
Calvinistic Methodists—*British* -	22	1759	1085	674
" *Others* -	22	1170	674	496
Lady Huntingdon's Connexion - *British* -	1	80	..	80
" *Others* -	9	634	341	293
New Church - -	9	1551	891	660
Dissenters (not otherwise defined) — *British*	28	3851	2398	1453
" *Others* -	21	1954	1138	816
Isolated Congregations *British* -	2	184	130	54
"	12	960	479	481
Lutherans - - -	2	221	146	75
French Protestants - -	1	15	..	15
German Missionary Society	2	116	56	60
Roman Catholics - -	339	41,382	21,963	19,419
Jews - - -	12	2361	1385	976
Undenominational:—				
British - - -	514	82,597	52,037	30,560
Others - - -	4	1062	552	510
Total of British Schools, whether connected with particular Religious Bodies or not - -	857	123,496	75,605	47,891

* The test by which Schools supported by a mixture of endowments and subscriptions were referred to Class II. (Endowed Schools), or Class III. (Schools maintained by Religious Bodies) was, the question whether the income from endowments exceeded that from subscriptions, or *vice versâ*, the amount of the children's payments not being considered to influence the decision. Consequently in the Summary Table B., Class III. does not completely represent the number of schools which derive support, *in greater or less degree*, from Religious Bodies. The Tables on this page are designed to show what number of Schools must be added to those in Class III, in Table B., if it be desired to ascertain how many are *in any degree* supported or assisted by particular Religious Bodies.

SUPPLEMENT III. to TABLE B.

Showing a Number of Schools which, though included in Table B. amongst those in Classes III. and IV. (as being *principally* maintained by Subscriptions) are yet, in some degree, also assisted by *Endowments*.*

Class to which the Schools are referred in Table B.	Number of Schools. Having Endowments of: Less than 5*l*.	5*l*. and less than 10*l*.	10*l*. and less than 20*l*.	20*l*. and less than 50*l*.	50*l*. and less than 100*l*.	100*l*. and upwards.	Total Number of Schools.	Number of Scholars belonging to these Schools: Both Sexes.	Males.	Females.
TOTAL - -	174	256	228	173	44	21	896	111,297	63,296	48,001
CLASS III.—SCHOOLS SUPPORTED BY RELIGIOUS BODIES - - -	173	252	223	168	39	14	869	107,184	60,846	46,338
CLASS IV.—OTHER PUBLIC SCHOOLS - - -	1	4	5	5	5	7	27	4113	2450	1663
CLASS III.										
Denominational.										
Supported by: Ch. of England—*National*	92	159	154	115	19	4	513	74,547	41,796	32,751
„ *British* -	.	.	1	.	.	.	1	67	..	67
„ *Others* -	69	85	52	37	11	8	262	23,049	13,412	9637
Independents—*British* -	1	1	4	.	.	.	6	816	486	360
„ *Others* -	2	1	.	2	.	.	5	764	495	269
Baptists - - -	1	.	.	.	.	.	1	60	10	50
Society of Friends—*British* -	.	.	1	.	.	.	1	52	29	23
„ *Others* -	.	.	1	.	.	1	2	573	270	303
Unitarians - -	1	.	1	1	.	.	3	227	100	127
Wesleyan Methodists -	.	1	1	1	.	.	3	218	145	103
Dissenters (not otherwise defined)—*British* -	.	.	3	.	.	.	3	324	214	110
„ *Others* -	1	.	.	.	.	.	1	20	..	20
Lutherans - - -	.	.	.	.	1	.	1	157	107	50
Isolated Congregations -	.	.	.	1	.	.	1	95	..	95
French Protestants -	.	.	.	.	.	1	1	15	..	15
Roman Catholics - -	.	3	1	4	1	.	9	1685	964	721
Jews - - -	.	.	.	.	1	.	1	80	36	44
Undenominational. British - -	6	2	4	7	6	.	25	4375	2782	1593
CLASS IV.										
Ragged School - - -	.	.	.	1	.	.	1	217	147	70
Orphan School - -	.	.	2	.	.	4	6	715	328	387
Blind School - - -	.	.	.	.	.	2	2	209	117	92
Deaf and Dumb School -	.	.	1	1	1	.	3	190	97	93
Industrial School - -	.	.	.	.	1	.	1	115	75	40
Agricultural School - -	.	.	.	1	.	.	1	133	72	61
Other Subscription Schools, of no specific character -	1	4	2	2	3	1	13	2534	1614	920

* The test by which Schools supported by a mixture of endowments and subscriptions were, in the General Summary, included or excluded from Class II. was—whether the income from endowments exceeded or fell short of the income from subscriptions. Consequently in Table B. Class II. does not completely represent the number of Schools which derive support, in greater or less degree, from endowments. The Table given above is designed to show what number of Schools must be added to Class II. in Table B. if it be desired to ascertain how many are *in any degree* assisted by endowments. The result appears to be that the total number of Schools receiving some kind of endowment (exclusive of Collegiate and Grammar Schools) is 3155, containing 281,964 scholars (169,570 males and 112,394 females).

TABLE C.

INCOME OF PUBLIC DAY SCHOOLS.

SUMMARY OF ENGLAND AND WALES.

DESCRIPTION OF SCHOOLS.	Total Number of Schools and Scholars.		Number of Schools from which Returns of Income were received, and Number of Scholars.*		Income, for the year 1850, of the Schools which sent Returns; from the under mentioned sources.					
	Schools	Scholars.	Schools	Scholars	Permanent Endowment.	Voluntary Contributions.	Grants from Government.	Payments by Scholars	Other Sources.	TOTAL.
					£	£	£	£	£	£
TOTAL PUBLIC SCHOOLS	15,411	1,413,170	7,812	789,864	212,054	303,898	27,613	227,901	66,212	838,308
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	610	48,826	†..	†..	..	..	..	..	..	..
CLASS II.—SUPPORTED BY ENDOWMENTS	3,125	206,279	1,911	129,895	188,878	26,018	1,539	58,293	14,228	288,986
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	10,595	1,048,851	5,761	634,134	15,586	227,535	25,432	156,672	34,402	459,627
CLASS IV.—OTHER PUBLIC SCHOOLS	1,081	109,214	170	25,835	8,190	50,315	672	12,936	17,582	89,695
CLASS I.										
Military Schools	35	3,318	..	..	..	..	..	..	..	..
Naval Schools	14	2,318	..	..	..	..	..	..	..	..
Prison Schools	34	2,440	..	..	..	..	..	..	..	..
Corporation Schools	3	2,394	..	..	..	..	..	..	..	..
Woods and Forests School	1	259	..	..	..	..	..	..	..	..
Workhouse Schools	523	38,067	..	..	..	..	..	..	..	..
CLASS II.										
Collegiate and Grammar Schools	566	35,612	304	17,725	87,631	8,508	437	28,000	4,117	128,693
Other Endowed Schools	2,559	170,667	1,607	112,170	101,247	17,540	1,102	30,293	10,111	160,293
CLASS III.										
Denominational.										
Supported by Church of England—*National*	3,720	461,975	2,397	302,596	8,312	104,614	15,262	59,594	16,134	204,246
" *British*	12	1,013	3	387	15	196	..	100	..	311
" *Others*	4,8[illegible]9	335,189	2,146	169,389	4,883	74,955	2,870	43,570	10,917	137,195
Church of Scotland	5	946	2	715	..	341	..	253	15	609
United Presbyterian Church	3	217	3	217	..	20	..	70	..	90
Presbyterian Church in England	25	2,447	11	1,030	..	234	134	559	51	978
Scottish Presbyterians (*not otherwise defined*)	1	315	1	315	..	212	..	..	161	373
Presbyterians (*not otherwise defined*)	7	1,321	3	576	..	206	54	260	101	621
Independents—*British*	183	22,598	147	18,246	53	4,360	89	5,632	711	10,845
" *Others*	248	24,808	135	15,087	89	5,382	..	4,935	213	10,619
Baptists—*British*	51	4,916	30	3,111	..	879	..	785	78	1,742
" *Others*	64	3,719	29	1,876	4	331	..	360	33	728
Society of Friends—*British*	5	577	3	267	10	273	..	715	141	1,139
" *Others*	18	1,670	10	1,334	818	718	..	1,185	601	3,322
Unitarians—*British*	4	882	3	484	..	189	46	158	..	393
" *Others*	26	2,854	17	1,852	52	942	177	582	51	1,804

(*Continued on Page 95.*)

* It will be seen from a comparison of the first and third columns of this Table, that 7,569 schools, containing 623,306 scholars, made no return of their income, or none that was complete.

† No satisfactory Returns of Income have been received from the Schools in Class I.

TABLE C.—*continued.*

DESCRIPTION OF SCHOOLS.	Total Number of Schools and Scholars.		Number of Schools from which Returns of Income were received, and Number of Scholars.		Income, for the year 1850, of the Schools which sent Returns; from the under mentioned sources.					
	Schools.	Scholars.	Schools.	Scholars	Permanent Endowment.	Voluntary Contributions.	Grants from Government.	Payments by Scholars	Other Sources.	TOTAL.
CLASS III.—*cont.*										
Denominational.					£	£	£	£	£	£
Supported by: Moravians	7	366	1	73	..	25	..	..	..	25
Wesleyan Old Connexion—*British*	20	3,082	20	3,082	..	650	162	1,066	41	1,919
" *Others*	343	36,682	223	26,732	48	7,531	1,700	11,556	1,112	21,947
Methodist New Connexion	13	1,815	2	522	..	45	62	268	11	386
Primitive Methodists	25	1,297	5	391	..	94	..	55	11	160
Bible Christians	8	367	3	225	..	47	..	56	11	114
Wesleyan Methodist Association	10	1,112	5	695	..	95	34	199	..	328
Calvinistic Methodists—*British*	22	1,759	8	467	..	88	..	191	18	297
" *Others*	19	1,055	4	307	..	70	..	58	..	128
Lady Huntingdon's Connexion	9	644	5	620	..	218	..	173	13	404
New Church	9	1,551	7	1,357	..	122	90	776	75	1,063
Isolated Protestant Congregations—*British*	30	4,035	21	3,140	23	954	195	793	93	2,058
" *Others*	27	2,501	18	1,618	23	809	30	1,190	557	2,609
Lutherans	1	157	1	157	50	261	..	31	64	406
French Protestants	1	15	1	15	178	122	..	..	36	336
German Missionary Society	1	100	..	..	..	..	..	..	..	..
Roman Catholics	311	38,583	108	14,965	220	5,104	626	4,495	447	10,892
Jews	10	1,234	6	778	50	917	..	308	386	1,661
Undenominational.										
British*	514	82,597	382	60,894	728	16,124	3,901	16,589	2,020	39,362
Others	4	1,062	1	589	..	407	..	110	..	517
CLASS IV.										
Ragged Schools (*exclusive of those supported by Religious Bodies*)	123	22,337	79	15,147	25	9,815	130	91	1,004	11,065
Orphan Schools	39	3,764	22	1,994	4,111	24,726	216	2,979	5,359	37,391
Blind Schools	11	609	6	331	2,370	4,787	..	1,237	4,781	13,175
Deaf and Dumb Schools	9	392	9	392	114	5,498	..	2,886	905	9,403
Idiot School	1	18	1	18	..	260	..	170	..	430
Factory Schools	115	17,834	15	2,802	..	823	215	917	52	2,007
Colliery Schools	41	3,511	18	1,563	..	355	60	407	82	904
Chemical Works Schools	4	532	1	119	..	..	..	19	35	54
Foundry School	1	103	1	103	..	..	..	13	115	128
Mechanics' Institution Schools	5	1,564	5	1,564	..	152	..	4,010	212	4,404
Industrial Schools	6	607	3	370	60	1,000	..	..	..	1,060
Agricultural School	3	264	1	133	37	86	..	33	11	167
Philanthropic Society's Farm School	1	96	1	96	503	2,057	..	..	4,796	7,356
Other Subscription Schools, of no specific character	722	57,283	8	1,203	970	756	51	144	230	2,151
* Total of British Schools whether connected with Religious Bodies, or not	852	123,015	628	91,914	829	24,150	4,455	26,590	3,108	59,132

TABLE D.

Endowment of Public Schools. Number of Schools having Endowments of particular amounts.

DESCRIPTION OF SCHOOLS.	NUMBER OF SCHOOLS. Having Endowments of: Less than 5l.	5l. and less than 10l.	10l. and less than 20l.	20l. and less than 50l.	50l. and less than 100l.	100l. and less than 200l.	200l. and less than 500l.	500l. and less than 1,000l.	1,000l. and less than 2,000l.	2,000l. and upwards.	Endowment not stated.	Total of Endowed Schools.	Number of Scholars belonging to these Schools.
TOTAL OF ENDOWED SCHOOLS	247	464	660	904	315	145	84	33	14	12	1143	4021	317,576
Collegiate and Grammar Schools	6	7	35	97	54	40	41	14	3	5	264	566	35,612
Supported by:													
Ch. of England—*National*	94	174	211	209	41	15	3	..	..	..	71	818	103,448
" *British*	..	..	1	..	1	..	..	..	..	..	..	2	111
" *Others*	123	246	337	458	167	58	29	8	3	3	538	1970	122,071
Presbyterian Church in England	..	..	..	1	..	..	..	..	..	..	2	3	276
Presbyterians (*not otherwise defined*)—*British*	..	..	..	1	..	..	..	..	..	..	..	1	100
" *Others*	..	..	..	1	2	1	..	..	..	..	1	5	609
Independents—*British*	1	1	4	..	..	..	..	..	..		1	7	996
" *Others*	2	1	3	6	1	2	..	..	..	..	11	26	3304
Baptists	3	1	1	4	1	..	..	..	..	..	7	17	785
Society of Friends	..	..	4	2	2	..	1	3	1	..	..	13	1104
Unitarians	1	..	1	4	1	1	..	..	..	..	4	12	797
Wesleyan Methodists	..	1	4	5	2	..	..	..	..	..	9	21	1628
Wesleyans New Connexion	..	..	..	..	..	..	..	..	..	..	1	1	36
Primitive Methodists	..	..	..	..	..	..	..	..	..	..	1	1	45
Wesleyan Methodist Association	..	..	..	1	..	..	..	..	..	..	..	1	64
Calvinistic Methodists	..	..	1	1	..	..	..	..	..	..	1	3	115
Lady Huntingdon's Connexion	..	..	..	..	..	1	..	..	..	..	..	1	70
Dissenters (*not otherwise defined*)	1	..	4	2	..	..	..	..	..	..	3	10	757
Lutherans	..	..	..	..	1	1	..	..	..	..	..	2	221
Isolated Congregations	..	..	..	1	..	..	..	..	..	..	..	1	95
French Protestants	..	..	..	..	..	1	..	..	..	..	..	1	15
German Reformed Church	..	..	..	..	..	..	..	..	..	..	1	1	16
Roman Catholics	..	4	5	14	4	..	..	..	..	..	10	37	4484
Jews	..	..	..	..	1	..	1	..	..	..	1	3	1207
Undenominational. British	6	2	4	13	7	1	..	..	..	..	..	33	5611
Other Endowed Schools, of no specific character	10	27	45	84	30	24	9	8	7	4	217	465	33,600

TABLE E.

TEACHERS IN PUBLIC SCHOOLS.

SUMMARY OF ENGLAND AND WALES.

DESCRIPTION OF SCHOOLS.	Number of Schools and Scholars. Total Number. Schools.	Total Number. Scholars. M.	Total Number. Scholars. F.	Number respecting which Information as to Teachers was given. Schools.	Scholars. M.	Scholars. F.	Number of Teachers. Males. Total Number.	Males. Masters.	Males. Paid Monitors and Pupil-teachers.	Males. Unpaid Teachers.	Females. Total Number.	Females. Mistresses.	Females. Paid Monitors and Pupil-teachers.	Females. Unpaid Teachers.
TOTAL OF PUBLIC DAY SCHOOLS	15,411	795,632	617,538	11,420	651,080	491,812	29,963	9681	5201	14,991	27,396	11,364	4513	11,519
CLASS I. SUPPORTED BY GENERAL OR LOCAL TAXATION	610	28,708	20,118	349	17,416	10,674	622	368	90	164	491	328	53	110
CLASS II.—SUPPORTED BY ENDOWMENTS	3125	138,495	67,784	2199	106,505	54,012	4888	2744	485	1659	2669	1345	308	1016
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	10,595	569,300	479,551	8232	484,112	391,126	22,176	5902	4418	11,856	21,991	8956	3894	9141
CLASS IV.—OTHER PUBLIC SCHOOLS	1081	59,129	50,085	640	43,047	36,000	2277	667	298	1312	2245	735	258	1252
CLASS I.														
Military Schools	35	2[illegible]60	788	30	2471	670	97	59	30	8	28	22	6	..
Naval Schools	14	1963	385	13	1802	282	82	44	20	18	29	4	6	19
Woods and Forests School	1	135	124	1	135	124	1	1	..	..	1	1	..	..
Prison Schools	34	2026	884	22	1479	197	27	26	..	1	21	19	..	2
Corporation Schools	3	1364	1030	3	1364	1030	35	8	27	..	33	9	24	..
Workhouse Schools	523	20,660	17,407	280	10,165	8371	380	230	13	137	379	273	17	80
CLASS II.														
Collegiate and Grammar Schools	[illegible]66	32,221	3391	414	25,855	2702	1274	1093	32	149	80	48	8	24
Other Endowed Schools	2559	106,274	64,393	1785	80,650	51,310	3611	1651	453	1510	2589	1297	300	992
CLASS III.														
Denominational. (Supported by)														
Church of England—*National*	3720	253,934	211,041	3193	219,959	182,588	7920	2662	2223	3035	8302	3572	2076	2654
" *Others*	4851	169,806	166,726	3526	132,901	130,661	3893	1674	555	1664	6675	3806	914	1955
Church of Scotland	5	652	294	5	652	291	46	7	14	25	24	5	10	9
United Presbyterian Church	3	118	69	2	113	58	2	2	..	..	1	1	..	..
Presbyterian Church in England	25	1549	898	16	981	477	24	16	8	..	12	8	2	2
Scottish Presbyterians	1	195	150	1	195	150	2	2	..	..	2	2	..	1
Presbyterians (not otherwise defined)	7	750	571	7	750	571	23	8	5	10	20	8	4	17
Independents	431	26,419	20,987	377	24,038	19,278	1914	262	2[illegible]	1433	1688	374	151	1163
Baptists	115	4756	3909	91	4131	3561	369	54	28	287	339	81	16	242
Society of Friends	23	1237	1010	16	1042	906	104	17	4	83	95	16	6	73
Unitarians	30	1971	1765	28	1823	1554	96	45	20	31	113	43	14	56
Moravians	7	218	148	5	162	110	8	4	..	4	7	7	..	..
Wesleyan Methodists	363	24,410	15,324	314	22,688	1400	983	298	199	486	602	251	85	266
Methodist New Connexion	13	1068	747	11	1014	669	88	7	7	74	57	23	..	34
Primitive Methodists	25	623	674	12	326	355	28	5	..	23	37	7	1	29
Bible Christians	8	197	170	6	1[illegible]7	136	15	3	..	12	22	6	..	16
Wesleyan Methodist Association	10	616	496	8	452	383	29	7	..	22	22	7	2	13
Calvinistic Methodists	41	1684	1130	30	1371	921	240	90	12	108	112	8	5	99
Lady Huntingdon's Connexion	9	305	338	5	149	200	14	2	..	12	25	5	..	20
New Church	9	891	660	8	875	612	59	8	13	38	46	7	10	20
Dissenters (not otherwise defined)	54	3739	2146	45	3307	2389	376	40	36	300	218	32	31	156
Free Church	3	20	222	1	20	64	..	..	..	..	14	1	1	12
Lutherans	1	107	50	1	107	50	1	1	..	..	1	1	..	..
French Protestants	1	..	15	1	..	15	..	..	..	..	1	1	..	..
German Missionary Society	1	40	60	1	40	60	9	..	..	9	9	1	..	8
Roman Catholics	311	20,501	18,082	233	16,804	13,930	1059	241	81	737	790	278	95	426
Jews	10	735	199	8	536	321	19	15	..	4	22	9	1	12
Undenominational.														
British	514	52,037	30,560	477	48,865	28,867	1833	487	993	3353	2674	384	466	1824
Others	4	552	510	4	552	510	22	5	1	16	43	12	4	27
CLASS IV.														
Ragged Schools (*exclusive of those supported by Religious Bodies*)	123	12,705	9632	101	11,105	8761	731	131	26	574	645	143	35	467
Orphan Schools	39	1712	2052	30	1394	1714	85	44	22	19	114	76	7	31
Blind Schools	11	342	267	7	195	161	33	21	8	4	..	..	..	..
Deaf and Dumb Schools	9	202	190	9	202	190	28	21	5	2	16	9	1	6
Idiot School	1	16	2	1	16	2	..	..	..	..	9	9	..	..
Factory Schools	120	10,212	8557	75	7046	5775	250	66	44	140	226	71	45	110
Colliery Schools	41	2013	1498	21	1162	882	52	20	1	31	39	16	..	23
Railway Schools	5	440	402	4	424	387	26	9	10	7	27	5	16	6
Agricultural Schools	3	203	61	2	155	61	5	3	..	2	3	1	..	2
Mechanics' Institution Schools	5	1223	341	5	1223	341	52	37	15	..	13	13	..	..
Philanthropic Society's Farm School	1	96	..	1	96	..	3	3	..	..	..	..	..	..
Other Subscription Schools, of no specific character	723	29,905	27,085	384	20,029	17,723	1012	312	167	533	1153	392	154	607

TABLE F. - - - - - - - -

NUMBER of SCHOOLS in which Instruction is given in

SUMMARY OF

BOYS' SCHOOLS.

DESCRIPTION OF SCHOOLS.	Total No. of Schools in which Boys are taught.	No. of Schools from which information was received.	Number of Schools (out of the Number in the preceding Column) in which Instruction is given in each of the under-mentioned Branches of Learning.										
			Reading.	Writing.	Arithmetic.	English Grammar.	Geography.	Modern Languages.	Ancient Languages.	Mathematics.	Drawing.	Music.	Industrial Occupations.
ALL DAY SCHOOLS	41,035	33,993	33,315	23,288	20,998	15,258	13,532	2612	2840	3747	3267	3400	870
PUBLIC DAY SCHOOLS -	14,995	12,741	12,535	11,564	10,767	7858	7051	534	799	1742	1478	2236	620
PRIVATE DAY SCHOOLS -	26,040	21,252	20,780	11,724	10,231	7400	6481	2078	2041	2005	1789	1164	250
Classification of Public Schools.													
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION -	606	434	425	389	370	224	279	18	4	28	15	38	171
CLASS II.—SUPPORTED BY ENDOWMENTS - - -	3010	2626	2594	2432	2333	1683	1541	299	514	652	317	387	49
CLASS III.—SUPPORTED BY RELIGIOUS BODIES - - -	10,380	8959	8803	8111	7473	5607	4880	188	243	955	1035	1708	320
CLASS IV.—OTHER PUBLIC SCHOOLS - - -	999	722	713	632	591	344	351	29	38	107	81	103	80
CLASS I.													
Military Schools - - -	34	27	27	27	25	21	18	4	1	6	3	2	2
Naval Schools - - - - -	14	14	14	14	14	14	14	2	1	11	3	3	3
Woods and Forests School -	1	1	1	1	1	..	1	..	..	..	..	..	..
Prison Schools - - -	34	27	27	20	16	2	3	..	..	..	..	..	3
Workhouse Schools - - -	520	362	353	324	311	184	240	12	1	8	8	31	163
Corporation Schools - -	3	3	3	3	3	3	3	..	1	3	1	2	..
CLASS II.													
Collegiate and Grammar Schools -	553	487	463	477	480	435	445	217	348	329	156	103	6
Other Endowed Schools - -	2457	2139	2131	1955	1853	1248	1096	82	166	323	191	284	43
CLASS III.													
Denominational.													
Supported by: Church of England—*National*	3714	3199	3185	3071	2902	1951	2097	48	50	339	311	794	109
" *British* -	..	..	..	..	..	..	..	..	..	..	..	..	..
" *Others* -	4718	3973	3841	3335	2930	2345	1452	58	60	241	185	461	172
Church of Scotland - -	5	5	5	5	5	4	4	2	2	3	4	2	..
United Presbyterian Church -	3	3	3	3	3	3	3	..	2	2	..	..	..
Presbyterian Church in England - - -	24	22	22	22	23	22	22	3	10	15	5	6	..
Scottish Presbyterians -	1	1	1	1	1	1	1	..	..	1	..	..	..
Presbyterians (*not otherwise defined*) - - -	7	6	6	6	6	5	5	2	3	4	3	2	..
Independents - - -	416	383	379	353	346	245	259	12	20	62	88	74	4
Baptists - - - -	114	102	96	94	88	59	55	4	1	15	18	10	1
Society of Friends - -	21	20	20	19	18	12	14	6	5	9	9	1	2
Unitarians - - -	21	21	21	21	21	12	16	..	..	4	7	7	1
Moravians - - -	6	6	6	6	6	4	5	2	2	3	2	3	1
Wesleyans, Old Connexion -	360	343	341	327	306	212	256	9	28	50	119	115	5
Methodist New Connexion -	12	11	11	11	10	8	6	..	1	4	4	1	..
Primitive Methodists - -	22	18	18	15	13	8	4	..	..	2	2	..	2
Bible Christians - -	8	6	6	6	6	3	3	..	1	1	..	1	..
Wesleyan Association - -	10	9	9	9	9	7	7	..	..	..	..	..	..
Calvinistic Methodists -	40	35	35	34	34	33	29	6	4	6	6	6	..
Lady Huntingdon's Connexion	7	6	6	5	5	4	3	1	..	..	1	1	..
New Church - - -	8	8	8	8	7	7	7	..	..	2	1	2	..
Isolated Congregations -	51	47	47	44	44	36	36	..	2	10	18	15	2
Lutherans - - -	1	1	1	1	1	1	1	1	..	..	..	..	1
French Protestants - -	..	..	..	..	..	..	..	..	..	..	..	..	..
German Missionary Society -	1	1	1	1	1	..	..	..	..	..	..	..	..
Roman Catholics - -	296	250	219	240	229	181	178	10	16	45	26	46	6
Jews - - - - -	10	9	9	8	8	7	7	2	7	1	1	2	..
Undenominational.													
British* - - - -	497	470	470	462	448	403	406	22	29	133	224	158	14
Others - - - - -	4	4	4	4	4	4	4	..	..	1	1	1	..
CLASS IV.													
Ragged Schools - - -	123	112	109	101	97	20	27	..	..	..	1	7	27
Industrial Schools - - -	6	6	6	6	6	5	5	..	..	2	2	2	7
Agricultural Schools - -	3	3	3	3	3	3	3	1	1	2	3	1	2
Deaf and Dumb Schools - -	9	9	9	9	9	8	8	1	..	..	5	..	4
Orphan Schools - - -	22	17	16	15	15	14	13	3	4	5	5	7	4
Blind Schools - - - -	10	7	6	4	6	5	5	..	..	2	..	5	4
Factory Schools - - -	114	106	106	100	93	61	63	1	7	15	9	18	9
Railway Schools - - -	5	5	5	4	4	4	4	..	..	2	2	3	..
Colliery Schools - - -	41	30	30	28	27	17	16	1	..	9	3	1	1
Other Subscription Schools, of no specific character - - -	666	427	423	362	331	207	207	22	26	70	51	50	22
Total of British Schools (*including those belonging to particular Religious Bodies*) - -	827	786	781	765	716	656	669	27	42	216	330	236	20

TABLE F.

each of the under-mentioned BRANCHES of LEARNING.

ENGLAND AND WALES.

GIRLS' SCHOOLS.

DESCRIPTION OF SCHOOLS.	Total No. of Schools in which Girls are taught.	No. of Schools from which information was received	Number of Schools (out of the Number in the preceding Column) in which Instruction is given in each of the under-mentioned Branches of Learning.										
			Reading.	Writing.	Arithmetic.	English Grammar.	Geography.	Modern Languages.	Ancient Languages.	Mathematics.	Drawing.	Music.	Industrial Occupations.
ALL DAY SCHOOLS	40,016	32,028	32,396	24,402	20,970	14,305	13,770	3104	445	206	2108	4933	11,370
PUBLIC DAY SCHOOLS -	14,084	11,837	11,745	10,414	9847	5253	5780	202	44	49	327	1610	5364
PRIVATE DAY SCHOOLS -	25,932	21,091	20,651	13,988	11,123	9052	7990	2002	401	157	1781	3323	6006
Classification of Public Schools.													
CLASS I. SUPPORTED BY GENERAL OR LOCAL TAXATION -	577	352	352	336	320	164	200	12	..	2	2	20	256
CLASS II.—SUPPORTED BY ENDOWMENTS -	2180	1879	1848	1367	1521	819	769	44	17	9	34	187	654
CLASS III.—SUPPORTED BY RELIGIOUS BODIES - -	10,328	8891	8844	8002	7465	3979	4487	127	23	32	259	1322	4122
CLASS IV. OTHER PUBLIC SCHOOLS - - -	999	715	701	619	541	291	324	19	4	6	32	81	332
CLASS I.													
Military Schools - -	29	24	24	23	22	20	15	1	..	..	1	..	15
Naval Schools - - -	5	4	4	4	4	2	2	..	..	..	..	..	2
Woods and Forests School -	1	1	1	1	1	..	1	..	..	..	..	..	1
Prison Schools - - -	21	14	14	9	5	1	..	..	..	..	..	..	6
Workhouse Schools - -	518	306	306	297	286	139	180	11	..	1	1	18	231
Corporation Schools - -	3	3	3	2	2	2	2	..	..	1	..	2	1
CLASS II.													
Collegiate and Grammar Schools -	160	139	135	135	134	109	103	15	5	2	2	10	14
Other Endowed Schools - -	2020	1740	1713	1232	1387	710	666	29	12	7	32	177	640
CLASS III.													
Denominational.													
Supported by: Church of England—*National*	3707	3173	3171	3073	2978	1680	1970	43	3	9	71	590	1416
" " *British* -	12	9	9	9	8	5	5	..	..	..	..	1	3
" " *Others* -	4760	4052	4016	3130	2097	1169	1369	32	7	7	37	399	1984
Church of Scotland - -	2	2	2	2	2	2	2	1	..	..	..	2	1
United Presbyterian Church -	3	3	3	3	3	2	1	..	..	..	..	..	..
Presbyterian Church in England - - - -	23	22	22	22	22	21	21	3	..	..	5	8	10
Scottish Presbyterians -	1	1	1	1	1	1	1	..	..	..	..	..	1
Presbyterians (*not otherwise defined*) - - -	6	6	6	6	6	5	5	2	..	..	2	3	6
Independents - -	396	356	352	337	302	213	225	3	1	1	23	48	164
Baptists - - -	108	92	90	86	78	47	46	2	..	..	3	10	37
Society of Friends - -	19	18	18	17	17	9	11	3	2	2	3	..	8
Unitarians - - -	28	24	24	23	23	15	19	..	..	..	..	5	10
Moravians - - -	5	5	5	5	5	4	3	1	..	..	1	2	4
Wesleyans, Old Connexion -	354	325	325	309	285	230	227	3	2	3	45	98	142
Methodist New Connexion -	13	12	12	12	11	5	5	1	..	..	1	1	6
Primitive Methodists - -	22	19	19	14	11	8	7	2	..	..	1	..	10
Bible Christians - -	7	5	5	5	5	3	3	..	..	..	..	1	..
Wesleyan Association -	10	8	8	7	6	4	4	..	..	..	..	..	4
Calvinistic Methodists -	39	34	34	33	32	24	25	5	1	1	3	4	2
Lady Huntingdon's Connexion	9	8	8	8	7	5	4	..	..	1	1	..	4
New Church - -	8	8	8	7	7	7	6	..	..	..	1	3	3
Isolated Congregations -	50	44	44	44	40	28	29	4	..	..	1	8	20
Lutherans - - -	1	1	1	1	1	1	1	1	..	..	..	..	1
French Protestants - -	1	1	1	1	1	1	1	1	..	..	..	1	1
German Missionary Society -	1	1	1	1	1	..	..	..	..	..	..	..	1
Roman Catholics - -	282	238	238	224	204	146	130	8	..	1	4	32	116
Jews - - -	10	8	6	6	7	5	5	2	4	..	..	1	3
Undenominational.													
British* - - -	438	412	411	404	401	335	340	10	3	7	56	104	158
Others - - -	4	4	4	4	4	4	4	..	..	..	1	1	1
CLASS IV.													
Ragged Schools - - -	110	94	94	87	80	15	22	..	..	..	..	5	35
Industrial Schools - -	4	4	4	4	4	3	4	..	..	..	..	..	4
Agricultural School - -	1	1	1	1	1	1	1	..	..	..	1	1	..
Deaf and Dumb Schools - -	8	8	8	8	8	8	8	1	..	..	3	2	7
Orphan Schools - - -	33	28	28	26	26	17	18	3	1	1	2	4	20
Blind Schools - - -	10	8	6	4	6	5	5	..	..	..	..	4	4
Factory Schools - - -	110	103	100	91	78	43	59	..	..	1	3	13	40
Railway Schools - -	5	5	5	4	3	2	2	..	..	..	1	3	2
Colliery Schools - -	40	33	33	31	27	14	11	..	..	2	1	2	9
Other Subscription Schools, of no specific character - -	678	431	422	363	308	183	194	15	3	2	21	47	191
* Total of British Schools (*including those belonging to particular Religious Bodies*) - -	742	697	606	680	664	546	564	10	4	10	81	149	265

TABLE G.

NUMBER of SCHOLARS instructed in various Branches of Learning.

SUMMARY OF ENGLAND AND WALES.

1.

DESCRIPTION OF SCHOOLS.		Number of Scholars to whom the Returns apply.	Number of Scholars (part of the preceding number) instructed in each of the under-mentioned Branches of Learning.										
			Reading.	Writing.	Arithmetic.	English Grammar.	Geography.	Modern Languages.	Ancient Languages.	Mathematics.	Drawing.	Music.	Industrial Occupations.
ALL DAY SCHOOLS	Males	988,615	870,061	618,358	557,634	270,103	302,471	40,400	42,492	36,327	54,663	97,411	19,741
	Females	829,409	738,526	461,407	366,651	185,065	212,139	28,358	2,930	1,457	15,029	77,580	320,255
PUBLIC DAY SCHOOLS	Males	699,167	625,863	473,116	426,165	179,293	217,295	16,255	18,562	19,235	35,524	88,332	17,190
	Females	540,926	486,390	331,626	261,201	98,478	134,140	5,669	1,289	523	5,344	52,137	232,374
PRIVATE DAY SCHOOLS	Males	289,448	244,198	145,242	131,469	90,810	85,176	24,145	23,930	17,092	19,139	9,079	2,551
	Females	288,483	252,136	132,781	105,450	86,587	77,999	22,689	1,641	934	9,685	25,443	87,881

2.

DESCRIPTION OF SCHOOLS.		Number of Scholars to whom the Returns apply.	Reading.	Writing.	Arithmetic.	English Grammar.	Geography.	Modern Languages.	Ancient Languages.	Mathematics.	Drawing.	Music.	Industrial Occupations.
ALL DAY SCHOOLS	Males	1,139,324	1,002,177	710,855	641,070	311,859	348,415	47,167	49,537	42,184	63,150	111,299	22,590
	Females	969,208	862,692	540,484	426,763	217,995	248,237	34,135	3,478	1,713	17,909	90,542	372,433
PUBLIC DAY SCHOOLS	Males	795,632	712,214	538,393	484,963	204,030	247,276	18,498	21,123	21,889	40,425	100,519	19,561
	Females	617,538	555,278	378,594	298,195	112,425	153,138	6,472	1,471	597	6,101	59,521	265,285
PRIVATE DAY SCHOOLS	Males	343,692	289,963	172,462	156,107	107,829	101,139	28,669	28,414	20,295	22,725	10,780	3,029
	Females	351,730	307,414	161,890	128,568	105,570	95,099	27,663	2,007	1,116	11,808	31,021	107,148

3.

DESCRIPTION OF SCHOOLS.		Number of Scholars to whom the Returns apply.	Reading.	Writing.	Arithmetic.	English Grammar.	Geography.	Modern Languages.	Ancient Languages.	Mathematics.	Drawing.	Music.	Industrial Occupations.
ALL DAY SCHOOLS	Males	100	88·0	62·5	56·4	27·3	30·6	4·0	4·3	3·6	5·5	9·9	2·0
	Females	100	89·0	56·0	44·2	22·3	25·6	3·4	0·3	0·2	1·8	9·3	38·6
PUBLIC DAY SCHOOLS	Males	100	89·5	67·7	61·0	25·6	31·0	2·3	2·7	2·8	5·1	12·6	2·5
	Females	100	89·9	61·3	48·3	18·2	24·8	1·0	0·2	0·1	1·0	9·6	43·0
PRIVATE DAY SCHOOLS	Males	100	84·4	50·1	45·4	31·4	29·4	8·3	8·2	5·9	6·6	3·1	0·9
	Females	100	87·4	46·0	36·5	30·0	27·0	7·8	0·6	0,3	3·4	8·8	30·4

⁎ The first of these three Tables shows the actual result of the information given in the Returns which were complete upon this point. The second shows an estimate for the total number of Scholars, proceeding on the assumption that the course of tuition in the Schools which sent incomplete Returns was the same as that pursued in the Schools which sent complete Returns. The third exhibits the *proportion* which the number of Scholars instructed in each branch bears to 100 of the whole number of Scholars.

TABLE II.

Ages, in Quinquennial Periods, of 1,450,501 Scholars concerning whom the Information was given.

IN COUNTIES.*

COUNTIES.	Number of Scholars concerning whom information as to Age was given.		Ages of Scholars.									
			Males.					Females.				
	Males.	Females.	Under 5	5 to 10	10 to 15	15 to 20	20 and upwards	Under 5	5 to 10	10 to 15	15 to 20	20 and upwards.
ENGLAND AND WALES	789,992	660,512	110,982	420,867	237,770	17,341	3,032	107,881	335,769	201,801	14,261	800
BEDFORD	4,691	2,811	613	2,635	1,351	92	..	503	1,454	802	51	1
BERKS	8,273	7,623	1,037	4,583	2,129	142	82	1,159	4,114	2,247	103	..
BUCKINGHAM	6,706	5,282	1,117	3,780	1,733	73	3	1,098	2,596	1,469	118	1
CAMBRIDGE	6,772	5,325	919	3,756	1,952	139	6	967	2,878	1,441	37	2
CHESTER	21,614	17,227	3,238	11,171	6,657	495	53	2,895	8,958	5,016	301	27
CORNWALL	14,527	11,799	2,380	7,856	3,969	271	51	2,252	5,868	3,444	229	6
CUMBERLAND	11,5[illegible]2	8,685	1,028	5,512	4,573	390	59	946	4,302	3,139	235	3
DERBY	13,136	10,046	1,996	7,019	3,919	199	3	1,815	5,314	2,783	131	3
DEVONSHIRE	24,737	20,083	3,511	12,946	7,623	565	92	3.462	10,199	5,957	455	10
DORSET	9,294	8,642	1,804	4,773	2,513	174	30	1,762	4,308	2,402	104	6
DURHAM	22,189	17,948	2,479	12,268	7,040	353	49	2,364	9,009	6,200	375	..
ESSEX	15,201	14,754	2,126	8,445	4,417	201	12	2,175	8,219	4,142	201	17
GLOUCESTER	18,642	16,333	2,760	9,431	5,861	476	114	2,816	8,241	4,761	473	42
HEREFORD	3,594	3,182	408	1,729	1,304	103	40	282	1,603	1,158	134	5
HERTFORD	9,773	8,546	1,302	5,319	2,950	174	28	1,311	4,348	2,808	79	..
HUNTINGDON	2,224	1,930	401	1,230	574	19	..	414	1,022	465	29	..
KENT	33,739	26,945	4,331	16,583	11,538	1,002	285	4,290	13,164	8,749	699	43
LANCASTER	82,135	61,358	11,281	42,260	26,647	1,604	343	10,920	31,262	17,871	1,218	87
LEICESTER	11,036	9,617	2,219	5,279	3,384	151	3	2,171	5,082	2,197	140	27
LINCOLN	18,156	15,354	1,964	9,802	6,126	236	28	1,800	8,102	5,136	249	7
MIDDLESEX	78,419	59,836	9,634	38,940	27,251	2,045	549	10.269	28,858	18,544	2,050	115
MONMOUTH	6,584	5,729	838	3,703	1,879	144	20	862	2,842	1,863	154	8
NORFOLK	19,122	18,266	2,797	10,735	5,337	238	15	2,514	9,959	5,498	285	10
NORTHAMPTON	7,977	6,587	1,408	4,658	1,830	69	12	1,478	3,337	1,696	72	4
NORTHUMBERLAND	16,151	12,748	1,094	8,196	6,4[illegible]9	359	43	1,104	6,509	4,799	328	8
NOTTINGHAM	11,800	8.986	1,870	6,299	3,464	161	6	1,759	4,618	2,399	196	14
OXFORD	8,686	7,791	1,204	4,892	2,486	99	5	1,365	4,124	2,191	109	2
RUTLAND	1,185	1,220	188	624	351	21	1	188	638	357	37	..
SALOP	9,583	8,700	993	5,174	3,209	203	4	1,021	4,530	2,988	157	4
SOMERSET	20,059	17,137	[illegible],471	9,878	6,061	499	150	3,411	8,255	5,068	362	41
SOUTHAMPTON	22,322	21,035	4,010	11,845	5,991	418	58	3,905	10,854	6,002	273	1
STAFFORD	25,431	21,771	4,380	13,974	6,696	356	25	4,637	11,116	5,616	390	12
SUFFOLK	14,108	13,014	1,955	7,605	4,278	253	17	1,769	6.993	4,066	184	2
SURREY	34,407	25,888	5,261	16,517	11,650	796	183	3,727	12,333	8,745	987	96
SUSSEX	18,075	16,029	2,470	9,872	5,395	322	16	2,141	8 530	4,945	397	16
WARWICK	17,829	15,039	3,054	9,389	5,048	317	21	2,992	7,660	4,091	286	10
WESTMORLAND	3,853	3,092	352	1,939	1,450	109	3	307	1,605	1,129	50	1
WILTS	12,107	11,257	2,195	6,499	3,042	352	19	2,175	5,869	3,020	183	10
WORCESTER	11,750	10,028	1,909	6,191	3,373	263	14	1,830	5,202	2,739	253	4
YORK EAST RIDING	14,178	10,686	1,682	7,220	4,949	267	60	1,687	5,473	3,268	239	19
YORK NORTH RIDING	11,516	8,744	1,113	5,841	4,263	259	40	1,023	4,579	2,945	183	14
YORK WEST RIDING	49,143	55,692	9,004	36,213	2,845	1,239	142	9,378	28,163	17,401	696	54
NORTH WALES	15,057	11,826	1,151	7,372	5,907	534	93	870	5,716	4,787	420	33
SOUTH WALES*	22,349	15,921	2,035	10,004	7,996	1,159	255	2,007	7,843	5,427	609	35

* This Table has been constructed with reference to *Registration* Counties; but the proportions here contained may be applied to the totals of the Counties proper as shewn in Table O. *post*. For a comparison of the ages of Scholars in Public and Private Schools respectively, see Table M, page 107.

TABLE I.

DATES AT WHICH EXISTIN

PUBLIC SCHOOLS.

COUNTIES.	Total Number of existing Schools.	DATES at which existing Schools were established.							In each of the last Ten Years.										
		Before 1801	1801 to 1811	1811 to 1821	1821 to 1831	1831 to 1841	1841 to Mar. 1851	Date not specified.	1841	1842	1843	1844	1845	1846	1847	1848	1849	1850	1851 (Three Months)
ENGLAND AND WALES	15,411	2876	599	1120	1265	3035	5154	1062	415	372	409	556	575	569	553	606	589	616	194
BEDFORD	120	17	2	8	7	21	54	11	5	5	4	7	5	4	7	5	4	5	3
BERKS	218	35	8	23	17	39	71	25	5	5	8	5	11	6	8	5	5	8	5
BUCKINGHAM	195	22	6	18	13	45	76	15	7	8	3	11	5	8	6	8	8	9	3
CAMBRIDGE	188	27	8	7	12	38	68	28	4	3	9	8	12	5	9	8	2	6	2
CHESTER	352	63	10	21	12	65	152	26	15	11	14	21	23	16	13	14	9	11	5
CORNWALL	258	31	12	19	30	54	95	17	6	4	3	7	11	16	10	10	12	10	6
CUMBERLAND	249	102	13	21	23	41	43	6	3	4	5	6	8	5	3	2	2	3	2
ESSEX	319	73	14	23	29	51	111	18	14	6	8	14	12	12	11	9	10	11	4
DEVON	503	89	21	42	40	120	153	35	12	14	10	18	19	16	14	16	14	17	3
DORSET	271	28	9	8	31	68	99	25	5	7	14	9	11	8	13	8	5	12	7
DURHAM	287	50	10	29	19	55	104	20	9	11	8	8	12	11	8	12	12	11	2
CORNWALL	426	61	16	32	30	79	153	55	9	10	10	18	15	19	18	16	13	20	5
GLOUCESTER	489	94	18	30	45	98	167	37	16	12	15	17	15	16	14	15	19	19	
HEREFORD	149	35	9	15	16	21	44	9	0	2	5	5	3	7	.	5	3	7	1
HERTFORD	214	37	8	16	27	61	75	20	7	4	8	7	6	13	6	5	10	7	2
HUNTINGDON	95	19	4	5	5	10	42	10	6	7	4	5	6	3	2	4	4	1	.
KENT	500	77	17	54	31	108	176	37	8	7	12	19	18	14	21	12	38	19	8
LANCASTER	1086	203	34	55	55	217	415	57	29	28	25	40	49	51	42	43	44	49	15
LEICESTER	278	48	10	15	21	71	94	19	3	5	8	11	7	10	15	17	9	6	3
LINCOLN	457	111	13	34	35	77	148	39	12	11	6	12	22	11	19	12	12	23	8
MIDDLESEX	772	143	29	48	64	151	301	36	16	14	20	25	24	27	31	60	39	34	11
MONMOUTH	118	18	2	10	6	26	53	3	2	1	6	3	7	5	1	2	10	13	3
NORFOLK	497	44	20	34	41	115	197	46	25	10	17	21	19	26	14	23	20	17	5
NORTHAMPTON	276	72	12	18	20	44	90	20	5	12	12	16	7	9	7	4	10	6	2
NORTHUMBERLAND	301	77	19	25	31	56	82	11	5	6	4	7	8	8	10	10	11	12	1
NOTTINGHAM	231	56	14	11	18	43	73	16	8	5	4	6	6	7	9	12	7	6	3
OXFORD	247	52	14	23	27	50	56	25	5	6	2	4	8	6	4	5	5	11	.
RUTLAND	39	6	13	1	2	3	9	5	1	2	.	1	2	1	.	.	.	2	.
SALOP	247	54	10	25	19	36	80	23	8	4	5	13	8	8	4	6	13	9	2
SOMERSET	490	54	17	32	55	116	178	38	19	17	10	19	19	23	13	21	13	16	8
SOUTHAMPTON	487	56	18	44	54	106	181	28	13	8	14	12	15	22	16	31	23	18	6
STAFFORD	440	88	12	27	42	95	162	14	9	8	19	18	14	20	19	14	18	20	3
SUFFOLK	398	64	9	22	22	113	140	28	13	7	12	14	12	13	21	16	13	15	4
SURREY	406	60	13	35	46	79	145	28	12	11	10	5	14	11	17	26	15	23	1
SUSSEX	359	36	15	35	36	74	130	33	6	11	12	14	7	15	14	12	17	18	4
WARWICK	337	81	14	23	28	55	103	33	8	6	9	10	6	12	10	18	14	10	.
WESTMORLAND	119	63	2	4	8	19	16	7	.	2	1	.	4	2	1	2	1	2	1
WILTS	367	43	15	19	37	77	129	47	11	15	10	17	16	12	9	10	12	8	3
WORCESTER	233	65	12	14	20	42	70	10	5	5	3	8	7	8	4	12	13	2	3
YORK, CITY	41	12	1	2	5	7	14	.	1	3	.	1	1	2	.	.	4	1	1
YORK E. RIDING	235	54	10	20	28	39	70	14	7	1	4	7	10	10	7	7	7	10	.
YORK N. RIDING	339	98	30	28	26	50	84	23	12	6	5	8	9	8	4	9	9	13	1
YORK W. RIDING	980	259	30	72	59	167	371	32	20	20	30	48	55	34	50	37	30	27	20
NORTH WALES	369	51	8	35	35	65	160	15	8	10	9	13	17	15	20	16	22	23	7
SOUTH WALES	449	48	15	35	35	78	220	18	15	18	6	18	10	14	29	27	25	46	12

*** This Table does not, of course, display the number of Schools existing at former periods, except very vaguely; since many existin were first established, since some, though established long ago, may have given the date of a *new* building or an *enlarged* one, erected or enlarge

TABLE I.

SCHOOLS WERE ESTABLISHED.

PRIVATE SCHOOLS.

COUNTIES.	Total Number of existing Schools.*	Dates at which existing Schools were established. Before 1801	1801 to 1811	1811 to 1821	1821 to 1831	1831 to 1841	1841 to Mar. 1851	Date not specified.	In each of the last ten years. 1841	1842	1843	1844	1845	1846	1847	1848	1849	1850	1851 (Three Months)
ENGLAND AND WALES	29,425	487	443	1087	2217	4432	16,760	3909	688	697	703	861	1106	1217	1521	1987	2735	3751	1491
BEDFORD	157	4	1	3	11	22	78	37	7	3	4	4	1	7	5	11	12	16	8
BERKS	289	8	7	13	20	33	118	90	7	7	4	9	12	8	5	16	20	22	8
BUCKINGHAM	280	8	6	12	21	40	128	65	8	9	8	14	6	7	7	18	22	21	8
CAMBRIDGE	398	3	4	10	28	50	235	73	5	11	11	14	18	15	15	35	42	49	17
CHESTER	685	8	14	23	61	91	429	59	25	10	23	16	29	27	39	40	75	89	47
CORNWALL	816	8	7	25	50	122	545	59	25	25	22	33	40	34	48	68	95	119	36
CUMBERLAND	314	12	7	20	22	68	159	26	11	7	7	8	10	9	8	21	25	33	20
DERBY	521	9	11	22	33	78	320	48	16	8	13	15	17	27	37	84	41	73	39
DEVON	1111	2[illegible]	19	45	90	162	579	194	25	22	25	33	50	46	53	78	104	104	30
DORSET	393	5	10	10	20	68	214	66	11	10	8	13	12	16	21	35	36	44	8
DURHAM	550	8	5	16	49	79	350	43	7	14	16	21	16	25	31	42	63	82	33
ESSEX	689	14	18	30	50	101	316	130	15	13	14	16	24	29	43	41	61	68	20
GLOUCESTER	794	7	4	33	60	117	565	18	21	23	18	20	36	30	42	50	62	119	134
HEREFORD	154	2	1	3	9	17	95	27	.	3	4	5	12	10	8	9	18	14	12
HERTFORD	310	4	6	19	36	52	140	53	8	7	7	8	10	10	15	22	20	28	5
HUNTINGDON	135	2	4	9	10	15	71	24	2	3	.	7	3	6	5	11	10	20	4
KENT	1130	14	20	54	120	220	747	249	30	30	31	34	47	53	72	94	153	144	59
LANCASTER	1978	26	19	54	120	276	1258	225	52	45	46	47	71	90	116	161	211	278	141
LEICESTER	431	7	4	16	27	72	242	63	7	12	12	12	11	23	28	22	34	55	28
LINCOLN	963	12	12	32	71	146	543	147	21	31	19	31	31	41	51	72	90	108	48
MIDDLESEX	2655	56	35	102	218	412	1505	327	55	69	77	91	102	124	144	195	238	317	93
MONMOUTH	177	1	.	3	11	23	121	18	2	4	4	4	7	6	11	20	17	38	8
NORFOLK	864	9	22	33	56	136	466	112	24	20	20	21	30	41	37	54	79	105	35
NORTHAMPTON	411	8	6	16	23	58	195	105	6	6	4	11	9	20	27	21	32	43	16
NORTHUMBERLAND	341	11	9	14	33	51	187	36	2	14	8	9	12	12	15	25	34	44	12
NOTTINGHAM	508	8	11	18	44	85	262	80	5	11	20	15	24	20	22	25	44	60	16
OXFORD	344	4	9	14	25	37	147	108	9	8	9	7	11	9	17	23	20	24	10
RUTLAND	74	4	.	2	3	13	44	8	1	.	.	3	6	4	1	6	9	13	1
SALOP	312	13	7	13	26	55	163	35	8	6	9	7	9	13	10	18	28	33	13
SOMERSET	891	9	14	30	83	148	499	108	19	25	11	32	41	47	46	43	96	119	20
SOUTHAMPTON	1021	14	11	20	70	153	553	191	22	20	28	33	29	39	40	59	82	143	60
STAFFORD	878	16	13	39	63	114	534	99	12	21	19	40	37	30	37	55	103	135	45
SUFFOLK	672	17	13	30	50	106	350	106	10	9	19	20	24	27	29	58	56	76	22
SURREY	1386	24	19	59	108	215	893	158	40	21	29	35	69	78	72	87	121	211	60
SUSSEX	810	12	11	28	72	121	453	122	28	14	23	30	31	32	39	50	78	91	37
WARWICK	704	4	12	25	61	108	428	126	18	22	27	18	29	32	39	51	68	93	31
WESTMORLAND	95	3	1	3	7	16	55	10	1	2	5	2	1	[illegible]	6	5	6	17	5
WILTS	407	5	7	24	39	73	174	85	7	10	7	6	23	21	17	16	22	38	7
WORCESTER	468	5	6	17	43	65	274	58	16	12	7	19	16	25	22	34	42	63	18
YORK CITY	53	2	.	1	2	6	37	5	1	2	1	.	2	.	7	9	4	7	4
YORK E. RIDING	546	9	11	24	42	70	324	66	9	13	11	9	20	26	31	37	49	73	46
YORK N. RIDING	455	21	11	17	44	66	257	39	10	13	13	18	17	17	19	28	35	65	22
YORK W. RIDING	2035	32	28	76	132	335	1231	201	65	57	43	57	69	70	136	125	104	276	139
NORTH WALES	279	5	2	4	24	52	163	29	5	2	5	4	6	9	11	14	31	55	18
SOUTH WALES	572	12	6	17	32	79	383	43	10	20	14	10	15	17	28	40	50	120	50

formerly have been abandoned; and some caution is necessary in accepting it as a statement of the periods at which the present Schools in recent years.

TABLE K.

DATES at which existing PUBLIC SCHOOLS were established.

ENGLAND AND WALES.

DESCRIPTION OF SCHOOLS.	Total No of existing Public Schools.	DATES at which existing Schools were established.																		
		Before 1801	1801 to 1811	1811 to 1821	1821 to 1831	1831 to 1841	1841 to Mar 1851	Date not specified.	In each of the last Ten Years. 1841	1842	1843	1844	1845	1846	1847	1848	1849	1850	1851 (Three Months).
TOTAL PUBLIC SCHOOLS	15,411	2876	590	1120	1265	3035	5451	1062	415	372	406	556	575	569	553	606	589	616	194
Classification of Public Schools.																			
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	610	8	3	11	6	216	102	264	9	9	8	12	7	11	15	8	12	10	1
CLASS II.—SUPPORTED BY ENDOWMENTS	3125	2019	149	171	128	204	231	223	22	31	11	29	11	19	20	36	28	19	2
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	10,595	766	410	879	1021	2417	4604	498	362	314	353	477	513	488	467	482	476	519	153
CLASS IV.—OTHER PUBLIC SCHOOLS	1081	83	37	59	110	198	517	77	22	18	34	38	44	51	51	80	73	68	38
CLASS I.																			
Military Schools	35	3	2	10	2	4	8	6	.	.	.	.	.	1	3	1	1	2	.
Naval Schools	14	3	1	.	.	4	6	.	.	.	1	3	.	.	.	1	1	.	.
Prison Schools	34	1	.	1	2	5	19	6	1	2	2	7	.	1	2	1	.	2	1
Corporation Schools	3	1	.	.	2	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Woods and Forests' School	1	.	.	.	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.
Workhouse Schools	523	.	.	.	.	202	69	252	8	7	5	2	7	9	10	5	10	6	.
CLASS II.																			
Collegiate and Grammar Schools	566	486	.	.	.	.	.	80	.	.	.	.	.	.	.	.	.	.	.
Other Endowed Schools	2559	1533	149	171	128	204	231	143	22	31	11	29	11	19	20	36	28	19	2
CLASS III. *Denominational.*																			
Church of England—*National*	3720	216	99	399	373	922	1585	126	159	122	132	194	183	182	165	155	133	118	42
" *British*	12	1	.	1	2	2	4	2	.	.	1	.	1	.	.	.	1	.	1
" *Others*	4839	492	251	356	522	1078	1850	281	140	140	152	160	161	186	164	216	225	218	67
Church of Scotland—*British*	1	.	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
" *Others*	4	1	1	.	.	.	2	.	.	.	.	.	.	.	.	.	2	.	.
United Presbyterians	3	.	.	.	1	1	1	.	.	.	.	.	.	1	.	.	.	.	.
Presbyterian Church in England—*British*	2	.	.	.	.	1	1	.	.	.	.	.	.	.	.	.	.	1	.
" *Others*	23	3	1	.	1	1	16	1	1	1	2	1	3	.	4	1	.	3	.
Scottish Presbyterians	1	.	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Presbyterians (not defined)—*British*	1	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
" *Others*	6	.	1	.	.	2	3	.	.	.	.	.	.	.	.	.	1	2	.
Independents—*British*	183	3	3	6	5	43	116	7	12	1	4	17	21	16	16	5	9	11	4
" *Others*	218	5	6	6	16	52	153	10	6	6	10	19	21	19	23	14	13	16	6
Baptists—*British*	51	2	1	4	.	6	35	3	1	3	4	2	8	5	3	4	1	3	1
" *Others*	64	2	2	1	4	12	43	.	2	1	3	5	4	4	6	3	7	6	2
Society of Friends—*British*	5	.	1	1	.	3	.	.	.	.	.	.	.	.	.	.	.	.	.
" *Others*	18	.	.	3	4	3	8	.	3	2	.	.	.	.	1	1	.	1	.
Unitarians—*British*	4	1	.	.	3	.	.	.	.	.	.	.	.	.	.	.	.	.	.
" *Others*	26	7	1	1	1	3	13	.	1	.	.	.	4	1	1	4	.	2	.
Moravians	7	2	2	.	.	.	3	.	.	.	.	1	.	.	1	1	.	.	.

(Denominational rows bracketed in the margin: "Supported by")

TABLE K.—*continued.*

DESCRIPTION OF SCHOOLS.	Total No. of existing Public Schools.	DATES at which existing Schools were established.																	
		Before 1801	1801 to 1811	1811 to 1821	1821 to 1831	1831 to 1841	1841 to Mar. 1851	Date not specified.	In each of the last Ten Years.										
									1841	1842	1843	1844	1845	1846	1847	1848	1849	1850	1851 (Three Months)
CLASS III.—*cont.*																			
Denominational—cont.																			
Supported by Wesleyan Methodists—*British*	20	1	.	1	1	6	6	5	.	.	1	1	1	.	1	.	1	1	.
" *Others*	343	6	4	16	16	56	233	12	10	8	13	27	48	28	29	19	20	23	5
Methodist New Connexion—*British*	3	.	.	.	.	1	1	1	.	.	.	.	.	.	.	.	1	.	.
" *Others*	10	.	1	1	.	.	7	1	.	.	.	1	.	.	.	1	.	1	4
Primitive Methodists—*British*	2	.	.	.	.	1	1	.	.	.	.	.	.	1	.	.	.	.	.
" *Others*	23	.	.	1	1	3	16	2	1	.	1	2	.	3	.	5	1	3	.
Bible Christians—*British*	1	.	.	.	.	.	1	.	.	.	.	1	.	.	.	.	.	.	.
" *Others*	7	.	.	.	.	2	5	.	2	1	.	.	.	.	.	1	.	.	1
Wesleyan Methodist Association	10	.	.	.	.	2	7	1	.	.	.	1	1	1	.	1	2	1	.
Calvinistic Methodists—*British*	22	.	.	.	.	.	22	.	.	2	.	1	4	2	3	1	3	6	.
" *Others*	19	1	.	.	3	4	11	.	.	.	1	2	.	.	2	1	2	2	1
Lady Huntingdon's Connexion—*British*	1	.	.	.	.	.	1	.	.	.	.	.	1	.	.	.	.	.	.
" *Others*	8	1	.	1	1	1	3	1	.	.	.	.	1	1	.	.	1	.	.
New Church	9	.	.	.	2	4	3	.	.	.	.	.	.	.	2	.	.	.	1
Dissenters (not defined)—*British*	28	.	.	3	.	10	15	.	.	1	2	2	1	1	1	1	4	1	1
" *Others*	15	2	2	2	2	2	5	.	.	1	.	.	.	.	3	.	.	1	.
Isolated Congregations—*British*	2	.	.	.	.	1	1	.	.	.	.	.	.	.	.	.	.	.	1
" *Others*	12	.	.	.	.	3	8	1	.	1	.	1	1	.	2	.	.	.	3
Lutherans	1	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
French Protestants	1	.	.	.	.	.	.	1	.	.	.	.	.	.	.	.	.	.	.
German Missionary Society	1	.	.	.	.	.	1	.	.	.	.	.	.	.	.	.	1	.	.
Roman Catholics	311	10	10	14	28	69	166	14	7	9	8	8	18	6	17	20	21	44	8
Jews	10	2	.	.	1	4	2	1	.	1	.	.	1	.	.	.	.	.	.
Undenominational.																			
British	514	7	23	60	34	117	215	28	17	14	19	31	30	31	23	28	25	22	5
Others	4	.	.	.	.	2	2	.	.	.	.	.	.	.	.	.	2	.	.
CLASS IV.																			
Ragged Schools (*exclusive of those supported by Religious Bodies*)	123	.	.	.	1	2	115	5	2	1	5	3	7	15	17	29	27	8	1
Orphan Schools	39	8	3	1	8	10	5	4	.	.	.	.	.	.	.	.	4	.	1
Blind Schools	11	3	1	.	.	3	3	1	.	.	1	.	1	.	.	1	.	.	.
Deaf and Dumb Schools	9	.	.	.	3	2	4	.	1	1	.	1	.	.	1	.	.	.	.
School for Idiots	1	.	.	.	.	.	1	.	.	.	.	.	.	1	.	.	.	.	.
Factory Schools	120	1	.	5	9	19	78	8	4	4	3	9	9	12	6	5	3	12	11
Colliery Schools	41	1	3	.	3	8	21	5	3	3	5	2	1	1	1	.	3	2	.
Mechanics' Institution Schools	5	.	.	.	.	1	4	.	.	.	.	.	.	.	.	2	1	1	.
Industrial Schools	6	.	.	.	.	2	4	.	.	.	1	.	.	1	.	1	.	1	.
Agricultural Schools	3	1	.	.	.	2	.	.	.	.	.	.	.	.	.	.	.	.	.
Railway Schools	5	.	.	.	.	.	4	1	.	.	1	1	.	.	.	1	1	.	.
Philanthropic Society's Farm School	1	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Other Subscription Schools, of no specific character	717	68	30	53	86	149	278	53	12	9	18	22	26	21	26	41	34	41	25

TABLE L.

Showing, with respect to the Two Registration-Counties of LANCASTER and LINCOLN, the proportion of SCHOLARS *attending* DAY SCHOOLS as compared with the number ON THE BOOKS; distinguishing the different *classes* of Schools.*

DESCRIPTION OF SCHOOLS.	LANCASHIRE.			LINCOLNSHIRE.		
	Schools.	Scholars. On the Books.	Scholars. In Attendance.	Schools.	Scholars. On the Books.	Scholars. In Attendance.
ALL DAY SCHOOLS -	3061	220,023	183,509	1410	52,104	43,455
PUBLIC DAY SCHOOLS	1065	153,371	122,616	462	32,572	25,811
PRIVATE DAY SCHOOLS	1996	66,652	60,863	948	19,532	17,641
Classification of Public Schools.						
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION - -	29	6298	5479	16	1428	1409
CLASS II.—SUPPORTED BY ENDOWMENTS - -	219	18,286	14,936	136	8754	7035
CLASS III.—SUPPORTED BY RELIGIOUS BODIES -	705	115,708	91,515	290	20,965	16,223
CLASS IV.—OTHER PUBLIC SCHOOLS - - -	112	13,079	10,716	20	1425	1144
CLASS I.						
Military Schools - -	2	300	187	..	..	..
Naval School - - -	1	129	97	..	..	..
Prison Schools - -	3	252	250	2	62	57
Corporation Schools - -	2	2248	1942	..	..	..
Workhouse Schools -	21	3369	3003	14	1366	1352
CLASS II.						
Collegiate and Grammar Schools - - -	57	4312	3760	23	1267	1002
Other Endowed Schools -	162	13,941	11,176	113	7487	6033
CLASS III.						
Denominational.						
Supported by Church of England—*National*	231	44,884	35,080	84	7423	5528
" " *Others* -	217	28,949	22,853	166	9188	7390
" United Presbyterians -	1	142	142	..	..	..
" Presbyterian Church in England - - -	5	792	651	..	..	..
" Scottish Presbyterians -	1	345	260	..	..	..
" Presbyterians (*not otherwise defined*)—*British* -	1	263	235	..	..	..
" " *Others* -	2	313	248	..	..	..
" Independents—*British* -	11	2054	1719	1	172	138
" " *Others* -	34	4588	3566	..	..	..
" Baptists—*British* -	4	472	382	..	..	..
" " *Others* -	5	509	415	1	60	36
CLASS III.—*cont.* *Denominational*—cont.						
Supported by Society of Friends—*British* -	2	262	241	..	..	..
" " *Others* -	5	813	660	..	..	..
" Unitarians - -	6	983	854	..	..	..
" Moravians - -	1	83	75	..	..	..
" Wesleyan Methodists—*British* -	2	159	133	..	..	..
" " *Others* -	41	5592	4456	23	2094	1669
" Wesleyan Methodists, New Connexion—*British* -	2	522	465	..	..	..
" " *Others* -	1	94	91	..	..	..
" Primitive Methodists -	1	44	33	1	120	103
" Wesleyan Methodists Association - -	8	925	722	..	..	..
" Calvinistic Methodists—*British* -	1	250	192	..	..	..
" Lady Huntingdon's Connexion - -	1	90	84	..	..	..
" New Church - -	7	1239	1027	..	..	..
" Dissenters—*British* -	1	150	140	..	..	..
" Isolated Congregations	1	122	84	1	38	38
" Roman Catholics -	77	13,829	10,712	3	126	109
" Jews - - -	2	140	126	..	..	..
Undenominational.						
British - - -	33	6699	5568	10	1744	1212
Others - - -	1	401	298	..	..	..
CLASS IV.						
Ragged Schools - -	6	927	743	..	..	..
Orphan Schools - -	4	434	369	..	..	..
Blind Schools - -	2	163	140	..	..	..
Deaf and Dumb Schools -	2	136	126	..	..	..
Factory Schools - -	20	3221	2348	..	..	..
Colliery Schools - -	3	212	164	..	..	..
Chemical Works School -	1	110	87	..	..	..
Foundry School - -	1	103	88	..	..	..
Mechanics' Institution -	4	1166	1079	..	..	..
Industrial School - -	1	96	72	..	..	..
Railway School - -	1	74	58	1	31	19
Others of no specific character - - -	61	6428	5442	19	1304	1125

* The design of this Table is to show how far the proportion of Scholars in attendance to the number on the Books may be affected by the different descriptions of Schools.

TABLE M.

AGES, in Quinquennial Periods, of Scholars in PUBLIC and PRIVATE Day Schools respectively, in the Counties of LANCASTER and LINCOLN.

DESCRIPTION OF SCHOOLS.		Number of Scholars whose Ages were specified.		AGES OF SCHOLARS.							
				MALES.				FEMALES.			
		Males.	Females.	Under 5 years.	5 to 10.	10 to 15.	15 and upwards.	Under 5 years.	5 to 10.	10 to 15.	15 and upwards.
ALL DAY SCHOOLS.	LANCASHIRE -	82,135	61,358	11,281	42,260	26,647	1,947	10,920	31,262	17,871	1,305
	LINCOLNSHIRE	18,156	15,354	1,964	9,802	6,126	264	1,860	8,102	5,136	256
PUBLIC DAY SCHOOLS.	LANCASHIRE -	59,258	40,835	7,541	30,700	19,947	1,070	7,617	21,108	11,641	469
	LINCOLNSHIRE	12,674	8,347	830	7,016	4,704	124	758	4,538	2,991	60
PRIVATE DAY SCHOOLS.	LANCASHIRE -	22,877	20,523	3,740	11,560	6,700	877	3,303	10,154	6,230	836
	LINCOLNSHIRE	5,482	7,007	1,134	2,786	1,422	140	1,102	3,564	2,145	196

Proportion of Scholars at each Age to 100 at all Ages.

ALL DAY SCHOOLS.	LANCASHIRE -	100·0	100·0	13·7	51·5	32·4	2·4	17·8	50·9	29·2	2·1
	LINCOLNSHIRE	100·0	100·0	10·8	53·9	33·8	1·5	12·1	52·8	33·5	1·6
PUBLIC DAY SCHOOLS.	LANCASHIRE -	100·0	100·0	12·7	51·8	33·7	1·8	18·6	51·7	28·5	1·2
	LINCOLNSHIRE	100·0	100·0	6·6	55·4	37·1	0·9	9·0	54·4	35·9	0·7
PRIVATE DAY SCHOOLS.	LANCASHIRE -	100·0	100·0	16·3	50·5	29·3	3·9	16·0	49·4	30·3	4·3
	LINCOLNSHIRE	100·0	100·0	20·7	50·8	25·9	2·6	15·8	50·8	30·6	2·8

TABLE N.

REMUNERATION OF TEACHERS IN PUBLIC SCHOOLS.

COUNTY OF LANCASTER.

DESCRIPTION OF SCHOOLS.	MALE TEACHERS.							FEMALE TEACHERS.						
	Masters.				Paid Monitors and Pupil Teachers.			Mistresses.				Paid Monitors and Pupil Teachers.		
	Number.	Aggregate annual Remuneration.	Average per Master.	Number who have Residences found.	Number.	Aggregate annual Remuneration.	Average for each.	Number.	Aggregate annual Remuneration.	Average per Mistress.	Number who have Residences found.	Number.	Aggregate annual Remuneration.	Average for each.
		£	£ s.			£	£ s.		£	£ s.			£	£ s.
PUBLIC DAY SCHOOLS	301	17511	58 3	83	132	1257	9 10	275	8610	31 6	89	105	647	6 16
Classification of Public Schools.														
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	17	337	30 13	5	17	110	6 10	8	220	27 10	8	13	120	9 5
CLASS II.—SUPPORTED BY ENDOWMENTS	81	4869	60 2	35	6	53	8 17	24	807	33 13	13	5	24	4 16
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	165	9222	55 18	35	103	1041	10 2	223	6851	30 14	62	87	503	5 16
CLASS IV.—OTHER PUBLIC SCHOOLS	44	3083	70 0	8	6	53	8 16	20	732	36 12	6	..	..	..
CLASS I.														
Military Schools	7	132	18 17	2	..	..	..	..	..	..	..	..	..	..
Prison Schools	1	65	65 0	..	..	..	..	1	47	47 0	1	..	..	..
Corporation Schools	..	..	..	..	17	110	6 10	..	..	..	..	11	108	9 16
Workhouse Schools	3	140	46 13	3	..	..	..	7	173	24 14	7	2	12	6 0
CLASS II.														
Collegiate and Grammar Schools	31	2526	81 10	10	..	..	..	..	..	..	..	..	..	..
Other Endowed Schools	50	2343	46 17	25	6	53	8 17	24	807	33 13	13	5	24	4 16
CLASS III.														
Denominational.														
Supported by Ch. of Eng.— *National*	59	3301	55 19	17	60	561	9 7	71	2396	33 15	24	22	150	16
" *Others*	34	1991	58 11	9	5	49	9 16	83	2417	29 3	25	13	96	8
Free Church of England	..	..	..	..	..	..	..	1	42	42 0	..	..	..	..
Presbyterians (not defined) *British*	..	..	..	..	3	47	15 13	2	80	40 0	..	..	..	..
" *Others*	2	221	110 10	..	2	12	6 0	2	99	49 10	..	2	25	1 10
Independents— *British*	3	243	81 0	..	6	52	8 13	1	50	50 0	..	..	..	..
" *Others*	11	605	55 0	..	..	..	..	15	541	36 0	..	23	22	0 19
Baptists— *British*	..	..	..	..	..	..	..	1	45	45 0	..	..	..	..
" *Others*	1	65	65 0	..	..	..	..	1	10	10 0	..	1	2	2 0
Society of Friends	1	75	75 0	..	..	..	..	1	50	50 0	..	1	10	10 0
Unitarians	3	215	71 13	..	7	115	16 9	2	60	30 0	..	2	20	10 0
Moravians	1	37	37 0	..	..	..	..	..	..	..	..	..	..	..
Wes. Meth.— *British*	1	36	36 0	..	..	..	..	..	..	..	..	..	..	..
" *Others*	8	504	63 0	..	4	39	9 15	2	30	15 0	..	1	10	10 0
Wes. Meth. Association	..	..	..	..	..	..	..	6	163	27 3	..	3	17	5 13
Wesleyan Meth. New Connexion— *British*	..	..	..	..	2	20	10 0	..	..	..	..	..	..	..
New Church	1	60	60 0	1	2	15	7 10	..	..	..	..	..	..	..
Roman Catholics	32	1321	41 6	8	3	32	10 13	32	793	24 16	11	17	136	8 0
Undenominational.														
British	8	548	68 10	..	9	99	11 0	3	75	25 0	2	2	15	7 10
CLASS IV.														
Ragged Schools	3	100	33 7	..	..	..	..	3	6	2 0	..	..	..	..
Orphan Asylum Schools	2	102	51 0	1	..	..	..	2	80	40 0	2	..	..	..
Deaf and Dumb Schools	5	305	61 0	5	..	..	..	..	..	..	..	..	..	..
Factory Schools	6	358	59 13	..	..	..	..	2	76	38 0	1	..	..	..
Colliery Schools	1	35	35 0	1	..	..	..	1	40	40 0	1	..	..	..
Mechanics' Institution Schools	19	1755	92 7	..	..	..	..	10	485	48 10	1	..	..	..
Odd Fellows School	..	..	..	..	1	4	4 0	..	..	..	..	..	..	..
Other Subscription Schools, of no specific character	8	428	53 10	1	5	49	9 16	2	45	22 10	1	..	..	..

*** The Returns very frequently failed to give any useful information respecting the remuneration of Teachers. As much as could be satisfactorily obtained is here supplied for the two Counties of Lancaster and Lincoln.

TABLE N.—*continued.*

COUNTY OF LINCOLN.

DESCRIPTION OF SCHOOLS.	MALE TEACHERS.							FEMALE TEACHERS.						
	Masters.				Paid Monitors and Pupil Teachers.			Mistresses.				Paid Monitors and Pupil Teachers.		
	Number.	Aggregate annual Remuneration.	Average per Master.	Number who have Residences found.	Number.	Aggregate annual Remuneration.	Average for each.	Number.	Aggregate annual Remuneration.	Average per Mistress.	Number who have Residences found.	Number.	Aggregate annual Remuneration.	Average for each.
		£	£ s.			£	£ s.		£	£ s.			£	£ s.
PUBLIC DAY SCHOOLS	79	5915	74 17	28	13	171	13 3	80	1881	23 10	25	17	43	2 10
Classification of Public Schools.														
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	2	60	30 0	2	..	..	..	2	55	27 10	2	..	..	..
CLASS II.—SUPPORTED BY ENDOWMENTS	48	4435	92 8	18	..	..	..	14	312	22 6	5	7	10	1 8
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	29	1420	48 19	8	13	171	13 3	64	1514	23 13	18	10	33	3 6
CLASS IV.—OTHER PUBLIC SCHOOLS	..	..	..	..	..	..	..	..	..	..	..	..	..	..
CLASS I.														
Workhouse Schools	2	60	30 0	2	..	..	..	2	55	27 10	2	..	..	..
CLASS II.														
Collegiate and Grammar Schools	26	3220	123 17	9	..	..	..	1	12	12 0	1	..	..	..
Other Endowed Schools	22	1215	55 4	9	..	..	..	13	300	23 1	4	7	10	1 8
CLASS III.														
Denominational.														
Supported by Church of England—*National*	9	455	50 11	5	7	94	13 8	11	271	24 13	1	1	8	8 0
Supported by " *Others*	9	257	28 11	1	..	..	..	45	1007	22 7	16	8	18	2 5
Supported by Baptists	..	..	..	..	..	..	..	1	20	20 0	..	..	..	..
Supported by Wesleyan Methodists	9	551	61 4	2	6	77	12 17	3	115	38 7	1	..	..	..
Supported by Roman Catholics	..	..	..	..	..	..	..	2	32	16 0	..	..	..	..
Undenominational.														
British	2	157	78 10	..	..	..	..	2	69	34 10	..	1	7	7 0
CLASS IV.														
Other Subscription Schools, of no specific character	..	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE O.

CLASSIFICATION OF DAY SCHOOLS

COUNTIES.*

DESCRIPTION OF SCHOOLS.	BEDFORD. *Population*, 124,478.				BERKS. *Population*, 170,065.				BUCKINGHAM. *Population*, 163,723.			
	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	Sex. F.	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	Sex. F.	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	Sex. F.
DAY SCHOOLS	277	13,003	7563	5440	507	22,649	11,644	11,005	475	19,048	10,848	8200
PUBLIC DAY SCHOOLS	120	9863	6039	3824	218	16,584	8729	7855	195	13,743	8393	5350
PRIVATE DAY SCHOOLS	157	3140	1524	1616	289	6065	2915	3150	280	5305	2155	2850
Classification of Public Schools.												
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	6	277	159	118	14	1316	729	587	7	462	224	238
CLASS II.—SUPPORTED BY ENDOWMENTS	28	2441	1707	734	43	2082	1383	699	29	216	1689	471
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	81	6424	3865	2559	156	12,534	6179	6355	150	10,639	6299	4340
CLASS IV.—OTHER PUBLIC SCHOOLS	5	721	308	413	5	652	438	214	9	482	181	301
CLASS I.												
Military Schools	..	..	..	..	2	239	187	52	..	..	..	..
Prison School	..	..	..	..	1	98	98	..	..	..	..	..
Workhouse Schools	6	277	159	118	11	979	444	535	7	462	224	238
CLASS II.												
Collegiate and Grammar Schools	2	211	204	7	3	139	139	..	4	762	762	..
Other Endowed Schools	26	2230	1503	727	40	1943	1244	699	25	1398	927	471
CLASS III.												
Denominational.												
Supported by Ch. of England—*National*	38	3252	2009	1243	48	5303	2615	2688	52	4236	2518	1718
„ *British*	1	74	56	18	..	..	..	..	1	102	35	67
„ *Others*	28	1620	860	760	94	5726	2731	2995	77	4024	2131	1893
Independents—*British*	1	65	31	34	2	144	78	66	1	70	45	25
„ *Others*	1	72	60	12	..	..	..	..	..	..	..	..
Baptists—*British*	1	44	25	19	..	..	..	..	1	109	54	55
Wesleyan Methodists—*British*	..	..	..	..	1	106	56	50	..	..	..	..
„ *Others*	1	120	72	48	2	175	96	79	1	126	99	27
Primitive Methodists—*British*	..	..	..	..	..	..	..	..	1	76	50	26
Roman Catholics	..	..	..	..	3	121	49	72	..	..	..	..
Undenominational. British	10	1177	752	425	6	959	554	405	16	1896	1367	529
CLASS IV.												
Ragged Schools	1	60	60	..	1	85	85	..	..	..	..	..
Other Subscription Schools, of no specific character	4	661	248	413	4	567	353	214	9	482	181	301

* These are Counties proper, *not* Registration Counties.

TABLE O.—*continued.*

DESCRIPTION OF SCHOOLS.	CAMBRIDGE. *Population*, 185,405.				CHESTER. *Population*, 455,725.				CORNWALL. *Population*, 355,558.			
	No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.		
		Total.	Sex.			Total.	Sex.			Total.	Sex.	
			M.	F.			M.	F.			M.	F.
DAY SCHOOLS -	586	24,329	12,568	11,761	1037	55,085	30,201	24,884	1074	38,604	20,633	17,971
PUBLIC DAY SCHOOLS -	188	16,559	8790	7769	352	35,898	20,232	15,666	258	18,982	10,824	8158
PRIVATE DAY SCHOOLS	398	7770	3778	3992	685	19,187	9969	9218	816	19,622	9809	9813
Classification of Public Schools.												
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION - - -	8	598	307	291	9	536	349	187	13	644	290	354
CLASS II.—SUPPORTED BY ENDOWMENTS - -	46	3879	2503	1376	67	4512	3156	1356	29	1235	736	499
CLASS III.—SUPPORTED BY RELIGIOUS BODIES -	127	11,500	5660	5840	253	28,576	15,536	13,040	191	16,232	9292	6940
CLASS IV.—OTHER PUBLIC SCHOOLS - - -	7	582	320	262	23	2274	1191	1083	25	871	506	365
CLASS I.												
Military Schools - -	..	..	..	..	1	94	70	24	1	23	20	3
Prison Schools - - -	..	..	..	.	1	16	8	8	1	6	3	3
Workhouse Schools - -	8	598	307	291	7	426	271	155	11	615	267	348
CLASS II.												
Collegiate and Grammar Schools - - -	4	225	225	.	20	1082	1037	45	4	69	69	..
Other Endowed Schools -	42	3654	2278	1376	47	3430	2119	1311	25	1166	667	499
CLASS III.												
Denominational.												
Supported by: Ch. of England—*National*	54	6542	3304	3238	100	13,283	6934	6349	84	8061	4528	3533
" *Others* -	50	2327	932	1395	103	9221	4875	4346	83	5197	2793	2404
Presbyterian Church in England - - -	..	..	..	..	1	34	24	10	..	..	..	..
Presbyterians (*not otherwise defined*) - -	..	..	..	..	2	346	203	143	..	..	..	..
Independents— *British* -	6	540	285	255	2	280	176	104	1	69	69	..
" *Others* -	1	30	..	30	4	409	239	170	..	..	..	..
Baptists— *British* -	4	363	217	146	..	..	..	..	..	..	..	..
" *Others* -	2	76	18	58	1	62	41	21	..	..	..	..
Wesleyan Methodists— *British* -	..	..	..	..	1	150	102	48	..	..	..	..
" *Others* -	..	..	..	..	21	2416	1485	931	13	1149	750	399
Primitive Methodists -	..	..	..	..	1	45	29	16	.	..	..	..
Bible Christians - -	..	..	..	..	..	..	..	..	1	40	25	15
Dissenters— *British* -	2	252	147	105	1	101	35	66	1	499	314	185
Mixed Congregations -	..	..	..	..	..	..	..	..	1	128	78	50
Roman Catholics -	..	..	..	..	10	1140	605	535	2	41	35	6
Undenominational.												
British - - -	8	1370	757	613	6	1089	788	301	5	1048	700	348
CLASS IV.												
Ragged Schools - - -	1	87	46	41	1	177	82	95	..	..	..	..
Factory Schools - - -	..	..	..	..	5	916	460	456	..	..	..	..
Industrial School - -	1	31	31	..	..	..	..	.	..	..	..	..
Railway School - - -	..	..	..	..	1	396	200	196	..	..	..	.
Other Subscription Schools, of no specific character -	5	464	243	221	16	785	449	336	25	871	506	365

TABLE O.—*continued.*

DESCRIPTION OF SCHOOLS.	CUMBERLAND. *Population*, 195,492. No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	DERBY. *Population*, 296,084. No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	DEVON. *Population*, 567,098. No. of Schools.	Number of Scholars belonging to the Schools. Total	Sex. M.	F.
DAY SCHOOLS -	563	25,493	14,207	11,286	840	37,271	19,825	17,446	1614	64,266	34,715	29,551
PUBLIC DAY SCHOOLS -	249	16,801	9914	6887	319	25,133	14,296	10,837	503	38,418	21,508	16,910
PRIVATE DAY SCHOOLS	314	8692	4293	4399	521	12,138	5529	6609	1111	25,848	13,207	12,641
Classification of Public Schools.												
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION - - -	6	539	305	234	7	359	217	142	24	2112	1268	844
CLASS II.—SUPPORTED BY ENDOWMENTS - -	115	5772	3926	1846	88	4869	3421	1448	80	4511	3149	1362
CLASS III.—SUPPORTED BY RELIGIOUS BODIES - -	102	8780	4836	3944	205	18,209	9790	8419	359	28,346	15,171	13,175
CLASS IV.—OTHER PUBLIC SCHOOLS - - -	26	1710	847	863	19	1696	868	828	40	3449	1920	1529
CLASS I.												
Military Schools - -	..	..	..	..	..	..	..	..	3	231	162	69
Naval Schools - - -	..	..	..	..	..	..	..	..	2	449	276	173
Prison School - - -	..	..	..	..	1	42	32	10	..	..	..	..
Workhouse Schools - -	6	539	305	234	6	317	185	132	19	1432	830	602
CLASS II.												
Collegiate and Grammar Schools - - -	33	2147	1587	560	13	791	688	103	10	303	303	..
Other Endowed Schools -	82	3625	2339	1286	75	4078	2733	1345	70	4208	2846	1362
CLASS III.												
Denominational.												
Supported by Ch. of England—*National*	24	3086	1808	1278	58	6337	3576	2761	136	13,647	7138	6209
" *British*	1	36	24	12	..	..	..	.	1	65	37	28
" *Others* -	61	3758	1938	1820	110	7896	3994	3902	174	10,165	5001	5164
Presbyterian Church in England - -	1	104	77	27	..	..	..	..	..	..	..	..
Independents— *British* -	..	..	.	..	5	488	289	199	2	121	66	55
" *Others* -	2	105	67	38	4	342	233	109	8	304	157	147
Baptists— *British*	..	..	..	..	2	118	58	60	1	87	41	46
" *Others* -	..	..	..	..	..	..	..	..	1	60	25	35
Society of Friends - -	1	50	27	23	..	..	..	..	..	..	..	..
Unitarians - -	..	..	..	..	..	..	..	..	2	190	100	90
Moravians - - -	..	..	..	.	1	72	36	36	..	..	..	..
Wesleyan Methodists -	1	94	80	14	16	1624	961	663	5	464	307	157
Primitive Methodists -	..	..	..	..	1	24	12	12	..	..	..	..
Bible Christians - -	..	..	..	..	..	..	..	..	5	155	86	69
Dissenters— *British* -	..	..	.	..	..	..	..	..	2	275	165	110
" *Others* -	..	..	..	..	1	111	33	78	..	..	..	..
Mixed Congregations— " *British* -	..	..	..	..	.	..	..	..	1	82	67	15
Isolated Congregations -	..	..	..	..	.	..	..	..	2	129	29	100
Roman Catholics - -	3	368	196	172	2	414	34	380	3	228	106	122
Undenominational.												
British - - -	8	1179	619	560	5	783	564	219	16	2374	1546	828
CLASS IV.												
Ragged Schools - -	..	..	..	..	1	116	76	40	3	225	158	67
Orphan Schools - -	..	..	..	..	..	..	..	..	2	70	..	70
Blind School - - -	..	..	..	.	..	..	.	..	1	22	11	11
Factory Schools - -	3	241	132	109	3	247	180	67	..	..	..	..
Colliery Schools - -	1	87	46	41	2	194	115	79	..	..	..	..
Other Subscription Schools, of no specific character -	22	1382	669	713	13	1139	497	642	34	3132	1751	1381

TABLE O.—*continued.*

DESCRIPTION OF SCHOOLS.	DORSET. *Population, 184,207.*				DURHAM. *Population, 390,997.*				ESSEX. *Population, 369,318.*			
	No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.		
		Total.	Sex.			Total.	Sex.			Total.	Sex.	
			M.	F.			M.	F.			M.	F.
DAY SCHOOLS -	664	25,004	12,940	12,064	837	49,231	26,858	22,373	1115	46,569	23,943	22,626
PUBLIC DAY SCHOOLS -	271	17,407	9258	8149	287	29,763	17,154	12,609	426	32,815	17,244	15,571
PRIVATE DAY SCHOOLS	393	7597	3682	3915	550	19,468	9704	9764	689	13,754	6699	7055
Classification of Public Schools.												
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION - -	11	537	288	249	1	40	40	..	21	1540	802	738
CLASS II.—SUPPORTED BY ENDOWMENTS - - -	33	1639	1245	394	56	4835	3304	1531	68	4184	2667	1517
CLASS III.—SUPPORTED BY RELIGIOUS BODIES - -	221	14,785	7525	7260	187	21,049	11,671	9378	329	26,302	13,356	12,946
CLASS IV.—OTHER PUBLIC SCHOOLS - - -	6	446	200	246	43	3839	2139	1700	8	789	419	370
CLASS I.												
Military Schools - -	..	..	..	..	..	..	..	..	2	98	52	46
Prison Schools - - -	1	37	37	..	..	..	..	..	1	8	8	..
Workhouse Schools - -	10	500	251	249	1	40	40	..	18	1434	742	692
CLASS II.												
Collegiate and Grammar Schools - - -	7	370	365	5	10	576	520	56	14	369	369	..
ther Endowed Schools -	26	1269	880	389	46	4259	2784	1475	54	3815	2298	1517
CLASS III.												
Denominational.												
Supported by Ch. of England—*National*	83	7114	3585	3529	55	8611	4883	3728	117	11,712	6054	5658
Supported by „ *British* -	1	10	3	7	..	..	..	..	..	..	..	..
Supported by „ *Others* -	112	5433	2545	2888	96	8669	4711	3958	137	7719	3607	4112
Supported by United Presbyterians -	..	..	..	..	1	29	25	4	..	..	..	..
Supported by Presbyterian Church in England - - -	..	..	..	..	2	346	239	107	..	..	..	..
Supported by Independents—*British* -	8	747	388	359	..	..	..	..	23	2147	1088	1059
Supported by „ *Others* -	7	401	156	245	2	193	128	65	7	573	250	323
Supported by Baptists - - -	..	..	..	..	..	..	..	..	3	111	66	45
Supported by Wesleyan Methodists -	1	50	21	29	7	669	213	456	5	282	188	94
Supported by Wesleyan Methodists, New Connexion -	..	..	..	..	1	22	..	22	..	..	..	..
Supported by Primitive Methodists -	..	..	..	..	1	31	26	5	1	43	18	25
Supported by Dissenters—*British* -	..	..	..	..	..	..	..	..	4	278	177	101
Supported by „ *Others* -	..	..	..	..	..	..	..	..	1	42	..	42
Supported by Roman Catholics - -	3	168	69	99	12	935	607	328	4	256	143	113
Undenominational. British - - -	6	862	758	104	10	1544	839	705	27	3139	1765	1374
CLASS IV.												
Ragged Schools - - -	1	58	27	31	1	68	58	10	1	70	40	30
Orphan School - -	..	..	..	..	..	..	..	..	1	349	196	153
Factory Schools - - -	1	22	..	22	3	713	380	333	..	..	..	..
Colliery Schools - - -	..	..	..	..	23	1972	1132	840	..	..	..	..
Other Subscription Schools, of no specific character -	4	366	173	193	16	1086	569	517	6	370	183	187

TABLE O.—*continued.*

DESCRIPTION OF SCHOOLS.	GLOUCESTER. *Population, 458,805.* No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	HEREFORD. *Population, 115,489.* No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	HERTFORD. *Population, 167,298.* No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.
DAY SCHOOLS -	1283	56,218	29,783	26,435	303	11,460	5988	5172	554	23,373	12,322	11,051
PUBLIC DAY SCHOOLS -	489	41,295	22,335	18,960	149	8763	4627	4136	244	17,507	9558	7949
PRIVATE DAY SCHOOLS	794	14,923	7448	7475	154	2697	1361	1336	310	5866	2764	3102
Classification of Public Schools.												
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION - - - -	22	1707	942	765	8	333	203	130	9	481	254	227
CLASS II.—SUPPORTED BY ENDOWMENTS - - - -	105	7020	4343	2677	48	2814	1726	1088	39	2646	1964	682
CLASS III.—SUPPORTED BY RELIGIOUS BODIES -	327	29,264	15,360	13,904	88	5402	2633	2769	183	13,468	6912	6556
CLASS IV.—OTHER PUBLIC SCHOOLS - - -	35	3304	1690	1614	5	214	65	149	13	912	428	484
CLASS I.												
Prison Schools - - -	4	177	151	26	1	51	44	7	..	..	..	..
Woods and Forests School -	1	259	135	124	..	..	..	..	..	..	..	..
Workhouse Schools - -	17	1271	656	615	7	282	159	123	9	481	254	227
CLASS II.												
Collegiate and Grammar Schools - - - -	16	833	833	..	4	263	222	41	14	1225	1044	181
Other Endowed Schools -	89	6187	3510	2677	44	2551	1504	1017	25	1421	920	501
CLASS III.												
Denominational.												
Supported by Ch. of England—*National*	102	10,317	5462	4855	25	2120	1094	1026	67	6119	3132	2987
" *Others* -	148	10,445	4941	5504	55	2658	1163	1495	97	5052	2227	2825
Independents—*British* -	8	801	379	422	..	..	..	..	4	417	208	209
" *Others* -	10	1057	469	588	2	60	36	24	1	65	65	..
Baptists—*British* -	3	239	144	95	..	..	..	..	..	..	..	..
" *Others* -	4	161	78	83	1	60	30	30	..	..	..	..
Society of Friends -	2	338	306	32	..	..	..	..	..	..	..	..
Unitarians—*British* -	3	689	456	233	..	..	..	..	..	..	..	..
" *Others* -	2	81	24	57	..	..	..	..	..	..	..	..
Moravians - -	2	103	25	78	..	..	..	..	..	..	..	..
Wes. Meth—*British* -	1	50	50	..	..	..	..	..	..	..	..	..
" *Others* -	9	467	279	188	..	..	..	..	..	..	..	..
Primitive Methodists -	1	85	31	54	..	..	..	..	..	..	..	..
Calvinistic Methodists—*British* -	1	90	50	40	..	..	..	..	..	..	..	..
Lady Huntingdon's Connexion - - - -	1	146	101	45	..	..	..	..	..	..	..	..
Dissenters—*British* -	2	238	171	67	..	..	..	..	..	..	..	..
" *Others* -	..	..	..	..	..	..	..	..	1	20	..	20
Mixed Congregations—*British* -	..	..	..	..	1	102	63	39	..	..	..	..
" *Others* -	1	46	36	10	..	..	..	..	..	..	..	..
Roman Catholics -	8	701	324	377	1	33	16	17	2	134	60	74
Undenominational.												
British - - -	19	3210	2034	1176	3	369	231	138	11	1661	1220	441
CLASS IV.												
Ragged Schools - -	6	1093	469	624	..	..	..	..	..	..	..	..
Orphan Schools - -	3	378	123	255	1	7	..	7	1	25	25	..
Blind School - - -	1	68	39	29	..	..	..	..	..	..	..	..
Deaf and Dumb School -	1	30	14	16	..	..	..	..	..	..	..	..
Factory Schools - -	2	153	67	86	..	..	..	..	..	..	..	..
Other Subscription Schools, of no specific character -	22	1582	978	604	4	207	65	142	12	887	403	484

TABLE O.—*continued.*

DESCRIPTION OF SCHOOLS.	HUNTINGDON. *Population, 64,183.*				KENT. *Population, 615,766.*				LANCASTER. *Population, 2,031,236.*			
	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.
DAY SCHOOLS	230	9183	4573	4610	1930	85,458	46,840	38,618	3014	2 1 847	121,149	01,698
PUBLIC DAY SCHOOLS	95	6631	3484	3147	500	53,631	30,485	23,146	1036	150,338	86,918	63,420
PRIVATE DAY SCHOOLS	135	2552	1089	1463	1430	31,827	16,355	15,472	1978	65,509	34,231	31,278
Classification of Public Schools.												
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	8	175	77	98	43	500	3431	1569	29	6298	3746	2552
CLASS II.—SUPPORTED BY ENDOWMENTS	25	1427	1041	386	79	5520	3702	1818	212	17,758	11,973	5785
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	63	4792	2253	2539	353	39,599	21,397	18,202	687	113,287	63,815	49,472
CLASS IV.—OTHER PUBLIC SCHOOLS	4	237	113	124	25	3512	1955	1557	108	12,995	7384	5611
CLASS I.												
Military Schools	..	..	..	..	8	1049	747	302	2	300	279	21
Naval Schools	..	..	..	..	8	1582	1452	130	1	120	47	82
Prison Schools	..	..	..	..	..	..	..	..	3	252	188	64
Corporation Schools	..	..	..	..	..	..	..	..	2	2248	1264	984
Workhouse Schools	3	175	77	98	27	2369	1232	1137	21	3369	1968	1401
CLASS II.												
Collegiate and Grammar Schools	4	169	169	..	14	634	634	..	54	4204	3643	561
Other Endowed Schools	21	1258	872	386	65	4886	3068	1818	158	13,554	8330	5224
CLASS III.												
Denominational.												
Supported by Church of England—*National*	27	1889	906	983	166	23,242	12,792	10,450	220	43,215	24,276	18,939
" *British*	..	..	..	..	1	42	42	..	..	..	..	..
" *Others*	24	1768	766	1002	139	10,446	5231	5215	213	28,843	15,349	13,494
United Presbyterians	..	..	..	..	..	..	..	..	1	142	88	54
Presby. Church in England	..	..	..	..	..	..	..	..	5	792	444	348
Scottish Presbyterians	..	..	..	..	..	..	..	..	1	345	195	150
Presbyterians (not otherwise defined)—*British*	..	..	..	..	..	..	..	..	1	263	143	120
" *Others*	..	..	..	..	..	..	..	..	2	313	176	137
Independents—*British*	..	..	..	..	3	422	180	242	10	1904	1168	736
" *Others*	..	..	..	..	6	405	225	180	35	4634	2607	2027
Baptists—*British*	1	87	61	26	4	422	255	167	4	472	264	208
" *Others*	..	..	..	..	1	39	17	22	5	509	306	203
Society of Friends—*British*	..	..	..	..	..	..	..	..	2	262	147	115
" *Others*	..	..	..	..	..	..	..	..	5	813	407	406
Unitarians	..	..	..	..	..	..	..	..	6	983	549	434
Moravians	..	..	..	..	..	..	..	..	1	83	72	11
Wesleyan Meth.—*British*	..	..	..	..	1	95	95	..	2	159	131	28
" *Others*	2	128	76	52	7	522	260	262	41	5592	3390	2202
Wesleyan Methodists, New Connexion—*British*	..	..	..	..	..	..	..	..	2	522	356	166
" *Others*	..	..	..	..	..	..	..	..	1	94	66	28
Primitive Methodists	..	..	..	..	..	..	..	..	1	44	22	22
Wesleyan Metho. Association	..	..	..	..	..	..	..	..	8	925	491	434
Calvinistic Meth.—*British*	..	..	..	..	..	..	..	..	1	250	142	108
Lady Huntingdon's Connexion	..	..	..	..	..	..	..	..	1	90	54	36
New Church	..	..	..	..	..	..	..	..	7	1239	737	502
Dissenters—*British*	..	..	..	..	2	435	260	175	1	150	86	64
Isolated Congregations	..	..	..	..	..	..	..	..	1	122	..	122
Roman Catholics	..	..	..	..	5	371	203	168	76	13,789	7793	5996
Jews	..	..	..	..	..	..	..	..	2	140	68	72
Undenominational.												
British	9	920	444	476	18	3158	1837	1321	31	6197	4065	2132
Others	..	..	..	..	..	..	..	..	1	401	223	178
CLASS IV.												
Ragged Schools	..	..	..	..	10	1847	1136	711	6	927	435	492
Orphan Schools	..	..	..	..	..	..	..	..	4	434	169	265
Blind Schools	..	..	..	..	..	..	..	..	2	163	97	66
Deaf and Dumb Schools	..	..	..	..	..	..	..	..	2	136	71	65
Factory Schools	..	..	..	..	..	..	..	..	28	3487	1977	1510
Colliery Schools	..	..	..	..	..	..	..	..	3	212	91	121
Mechanics Institute Schools	..	..	..	..	..	..	..	..	4	1166	825	341
Industrial School	..	..	..	..	..	..	..	..	1	96	60	36
Agricultural School	..	..	..	..	1	18	18	..	..	..	..	..
Railway School	..	..	..	..	..	..	..	..	1	74	38	36
Other Subscription Schools, of no specific character	4	237	113	124	14	1647	801	846	57	6300	3621	2679

TABLE O.—*continued.*

DESCRIPTION OF SCHOOLS.	LEICESTER. *Population*, 230,308.				LINCOLN. *Population*, 407,222.				MIDDLESEX. *Population*, 1,886,576.			
	No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.		
		Total.	Sex. M.	Sex. F.		Total.	Sex. M.	Sex. F.		Total.	Sex. M.	Sex. F.
DAY SCHOOLS	709	28,254	15,308	12,946	1420	52,163	28,235	23,928	3427	200,257	110,861	89,396
PUBLIC DAY SCHOOLS	278	19,392	11,215	8177	457	32,267	19,412	12,855	772	138,108	79,794	58,314
PRIVATE DAY SCHOOLS	431	8862	4093	4769	963	19,896	8823	11,073	2655	62,149	31,067	31,082
Classification of Public Schools.												
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	11	412	240	172	16	1377	783	594	35	4164	2668	1496
CLASS II.—SUPPORTED BY ENDOWMENTS	54	3768	2482	1286	131	8534	5755	2779	77	13,656	9864	3792
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	196	13,919	7758	6161	290	20,931	12,060	8871	542	101,009	56,814	44,195
CLASS IV.—OTHER PUBLIC SCHOOLS	17	1293	735	558	20	1425	814	611	118	19,279	10,448	8831
CLASS I.												
Military Schools	..	..	..	..	..	..	..	..	7	599	507	92
Prison Schools	..	..	..	..	2	62	60	2	1	417	417	..
Workhouse Schools	11	412	240	172	14	1315	723	592	27	3148	1744	1404
CLASS II.												
Collegiate and Grammar Schools	8	400	400	..	23	1267	1242	25	16	3681	3681	..
Other Endowed Schools	46	3368	2082	1286	108	7267	4513	2754	61	9975	6183	3792
CLASS III.												
Denominational.												
Supported by Ch. of England—*National*	70	5538	3058	2480	90	7813	4475	3338	149	37,857	21,971	15,886
" *British*	..	..	..	..	..	..	..	..	1	160	90	70
" *Others*	96	5355	2785	2570	160	8764	4971	3793	215	30,820	16,107	14,713
Church of Scotland—*British*	..	..	..	..	..	..	..	..	1	130	130	..
" *Others*	..	..	..	..	..	..	..	..	4	816	522	294
Presbyterian Church in England	..	..	..	..	..	..	..	..	2	141	88	53
Presbyterians (*not otherwise defined*)	..	..	..	..	..	..	..	..	2	399	228	171
Independents—*British*	1	140	80	60	1	172	95	77	16	4153	2243	1910
" *Others*	3	235	128	107	..	..	..	..	39	5770	3309	2461
Baptists—*British*	2	199	125	74	..	..	..	..	1	95	95	..
" *Others*	..	..	..	..	1	60	10	50	5	505	184	321
Society of Friends	1	36	17	19	..	..	..	..	1	26	26	..
Unitarians—*British*	1	193	193	..	..	..	..	..	..	..	..	..
" *Others*	1	190	130	60	..	..	..	..	4	430	162	268
Wesleyan Methodists—*British*	..	..	..	..	..	..	..	..	2	575	230	345
" *Others*	3	198	128	70	23	2094	1376	718	15	2507	1511	996
Primitive Methodists	..	..	..	..	1	120	53	67	..	..	..	..
Lady Huntingdon's Connexion	1	38	26	12	..	..	..	..	1	86	43	43
Dissenters	..	..	..	..	..	..	..	..	3	442	267	175
Mixed Congregations	..	..	..	..	1	38	24	14	..	..	..	..
Lutherans	..	..	..	..	..	..	..	..	1	157	107	50
French Protestants	..	..	..	..	..	..	..	..	1	15	..	15
German Missionary Society	..	..	..	..	..	..	..	..	1	100	40	60
Roman Catholics	10	547	342	205	3	126	60	66	34	6344	3469	2875
Jews	..	..	..	..	..	..	..	..	6	754	470	284
Undenominational.												
British	7	1250	746	504	10	1744	996	748	37	8218	5281	2937
Others	..	..	..	..	..	..	..	..	1	509	241	268
CLASS IV.												
Ragged Schools	..	..	..	..	..	..	.	..	57	12,159	6785	5374
Orphan Schools	1	11	..	11	..	..	..	..	15	1567	851	716
Blind School	..	..	..	..	..	..	..	..	1	62	30	32
Deaf and Dumb School	..	..	..	..	..	..	..	..	1	5	5	..
Factory School	..	..	..	..	..	..	..	..	1	100	60	40
Mechanics Institute	..	..	..	..	..	..	..	..	1	398	398	..
Industrial School	..	..	..	..	..	..	..	..	1	80	80	..
Agricultural Schools	2	131	131	..	..	..	..	..	..	..	..	..
Railway School	..	..	..	..	1	31	16	15	..	..	..	..
Other Subscription Schools, of no specific character	14	1151	604	547	19	1394	798	596	41	4908	2239	2669

TABLE O.—*continued.*

DESCRIPTION OF SCHOOLS.	MONMOUTH. *Population*, 157,418.				NORFOLK. *Population*, 442,714.				NORTHAMPTON. *Population*, 212,380.			
	No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.		
		Total.	Sex.			Total.	Sex.			Total.	Sex.	
			M.	F.			M.	F.			M.	F.
DAY SCHOOLS -	295	14,216	7459	6757	1361	53,706	27,213	26,493	687	26,521	14,591	11,930
PUBLIC DAY SCHOOLS -	118	10,120	5463	4657	497	34,961	18,257	16,704	276	18,969	11,140	7829
PRIVATE DAY SCHOOLS	177	4096	1996	2100	864	18,745	8956	9789	411	7555	3454	4101
Classification of Public Schools.												
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION - - -	4	227	107	120	23	1256	710	546	14	984	599	385
CLASS II.—SUPPORTED BY ENDOWMENTS - - -	27	1737	943	794	51	3303	2205	1098	88	4432	3114	1318
CLASS III.—SUPPORTED BY RELIGIOUS BODIES - -	74	6208	3345	2863	409	29,429	14,878	14,551	169	13,060	7155	5905
CLASS IV.—OTHER PUBLIC SCHOOLS - - -	13	1948	1068	880	14	973	464	509	5	493	272	221
CLASS I.												
Military School - - -	..	..	..	..	..	..	..	..	1	294	251	43
Prison School - - -	..	..	..	..	1	28	28	..	..	..	..	..
Workhouse Schools - -	4	227	107	120	22	1228	682	546	13	690	348	342
CLASS II.												
Collegiate and Grammar Schools - - -	3	136	136	..	7	270	227	43	11	382	377	5
Other Endowed Schools -	24	1601	807	794	44	3033	1978	1055	77	4050	2737	1313
CLASS III.												
Denominational.												
Supported by Ch. of England—*National*	16	1919	1071	848	159	13,888	6809	7079	63	6433	3707	2726
" *British* -	..	..	..	..	1	40	20	20	..	..	..	..
" *Others* -	40	2314	1101	1213	200	10,643	4910	5733	89	4574	2163	2411
Independents—*British* -	1	64	40	24	10	875	472	403	3	276	172	104
" *Others* -	1	65	41	24	5	310	225	85	2	147	74	73
Baptists—*British* -	..	..	..	..	2	178	117	61	1	85	45	40
" *Others* -	..	..	..	..	2	165	92	73	1	32	26	6
Society of Friends - -	..	..	..	..	1	24	11	13	..	..	..	..
Unitarians - - -	..	..	..	..	1	40	6	34	..	..	..	..
Wesleyan Methodists—*British* -	1	161	83	78	..	..	..	..	1	90	65	25
" *Others* -	1	110	110	..	1	43	43	..	2	150	110	40
Primitive Methodists -	..	..	..	..	1	23	11	12	..	..	..	..
Dissenters - - -	..	..	..	..	..	..	..	..	2	88	35	53
Mixed Congregations -	1	124	84	40	..	..	..	..	..	..	..	..
Roman Catholics - -	6	386	195	191	2	114	65	49	..	..	..	..
Undenominational.												
British - - - -	7	1065	620	445	24	3086	2097	989	5	1185	758	427
CLASS IV.												
Blind School - - -	..	..	..	..	1	25	14	11	..	..	..	..
Factory Schools - -	6	1595	922	673	..	..	..	..	..	..	..	..
Other Subscription Schools, of no specific character -	7	353	146	207	13	948	450	498	5	493	272	221

TABLE O.—*continued.*

DESCRIPTION OF SCHOOLS.	NORTHUMBERLAND. *Population*, 303,568. No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	Sex. F.	NOTTINGHAM. *Population*, 270,427. No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	Sex. F.	OXFORD. *Population*, 170,439. No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	Sex. F.
DAY SCHOOLS -	642	37,289	20,353	16,936	739	31,178	16,799	14,379	591	23,498	12,135	11,363
PUBLIC DAY SCHOOLS -	301	24,765	13,909	10,856	231	18,286	10,503	7783	247	16,574	8872	7702
PRIVATE DAY SCHOOLS	341	12,524	6444	6080	508	12,892	6296	6596	344	6924	3263	3661
Classification of Public Schools.												
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION - - -	8	584	322	262	8	331	172	159	9	613	314	299
CLASS II.—SUPPORTED BY ENDOWMENTS - -	65	5720	3793	1927	58	3430	2411	1019	51	3014	2049	965
CLASS III.—SUPPORTED BY RELIGIOUS BODIES -	158	13,475	7268	6207	153	13,791	7559	6232	181	12,582	6320	6262
CLASS IV.—OTHER PUBLIC SCHOOLS - - -	70	4986	2526	2460	12	734	361	373	6	365	189	176
CLASS I.												
Prison School - -	1	13	13	..	..	..	..	..	..	..	..	..
Corporation School - -	1	146	100	46	..	..	..	..	..	..	..	..
Workhouse Schools - -	6	425	209	216	8	331	172	159	9	613	314	299
CLASS II.												
Collegiate and Grammar Schools - - -	8	574	454	120	6	348	344	4	9	583	583	..
Other Endowed Schools -	57	5146	3339	1807	52	3082	2067	1015	42	2431	1466	965
CLASS III.												
Denominational.												
Supported by Ch. of England—*National*	33	3868	1971	1897	40	5604	3369	2235	38	3872	1971	1901
" " *Others* -	83	5240	2903	2337	96	6530	3268	3262	121	6770	3331	3439
United Presbyterians -	1	46	35	11	..	..	..	..	..	..	..	..
Presbyterian Church in England— *British* -	2	86	48	38	..	..	..	..	..	..	..	..
" *Others* -	12	944	629	315	..	..	..	..	..	..	..	..
Independents— *British* -	..	..	..	..	..	..	..	..	1	125	67	58
" *Others* -	..	..	..	..	3	238	127	111	2	127	57	70
Baptists— *British* -	..	..	..	..	..	..	..	..	3	323	65	258
" *Others* -	1	98	51	47	..	..	..	..	1	29	9	20
Society of Friends— *British* -	..	..	..	..	..	..	..	..	1	110	56	54
" *Others* -	1	95	38	57	..	..	..	..	1	56	32	24
Unitarians - -	1	134	80	54	..	..	..	..	..	..	..	..
Wesleyan Methodists -	7	424	274	150	8	871	513	358	2	232	175	57
Primitive Methodists -	1	68	39	29	..	..	..	..	1	67	31	36
Lady Huntingdon's Connexion - - -	..	..	..	..	..	..	..	..	1	59	20	39
Mixed Congregations -	2	113	59	54	..	..	..	..	..	..	..	..
Roman Catholics - -	7	1233	677	556	4	350	127	223	4	187	98	89
Undenominational. British - - -	7	1126	464	662	2	198	155	43	5	625	408	217
CLASS IV.												
Ragged Schools - -	2	116	61	55	..	..	..	..	..	..	..	..
Blind School - - -	..	..	..	..	1	18	10	8	..	..	..	..
Deaf and Dumb School -	1	27	13	14	..	..	..	..	..	..	..	..
Factory Schools - -	2	277	144	133	1	110	52	58	..	..	..	..
Colliery Schools - -	10	923	561	362	..	..	..	..	..	..	..	..
Industrial School - -	1	159	81	78	.	..	..	..	..	..	..	..
Other Subscription Schools, of no specific character -	54	3484	1666	1818	10	606	299	307	6	365	189	176

TABLE O.—*continued.*

DESCRIPTION OF SCHOOLS.	RUTLAND. *Population, 22,983.* No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	SALOP. *Population, 229,341.* No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	SOMERSET *Population, 443,916.* No. of Schools.	Number of Scholars belonging to the Schools. Total	Sex. M.	F.
DAY SCHOOLS -	113	3405	1842	1563	559	25,254	13,137	12,117	1381	53,720	28,073	25,647
PUBLIC DAY SCHOOLS -	39	2175	1256	919	247	18,859	10,236	8623	490	36,512	19,654	16,858
PRIVATE DAY SCHOOLS	74	1230	586	644	312	6395	2901	3494	891	17,208	8419	8789
Classification of Public Schools.												
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION - - -	2	59	41	18	15	541	316	225	18	1674	1005	669
CLASS II.—SUPPORTED BY ENDOWMENTS - -	15	675	469	206	49	2644	1671	973	56	2887	1824	1063
CLASS III.—SUPPORTED BY RELIGIOUS BODIES -	22	1441	746	695	171	14,558	7776	6782	382	30,092	15,804	14,288
CLASS IV.—OTHER PUBLIC SCHOOLS - - -	..	..	..	..	12	1116	473	643	34	1859	1021	838
CLASS I.												
Prison Schools - -	..	..	..	..	..	..	..	..	2	219	204	15
Workhouse Schools - -	2	59	41	18	15	541	316	225	16	1455	801	654
CLASS II.												
Collegiate and Grammar Schools - - -	2	86	86	..	9	399	392	7	7	311	311	..
Other Endowed Schools -	13	589	383	206	40	2245	1279	966	49	2576	1513	1063
CLASS III.												
Denominational.												
Supported by: Ch. of England—*National*	9	870	502	368	75	8175	4590	3585	144	14,462	7771	6691
" *Others* -	13	571	244	327	79	4768	2314	2454	187	11,293	5660	5633
Independents—*British* -	..	..	..	..	1	257	135	122	2	153	85	68
" *Others* -	..	..	..	..	2	135	43	92	10	935	535	400
Baptists—*British* -	..	..	..	..	..	..	..	..	1	33	16	17
" *Others* -	..	..	..	..	..	..	..	..	5	243	107	136
Unitarians - -	..	..	..	..	..	..	..	..	2	103	4	99
Wesleyan Methodists -	..	..	..	..	2	143	74	69	11	785	502	283
Lady Huntingdon's Connexion - - -	..	..	..	..	..	..	..	..	2	85	22	63
Dissenters—*British* -	..	..	..	..	1	133	73	60	1	315	225	90
" *Others* -	..	..	..	..	..	..	..	..	1	133	82	51
Isolated Congregations -	..	..	..	..	..	..	..	..	2	165	74	91
Roman Catholics -	..	..	..	..	5	228	112	116	3	135	67	68
Undenominational. British - - -	..	..	..	..	6	719	435	284	11	1252	654	598
CLASS IV.												
Ragged Schools - -	..	..	..	..	1	100	50	50	2	152	88	64
Orphan School - - -	..	..	..	..	..	..	..	..	1	26	..	26
Deaf and Dumb School -	..	..	..	..	..	..	..	..	1	47	15	32
Idiots' School - - -	..	..	..	..	..	..	..	..	1	18	16	2
Other Subscription Schools, of no specific character -	..	..	..	..	11	1016	423	593	29	1616	902	714

TABLE O.—*continued.*

DESCRIPTION OF SCHOOLS.	SOUTHAMPTON. *Population*, 405,370.				STAFFORD. *Population*, 608,716.				SUFFOLK. *Population*, 337,215.			
	No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.		
		Total.	Sex.			Total.	Sex.			Total.	Sex.	
			M.	F.			M.	F.			M.	F.
DAY SCHOOLS -	1508	57,960	30,073	27,887	1318	66,187	34,981	31,206	1070	41,331	21,235	20,096
PUBLIC DAY SCHOOLS -	487	39,906	21,216	18,690	440	44,489	24,772	19,717	398	27,387	14,118	13,269
PRIVATE DAY SCHOOLS	1021	18,054	8857	9197	878	21,698	10,209	11,489	672	13,944	7117	6827
Classification of Public Schools.												
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION - - -	25	1541	781	760	15	897	466	431	16	1196	631	565
CLASS II.—SUPPORTED BY ENDOWMENTS - -	59	2695	1685	1010	83	4833	3123	1710	66	3522	2523	999
CLASS III.—SUPPORTED BY RELIGIOUS BODIES - -	386	33,693	17,411	16,282	328	37,505	20,512	16,993	304	21,987	10,756	11,231
CLASS IV.—OTHER PUBLIC SCHOOLS - - -	17	1977	1339	638	14	1254	671	583	12	682	208	474
CLASS I.												
Military Schools - -	3	157	84	73	..	..	..	..	..	..	..	..
Naval School - - - -	1	55	55	..	..	..	..	..	..	..	..	..
Prison School - - -	..	..	..	..	1	100	64	36	..	..	..	..
Workhouse Schools - -	21	1329	642	687	14	797	402	395	16	1196	631	565
CLASS II.												
Collegiate and Grammar Schools - - - -	10	416	393	23	18	741	738	3	11	465	457	8
Other Endowed Schools -	49	2279	1292	987	65	4092	2385	1707	55	3057	2066	991
CLASS III.												
Denominational.												
Supported by Ch. of England—*National*	138	16,215	8575	7640	129	20,061	10,784	9277	97	8591	4398	4193
" " —*British* -	..	..	..	..	..	..	..	..	1	59	32	27
" " —*Others* -	196	11,639	5496	6143	110	7812	3834	4008	167	9957	4527	5430
" Independents - *British* -	10	1293	640	653	6	593	449	144	9	754	352	402
" " —*Others* -	9	584	314	270	10	982	565	417	9	512	268	244
" Baptists —*British* -	1	55	38	17	2	237	102	135	..	..	..	..
" " —*Others* -	3	102	35	67	3	170	100	70	7	386	171	215
" Society of Friends - -	..	..	..	..	..	..	..	..	1	52	..	52
" Wesleyan Methodists -	3	301	211	90	26	2884	1886	998	2	165	104	61
" Wesleyan Methodists, New Connexion - -	..	..	..	..	7	992	531	461	..	..	..	..
" Primitive Methodists -	1	11	2	9	4	234	102	132	..	..	..	..
" Bible Christians—*British*	1	64	26	38	..	..	..	..	..	..	..	..
" " *Others* -	1	108	60	48	..	..	..	..	..	..	..	..
" Dissenters— *British* -	..	..	..	..	..	..	..	..	1	302	208	94
" Roman Catholics - -	4	263	127	136	21	2177	1212	965	..	..	..	..
Undenominational.												
British - - - -	18	2976	1853	1123	10	1333	947	386	10	1209	696	513
Others - - - -	1	82	34	48	..	..	..	..	..	..	..	..
CLASS IV.												
Ragged Schools - -	1	480	480	..	..	..	..	..	1	75	5	70
Orphan Schools - - -	2	107	50	57	1	13	13	..	..	..	..	..
Factory Schools - -	..	..	..	..	4	756	439	317	1	90	27	63
Agricultural School - -	..	..	..	..	1	133	72	61	..	..	..	..
Other Subscription Schools, of no specific character -	14	1390	809	581	8	352	147	205	10	517	176	341

TABLE O.—*continued.*

DESCRIPTION, OF SCHOOLS.	SURREY. *Population, 683,082.*				SUSSEX. *Population, 336,844.*				WARWICK. *Population, 475,013.*			
	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	Sex. F.	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	Sex. F.	No. of Schools.	Number of Scholars belonging to the Schools. Total	Sex. M.	Sex. F.
DAY SCHOOLS	1792	85,213	46,356	38,857	1178	46,169	24,074	22,095	1101	51,161	27,385	23,776
PUBLIC DAY SCHOOLS	406	54,219	30,640	23,579	359	29,655	15,639	14,016	337	34,295	19,486	14,809
PRIVATE DAY SCHOOLS	1386	30,994	15,716	15,278	819	16,514	8,435	8,079	764	16,866	7,899	8,967
Classification of Public Schools.												
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	18	3206	1821	1385	23	1210	684	526	17	779	433	346
CLASS II.—SUPPORTED BY ENDOWMENTS	46	4407	2800	1607	32	1762	1192	570	92	7739	5165	2574
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	304	41,226	23,114	18,112	287	25,182	13,109	12,073	210	23,966	12,838	11,128
CLASS IV.—OTHER PUBLIC SCHOOLS	38	5380	2905	2475	17	1501	654	847	18	1811	1050	761
CLASS I.												
Military Schools	1	78	78	..	2	76	50	26	..	..	..	..
Prison Schools	2	248	144	104	..	..	..	..	2	16	16	..
Workhouse Schools	15	2880	1599	1281	21	1134	634	500	15	763	417	346
CLASS II.												
Collegiate and Grammar Schools	9	869	869	..	4	193	193	..	19	2114	1849	265
Other Endowed Schools	37	3538	1931	1607	28	1569	999	570	73	5625	3316	2309
CLASS III.												
Denominational.												
Supported by Ch. of England—*National*	109	18,757	10,582	8175	108	11,968	6166	5802	63	10,371	5587	4784
" *Others*	142	12,212	6245	5967	149	9351	4606	4745	99	7734	3958	3776
Independents—*British*	8	1402	805	597	..	..	..	..	9	1104	622	482
" *Others*	4	366	147	219	4	252	136	116	5	727	390	337
Baptists—*British*	4	458	391	67	2	96	62	34	1	257	184	73
" *Others*	..	..	..	..	..	..	..	..	2	191	45	146
Society of Friends	1	39	36	3	..	..	..	..	..	..	..	..
Unitarians	..	..	..	..	..	..	..	..	2	327	130	197
Wesleyan Methodists—*British*	2	554	291	263	..	..	..	..	1	95	95	..
" *Others*	5	1087	553	534	6	496	287	209	6	607	396	211
Lady Huntingdon's Connexion	..	..	..	..	1	60	40	20	..	..	..	..
New Church	..	..	..	..	..	..	..	..	1	240	119	121
Dissenters—*British*	1	77	54	23	..	..	..	..	..	..	..	..
" *Others*	..	..	..	..	1	235	140	95	1	116	69	47
Roman Catholics	10	1310	719	591	2	237	80	157	15	1670	836	834
Jews	1	279	154	125	..	..	..	..	1	61	43	18
Undenominational. British	17	4685	3137	1548	14	2487	1592	895	4	466	364	102
CLASS IV.												
Ragged Schools	14	2417	1460	957	2	666	354	312	4	641	387	254
Orphan Schools	5	654	285	369	2	123	..	123	..	..	..	..
Blind Schools	1	153	77	76	1	17	9	8	1	25	15	10
Deaf and Dumb School	..	..	..	..	1	38	16	22	..	..	..	..
Factory School	..	..	..	..	..	..	..	..	1	130	130	..
Industrial Schools	1	126	56	70	..	..	..	..	1	115	75	40
Philanthropic Society's Farm School	1	96	96	..	..	..	..	..	..	..	..	..
Other Subscription Schools, of no specific character	16	1934	931	1003	11	657	275	382	11	900	443	457

TABLE O.—*continued.*

DESCRIPTION OF SCHOOLS.	WESTMORLAND. *Population, 58,287.* No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	WILTS. *Population, 254,221.* No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	WORCESTER. *Population, 276,926.* No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.
DAY SCHOOLS -	214	8978	4915	4063	774	34,844	17,851	16,993	701	30,557	16,694	13,863
PUBLIC DAY SCHOOLS -	119	6594	3957	2637	367	27,068	14,011	13,057	233	21,279	12,190	9089
PRIVATE DAY SCHOOLS	95	2384	958	1426	407	7776	3840	3936	468	9278	4504	4774
Classification of Public Schools.												
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION - - -	3	149	94	55	17	1086	621	465	11	414	250	164
CLASS II.—SUPPORTED BY ENDOWMENTS - -	68	3326	2345	981	45	2462	1515	947	85	6149	4089	2060
CLASS III.—SUPPORTED BY RELIGIOUS BODIES -	43	2782	1428	1354	291	21,953	10,875	11,078	130	14,219	7611	6608
CLASS IV.—OTHER PUBLIC SCHOOLS - - -	5	337	90	247	14	1567	1000	567	7	497	240	257
CLASS I.												
Prison School - -	..	..	..	..	..	..	..	..	1	60	40	20
Workhouse Schools - -	3	149	94	55	17	1086	621	465	10	354	210	144
CLASS II.												
Collegiate and Grammar Schools - - -	29	1507	1139	368	5	179	169	10	15	898	664	234
Other Endowed Schools -	39	1819	1206	613	40	2283	1346	937	70	5251	3425	1826
CLASS III.												
Denominational.												
Supported by Ch. of England—*National*	6	463	230	233	117	11,206	5447	5759	59	8053	4309	3744
Supported by " *Others* -	33	1815	806	1009	135	7266	3463	3803	49	3780	1978	1802
Supported by Independents—*British* -	..	..	..	..	9	999	545	454	3	395	294	101
Supported by " *Others* -	..	..	..	..	3	235	134	101	2	190	104	86
Supported by Baptists—*British* -	..	..	..	..	2	93	38	55	1	32	32	..
Supported by " *Others* -	..	..	..	..	2	63	36	27	1	89	53	36
Supported by Unitarians - -	..	..	..	..	..	..	..	..	3	265	55	210
Supported by Wesleyan Methodists—*British* -	1	90	61	29	1	106	36	70	..	..	..	..
Supported by " *Others* -	1	154	82	72	3	240	201	39	2	270	181	89
Supported by Primitive Methodists—*British* -	..	..	..	..	1	130	53	77	..	..	..	..
Supported by " *Others* -	..	..	..	..	3	102	43	59	..	..	..	..
Supported by Mixed Congregations -	..	..	..	..	1	95	95	..	..	..	..	..
Supported by Roman Catholics -	1	30	19	11	4	187	73	114	6	477	220	257
Undenominational. British - - -	1	230	230	..	10	1231	711	520	4	668	385	83
CLASS IV.												
Ragged School - -	..	..	..	..	..	..	..	..	1	53	25	
Railway School - -	..	..	..	..	1	298	163	135	..	..	..	..
Other Subscription Schools, of no specific character -	5	337	90	247	13	1269	837	432	6	444	215	229

TABLE O.—*continued.*

DESCRIPTION OF SCHOOLS.	YORK EAST RIDING. *Population*, 220,983. No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	Sex. F.	YORK CITY. *Population*, 36,303. No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	Sex. F.	YORK NORTH RIDING. *Population*, 215,214. No. of Schools.	Number of Scholars belonging to the Schools. Total	Sex. M	Sex. F.
DAY SCHOOLS	781	29,044	15,586	13,458	94	5784	2956	2828	794	29,508	16,496	13,012
PUBLIC DAY SCHOOLS	235	17,003	10,248	6755	41	4415	2402	2013	339	18,701	11,389	7312
PRIVATE DAY SCHOOLS	546	12,041	5338	6703	53	1369	554	815	455	10,807	5107	5700
Classification of Public Schools.												
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	7	448	298	150	2	130	88	42	8	270	156	114
CLASS II.—SUPPORTED BY ENDOWMENTS	56	2583	1754	829	13	666	516	150	122	5280	3605	1675
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	165	13,409	7835	5574	23	3296	1622	1674	186	11,826	6844	4982
CLASS IV.—OTHER PUBLIC SCHOOLS	7	563	361	202	3	323	176	147	23	1325	784	541
CLASS I.												
Military School	..	..	..	..	1	90	68	22	..	..	..	..
Naval School	1	80	80	..	..	..	..	..	..	..	..	..
Prison Schools	1	17	17	17	1	40	20	20	1	39	28	11
Workhouse Schools	5	351	201	150	..	..	..	..	7	231	128	103
CLASS II.												
Collegiate and Grammar Schools	5	230	223	7	1	18	18	..	26	1254	1055	199
Other Endowed Schools	51	2353	1531	822	12	648	498	150	96	4026	2550	1476
CLASS III.												
Denominational.												
Supported by Ch. of England—*National*	59	6310	3835	2475	3	596	206	390	37	3869	2361	1508
" *British*	1	224	160	64	..	..	..	..	..	..	..	..
" *Others*	82	4224	2232	1992	10	846	591	255	126	5493	2946	2547
Independents	1	64	50	14	2	346	191	155	1	35	30	5
Society of Friends—*British*	..	..	..	..	..	..	..	..	1	46	26	20
" *Others*	..	..	..	..	2	87	57	30	..	..	..	..
Wesleyan Methodists—*British*	1	60	42	18	2	261	197	64	..	..	..	..
" *Others*	11	1140	760	380	1	140	80	60	6	303	189	114
Primitive Methodists	..	..	..	..	..	..	..	..	1	20	13	7
Dissenters	1	74	36	38	..	..	..	..	1	120	60	60
Roman Catholics	6	528	236	292	2	924	300	624	5	275	130	145
Undenominational. British	3	785	484	301	1	96	..	96	8	1665	1089	576
CLASS IV.												
Ragged School	1	88	58	30	..	..	..	..	1	118	65	53
Blind School	..	..	..	..	..	..	..	..	1	56	40	16
Factory School	..	..	..	..	1	44	..	44	..	..	..	..
Railway School	1	43	23	20	..	..	..	..	..	..	..	..
Other Subscription Schools, of no specific character	5	432	280	152	2	279	176	103	21	1151	679	472

TABLE O.—*continued.*

DESCRIPTION OF SCHOOLS.	YORK WEST RIDING. *Population*, 1,325,495. No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	NORTH WALES. *Population*, 412,114. No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	SOUTH WALES. *Population*, 593,607. No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.
DAY SCHOOLS -	3015	162,296	88,584	73,712	618	37,084	20,369	16,715	1021	50,921	29,160	21,761
PUBLIC DAY SCHOOLS -	980	101,616	58,685	42,931	369	29,712	16,776	12,936	449	35,712	20,604	15,108
PRIVATE DAY SCHOOLS	2035	60,680	29,899	30,781	279	7372	3593	3779	572	15,209	8556	6653
Classification of Public Schools.												
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION - - - -	17	1121	745	376	11	544	334	210	16	659	398	261
CLASS II.—SUPPORTED BY ENDOWMENTS - -	287	17,734	11,850	5884	71	4688	2837	1851	88	5329	3281	2048
CLASS III.—SUPPORTED BY RELIGIOUS BODIES -	577	71,424	39,845	31,579	278	23,809	13,281	10,528	274	22,891	13,186	9705
CLASS IV.—OTHER PUBLIC SCHOOLS - - - -	99	11,337	6245	5092	9	671	324	347	71	6833	3739	3094
CLASS I.												
Military School - -	1	20	5	15	..	..	..	..	..	..	..	..
Naval School - - - -	..	..	..	..	..	..	..	..	1	53	53	..
Prison Schools - -	2	441	386	55	1	7	6	1	1	16	14	2
Workhouse Schools - -	14	660	354	306	10	537	328	209	14	590	331	259
CLASS II.												
Collegiate and Grammar Schools - - - -	56	3209	2715	484	9	347	330	17	10	363	363	..
Other Endowed Schools -	231	14,525	9135	5390	62	4341	2507	1834	78	4966	2918	2048
CLASS III.												
Denominational.												
Supported by Ch. of England—*National*	244	37,787	20,907	16,880	131	12,686	6880	5806	78	9657	5488	4169
" *British* -	1	160	95	65	..	..	..	..	1	71	48	23
" *Others* -	181	13,569	7168	6401	67	4448	2251	2197	113	6704	3511	3193
Independents—*British* -	5	944	588	356	..	..	..	..	12	684	452	232
" *Others* -	22	3120	1737	1383	5	113	75	38	14	670	461	209
Baptists—*British* -	5	674	347	327	..	..	..	..	2	190	119	71
" *Others* -	4	239	167	72	1	66	36	30	7	203	158	45
Society of Friends—*British* -	1	159	18	141	..	..	..	..	..	..	..	..
" *Others* -	1	54	33	21	..	..	..	..	..	..	..	..
Unitarians - -	1	86	57	29	..	..	..	..	1	25	25	..
Moravians - -	3	108	85	23	..	..	..	..	..	..	..	..
Wesleyan Methodists—*British* -	2	530	271	259	..	..	..	..	..	..	..	..
" *Others* -	61	7205	4493	2712	1	50	20	30	2	205	99	106
Wesleyan Methodists, New Connexion—*British* -	1	145	94	51	..	..	..	..	..	..	..	..
" *Others* -	1	40	21	19	..	..	..	..	..	..	..	..
Primitive Methodists -	4	174	88	86	..	..	..	..	..	..	..	..
Wesleyan Methodist Association - -	2	187	125	62	..	..	..	..	..	..	..	..
Calvinistic Methodists—*British* -	..	..	..	..	18	1311	819	492	2	108	74	34
" *Others* -	..	..	..	..	11	713	402	311	8	342	197	145
Lady Huntingdon's Connexion—*British* -	..	..	..	..	..	..	..	..	1	80	..	80
New Church - -	1	72	35	37	..	..	..	..	..	..	..	..
Dissenters—*British* -	..	..	..	..	4	414	247	167	3	294	201	93
" *Others* -	1	88	62	26	..	..	..	..	3	160	112	48
Roman Catholics -	17	[illegible]	848	846	4	150	60	90	2	303	180	123
Undenominational.												
British - - - -	19	4380	2606	1783	36	3849	2482	1367	24	3125	2007	1118
Others - - - - -	..	..	..	..	.	..	..	..	1	70	54	16
CLASS IV.												
Ragged Schools - - -	2	292	155	137	1	167	60	107	..	..	..	..
Deaf and Dumb Schools -	1	87	55	32	..	..	..	..	1	22	13	9
Factory Schools - -	27	5085	2705	2380	1	35	15	20	30	4768	2522	2246
Colliery Schools - - -	..	..	..	..	..	..	..	..	2	123	68	55
Other Subscription Schools, of no specific character -	69	5873	3330	2543	7	460	249	220	38	1920	1136	784

TABLE P.

NUMBER OF DAY SCHOOLS AND SCHOLARS

IN THE PRINCIPAL

BOROUGHS AND LARGE TOWNS.*

DESCRIPTION OF SCHOOLS.	ASHTON-UNDER-LYNE. (*Municipal Borough.*) Population, 30,676 †				BATH. (*Municipal City.*) Population, 54,240.				BIRMINGHAM. (*Municipal Borough.*) Population, 232,841.				BLACKBURN. (*Municipal Borough.*) Population, 46,536.			
	No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.		
		Total.	Sex.			Total.	Sex.			Total.	Sex.			Total.	Sex.	
			M.	F.			M.	F.			M.	F.			M.	F.
DAY SCHOOLS	41	2963	1763	1200	159	7523	3972	3551	454	22,183	11,885	10,298	39	4254	2598	1656
PUBLIC DAY SCHOOLS	11	1490	889	601	46	5564	3027	2537	66	13,032	7508	5524	20	3523	2055	1468
PRIVATE DAY SCHOOLS	30	1473	874	599	113	1959	945	1014	388	9151	4377	4774	19	731	543	188
Classification of Public Schools.																
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	1	63	44	19	1	289	177	112	1	288	158	130	1	54	35	19
CLASS II.—SUPPORTED BY ENDOWMENTS	..	..	..	..	2	194	134	60	7	1642	1175	467	1	81	..	81
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	8	1249	735	514	36	4730	2514	2216	49	9946	5444	4502	14	2273	1322	951
CLASS IV.—OTHER PUBLIC SCHOOLS	2	178	110	68	7	351	202	149	9	1156	731	425	4	1115	698	417
CLASS I.																
Workhouse Schools	1	63	44	19	1	289	177	112	1	288	158	130	1	54	35	19
CLASS II.																
Collegiate and Grammar Schools	..	..	..	..	1	74	74	..	4	1155	890	265	..	..	..	..
Other Endowed Schools	..	..	..	..	1	120	60	60	3	487	285	202	1	81	..	81
CLASS III.																
Denominational.																
Supported by Ch. of England—*National*	3	405	249	156	11	1823	990	833	14	3989	2256	1733	6	1131	645	486
Supported by " *Others*	1	200	100	100	11	1654	906	748	12	2231	1222	1009	2	210	110	100
Supported by United Presbyterians	..	..	..	..	..	..	..	..	..	..	..	..	1	142	88	54
Supported by Independents—*British*	2	536	324	212	..	..	..	..	1	206	89	117	1	104	84	20
Supported by " *Others*	..	..	..	..	2	405	212	193	3	620	331	289	1	33	25	8
Supported by Baptists—*British*	..	..	..	..	..	..	..	..	1	257	184	73	..	..	..	..
Supported by " *Others*	1	48	32	16	2	112	50	62	1	115	45	70	..	..	..	..
Supported by Unitarians	..	..	..	..	1	53	4	49	2	327	130	197	..	..	..	..
Supported by Wesleyan Methodists	..	..	..	..	2	170	73	97	5	428	298	130	..	..	..	..
Supported by Wes. Meth. Association	..	..	..	..	..	..	..	..	..	..	..	..	1	153	80	73
Supported by Lady Huntingdon's Connexion	..	..	..	..	2	85	22	63	..	..	..	..	..	..	..	..
Supported by New Church	..	..	..	..	..	..	..	..	1	240	119	121	..	..	..	..
Supported by Dissenters	..	..	..	..	1	133	82	51	..	..	..	..	..	..	..	..
Supported by Roman Catholics	1	60	30	30	2	100	50	50	6	1147	504	643	1	323	173	150
Supported by Jews	..	..	..	..	..	..	..	..	1	61	43	18	..	..	..	..
Undenominational.																
British	..	..	..	..	2	195	125	70	2	325	223	102	1	177	117	60
CLASS IV.																
Ragged Schools	..	..	..	..	2	152	88	64	3	615	361	254	..	..	..	..
Female Orphan Asylum School	..	..	..	..	1	26	..	26	..	..	..	..	..	..	..	..
Blind School	..	..	..	..	..	..	..	..	1	25	15	10	..	..	..	..
Deaf, Dumb, and Blind School	..	..	..	..	1	47	15	32	..	..	..	..	..	..	..	..
Idiots School	..	..	..	..	1	18	16	2	..	..	..	..	..	..	..	..
Factory Schools	..	..	..	..	..	..	..	..	1	130	130	..	1	260	125	135
Industrial School	..	..	..	..	..	..	..	..	1	115	75	40	..	..	..	..
Other Subscription Schools of no specific character	2	178	110	68	2	108	83	25	3	271	150	121	3	855	573	282

* It has not been found possible to give the figures in all cases for the precise limits of Boroughs the boundary lines of which intersect Parishes or Townships. In these cases, the schools and scholars for the whole of such intersected Parishes or Townships have been included; and a note states what population should be added to that inserted in the heading, which is in all cases the exact population of the Borough.

† ASHTON-UNDER-LYNE.—Part only of the Parochial Division of Audenshaw is within the Borough of Ashton-under-Lyne; but the Schools and Scholars of the whole are here included. The population of the added part is 4,542.

TABLE P.—*continued.*

DESCRIPTION OF SCHOOLS.	BOLTON. (*Municipal Borough.*) Population, 61,171.				BRADFORD. (*Municipal Borough.*) Population, 103,778.				BRIGHTON. (*Parliamentary Borough.*) Population, 69,673.				BRISTOL. (*Municipal City.*) Population, 137,328.*			
	No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.		
		Total.	Sex.			Total.	Sex.			Total.	Sex.			Total.	Sex.	
			M.	F.			M.	F.			M.	F.			M.	F.
DAY SCHOOLS -	70	5985	3506	2479	116	9579	5210	4339	242	9440	5125	4315	346	18,226	991[illegible]	8315
PUBLIC DAY SCHOOLS -	21	3912	2278	1634	27	5946	3287	2659	32	5094	2621	2473	77	11,881	6713	5168
PRIVATE DAY SCHOOLS	49	2073	1228	845	89	3633	1953	1680	210	4346	2504	1842	269	6345	3198	3147
Classification of Public Schools.																
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION - - -	..	..	..	..	..	..	..	..	2	199	95	104	..	..	..	..
CLASS II.—SUPPORTED BY ENDOWMENTS - -	8	400	285	115	2	129	107	22	1	50	..	50	13	1373	878	495
CLASS III.—SUPPORTED BY RELIGIOUS BODIES -	15	3310	1856	1454	19	4448	2440	2008	21	3822	2117	1705	45	8122	4652	3470
CLASS IV.—OTHER PUBLIC SCHOOLS - - -	3	202	137	65	6	1369	740	629	8	1023	409	614	19	2386	1183	1203
CLASS I.																
Military School - -	..	..	..	..	..	..	..	..	1	168	78	90	..	..	..	.
Workhouse School - -	..	..	..	..	..	..	..	..	1	31	17	14	..	..	..	..
CLASS II.																
Collegiate and Grammar Schools - - -	1	60	60	..	1	64	64	..	..	..	..	..	5	505	505	..
Other Endowed Schools -	2	340	225	115	1	65	43	22	1	50	..	50	8	868	373	495
CLASS III.																
Denominational.																
Supported by Ch. of England—*National*	6	2113	1162	951	6	1992	1115	877	6	1716	968	748	8	2457	1464	993
Supported by " *Others* -	2	222	106	116	6	1021	534	487	8	920	357	563	19	2340	1073	1267
Supported by Independents—*British*	..	..	..	..	..	..	..	..	..	..	..	..	1	148	52	96
Supported by " *Others* -	..	..	..	..	3	721	419	302	1	34	84	..	1	251	116	135
Supported by Baptists— *British* -	..	..	..	..	1	106	59	47	..	..	..	..	..	..	..	..
Supported by Society of Friends -	..	..	..	..	..	..	..	..	..	..	..	..	2	338	306	32
Supported by Unitarians— *British* -	..	..	..	..	..	..	..	..	..	..	..	..	3	689	456	233
Supported by " *Others* -	1	37	..	37	..	..	..	..	..	..	..	..	..	..	..	..
Supported by Moravians - - -	..	..	..	..	..	..	..	..	..	..	..	..	1	95	22	73
Supported by Wesleyan Methodists -	3	343	200	143	2	348	213	135	..	..	..	..	..	..	..	..
Supported by Dissenters (*not otherwise defined*) - - -	..	..	..	..	..	..	..	..	1	235	140	95	..	..	..	..
Supported by Roman Catholics - -	2	443	236	207	1	260	100	160	2	119	50	69	5	564	259	305
Undenominational.																
British - - -	1	152	152	..	..	..	..	..	3	798	568	230	5	1240	904	336
CLASS IV.																
Ragged Schools - - -	..	..	..	..	1	117	78	39	2	666	354	312	5	977	404	573
Orphan Schools - -	..	..	..	..	..	..	..	..	..	..	..	..	2	340	128	217
Clergy Orphan School - -	..	..	..	..	..	..	..	..	1	100	..	100	..	..	..	..
Female Orphan Asylum School	..	..	..	..	..	..	..	..	1	23	..	23	..	..	..	..
Blind Asylum - - -	..	..	..	..	..	..	..	..	1	17	9	8	1	68	30	29
Deaf and Dumb Schools -	..	..	..	..	..	..	..	..	1	38	16	22	1	30	14	16
Factory Schools - -	1	36	26	10	1	469	203	266	..	..	..	..	1	113	62	51
Servants' School - - -	..	..	..	..	..	..	..	..	1	19	..	19	..	..	..	..
Other Subscription Schools of no specific character - -	2	166	111	55	4	783	459	324	1	160	30	130	9	858	541	317

* BRISTOL.—Parts only of the Parishes of St. James with St. Paul, Westbury-upon-Trym, and Bedminster, are within the City of Bristol but the Schools and Scholars of the whole are here included. The population of the added parts is 2,555.

TABLE P.—*continued.*

DESCRIPTION OF SCHOOLS.	BURY. (*Parliamentary Borough.*) Population, 31,262.*				CHELTENHAM. (*Parliamentary Borough.*) Population, 35,051.				COVENTRY. (*Municipal City.*) Population, 36,208.				DERBY. (*Municipal Borough.*) Population, 40,609.			
	No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.		
		Total.	Sex. M.	Sex. F.		Total.	Sex. M.	Sex. F.		Total.	Sex. M.	Sex. F.		Total.	Sex. M.	Sex. F.
DAY SCHOOLS	55	3942	2166	1776	82	4711	2756	1955	58	2805	1704	1101	88	5195	2542	2653
PUBLIC DAY SCHOOLS	17	2803	1597	1206	23	3405	1913	1492	17	1667	1116	551	20	3739	1888	1851
PRIVATE DAY SCHOOLS	38	1139	569	570	59	1306	843	463	41	1138	588	550	68	1456	654	802
Classification of Public Schools.																
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	..	..	..	..	1	120	45	75	2	61	33	28	1	42	32	10
CLASS II.—SUPPORTED BY ENDOWMENTS	1	75	75	...	1	50	50	..	5	428	320	108	3	278	155	123
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	12	2256	1257	999	19	3081	1753	1328	9	1152	737	415	14	3077	1577	1500
CLASS IV.—OTHER PUBLIC SCHOOLS	4	472	265	207	2	154	65	89	1	26	26	..	2	312	124	218
CLASS I.																
Prison School	..	..	..	..	..	..	..	..	1	1	1	..	1	42	32	10
Workhouse Schools	..	..	..	..	1	120	45	75	1	60	32	28	..	..	..	..
CLASS II.																
Collegiate and Grammar Schools	1	75	75	..	1	50	50	..	1	43	43	..	1	49	49	..
Other Endowed Schools	..	..	..	..	..	..	..	..	4	385	277	108	2	229	106	123
CLASS III.																
Denominational.																
Supported by Ch. of England—*National*	4	1024	575	449	2	442	220	222	3	610	376	234	2	736	427	309
Supported by Ch. of England—*Others*	4	739	401	338	11	1679	971	708	2	150	102	48	6	1312	660	652
Supported by Independents—*British*	..	..	..	..	..	..	..	..	..	..	..	..	1	[illegible]	88	90
Supported by Independents—*Others*	1	126	73	53	1	311	171	140	1	85	49	36	2	212	166	46
Supported by Unitarians	1	143	72	71	1	19	9	10	..	..	..	..	..	..	..	..
Supported by Wesleyan Methodists	..	..	..	..	2	172	100	72	..	..	..	..	1	109	86	23
Supported by Wesleyan Methodists, New Connexion	1	94	66	28	..	..	..	..	..	..	..	..	..	..	..	..
Supported by Dissenters (*not otherwise defined*)	..	..	..	..	..	..	..	..	1	116	69	47	..	..	..	..
Supported by Roman Catholics	1	130	70	60	1	107	52	55	1	110	60	50	1	380	..	380
Undenominational. British	..	..	..	..	1	351	230	121	1	81	81	..	1	150	150	..
CLASS IV.																
Ragged Schools	..	..	..	..	1	116	65	51	1	26	26	..	1	116	76	40
Orphan School	..	..	..	..	1	38	..	38	..	..	..	..	..	..	..	..
Factory Schools	3	302	175	127	..	..	..	..	..	..	..	..	..	..	..	..
Other Subscription Schools of no specific character	1	170	90	80	..	..	..	..	..	..	..	..	1	226	48	178

* BURY.—Part only of the township of Elton is within the Borough of Bury, but the Schools and Scholars of the whole are here included. The population of the added part is 1,[illegible].

TABLE P.—*continued.*

DESCRIPTION OF SCHOOLS.	DEVONPORT. (*Municipal Borough.*) Population, 38,180.				DUDLEY. (*Parliamentary Borough.*) Population, 37,962.				EXETER. (*Municipal City.*) Population, 32,818.				HALIFAX. (*Municipal Borough.*) Population, 33,582.*			
	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	No. of Schools.	Number of Scholars belonging to the Schools. Total	Sex. M.	F.
DAY SCHOOLS	103	5127	2836	2291	67	3516	2127	1389	114	4846	2684	2162	85	6222	3282	2940
PUBLIC DAY SCHOOLS	17	2610	1476	1134	14	2359	1534	825	23	2723	1589	1134	24	4245	2197	2048
PRIVATE DAY SCHOOLS	86	2517	1360	1157	53	1157	593	564	91	2123	1095	1028	61	1977	1085	892
Classification of Public Schools.																
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	4	587	351	236	..	..	..	..	1	70	40	30	1	44	23	21
CLASS II.—SUPPORTED BY ENDOWMENTS	..	..	..	..	4	701	591	110	4	441	441	..	6	268	191	77
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	9	1525	845	680	10	1658	943	715	14	1973	1002	971	14	2694	1324	1370
CLASS IV.—OTHER PUBLIC SCHOOLS	4	498	280	218	..	..	..	..	4	239	106	133	3	1239	659	580
CLASS I.																
Naval and Military School	1	400	227	173	..	..	..	..	..	..	..	..	..	..	..	..
Dockyard Apprentice School	1	49	49	..	..	..	..	..	..	..	..	..	..	..	..	..
Military Prison School	1	8	8	..	..	..	..	..	..	..	..	..	..	..	..	..
Workhouse Schools	1	130	67	63	..	..	..	..	1	70	40	30	1	44	23	21
CLASS II.																
Collegiate and Grammar Schools	..	..	..	..	1	104	104	..	1	36	36	..	..	..	..	..
Other Endowed Schools	..	..	..	..	3	597	487	110	3	405	405	..	6	268	191	77
CLASS III.																
Denominational.																
Supported by Ch. of England—*National*	3	488	312	176	4	856	487	369	2	545	299	246	6	1049	488	561
Supported by " *Others*	6	1037	533	504	3	330	194	136	8	906	371	535	1	208	124	84
Supported by Independents—*British*	..	..	..	..	1	204	204	..	..	..	..	..	..	..	..	..
Supported by " *Others*	..	..	..	..	..	..	..	..	..	..	..	..	3	625	277	348
Supported by Baptists—*British*	..	..	..	..	..	..	..	..	..	..	..	..	1	180	90	90
Supported by Unitarians	..	..	..	..	1	140	..	140	2	190	100	90	..	..	..	..
Supported by Wesleyan Methodists	..	..	..	..	..	..	..	..	1	232	132	100	1	63	45	18
Supported by Roman Catholics	..	..	..	..	1	128	58	70	..	..	..	..	1	70	30	40
Undenominational.																
British	..	..	..	..	..	..	..	..	1	100	100	..	1	499	270	229
CLASS IV.																
Ragged Schools	1	92	50	42	..	..	..	..	1	50	25	25	..	..	..	..
Female Orphan Asylum School	1	10	..	10	..	..	..	..	..	..	..	..	..	..	..	..
Blind School	..	..	..	..	..	..	..	..	1	22	11	11	..	..	..	..
Factory Schools	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Other Subscription Schools of no specific character	2	396	230	166	..	..	..	..	2	167	70	97	3	1239	659	580

* HALIFAX.—Parts only of the Townships of Southowram and Northowram are within the Borough of Halifax, but the Schools and Scholars of the whole are here included. The population of the added parts is 14,244.

TABLE P.—*continued.*

DESCRIPTION OF SCHOOLS.	HUDDERSFIELD. (*Parliamentary Borough.*) Population, 30,880.				HULL. (*Municipal Borough.*) Population, 84,690.*				IPSWICH. (*Municipal Borough.*) Population, 32,914.†				LEEDS. (*Municipal Borough.*) Population, 172,270.‡			
	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.
DAY SCHOOLS -	47	4033	2251	1782	244	10,209	5310	4899	91	4252	2412	1840	371	21,834	11,986	9848
PUBLIC DAY SCHOOLS -	17	2932	1624	1308	27	5090	3072	2018	23	2800	1631	1169	76	13,176	7868	5308
PRIVATE DAY SCHOOLS	30	1101	627	474	217	5119	2238	2881	68	1452	781	671	295	8658	4118	4540
Classification of Public Schools.																
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION - - -	..	..	..	..	4	364	243	121	1	60	32	28	3	485	318	167
CLASS II.—SUPPORTED BY ENDOWMENTS - -	2	104	87	17	3	245	195	50	4	299	248	51	9	877	610	267
CLASS III.—SUPPORTED BY RELIGIOUS BODIES -	14	2698	1476	1222	18	4159	2425	1734	15	2150	1174	976	53	9731	5681	4050
CLASS IV.—OTHER PUBLIC SCHOOLS . - - -	1	130	61	69	2	322	209	113	3	291	177	114	11	2083	1259	824
CLASS I.																
Military Schools - -	..	..	..	..	..	..	..	..	..	..	..	..	1	20	5	15
Marine School - -	..	..	..	..	1	80	80	..	..	..	..	..	..	..	..	..
Prison School - -	..	..	..	..	1	17	17	..	..	..	..	..	..	..	..	..
Gaol School - - -	..	..	..	..	..	..	..	..	..	..	..	..	1	241	201	40
Workhouse Schools - -	..	..	..	..	2	267	146	121	1	60	32	28	1	224	112	112
CLASS II.																
Collegiate and Grammar Schools - - -	1	32	32	..	1	75	75	..	1	121	121	..	2	242	234	8
Other Endowed Schools -	1	72	55	17	2	170	120	50	3	178	127	51	7	635	376	259
CLASS III.																
Denominational.																
Supported by Ch. of England—*National*	7	1617	894	723	7	2114	1211	903	6	645	334	311	29	5364	3068	2296
" *British*	..	..	..	..	1	224	160	64	..	..	..	..	1	160	95	65
" *Others* -	2	410	210	200	3	357	181	176	7	1069	543	526	6	1368	799	569
Independents - -	..	..	..	..	..	..	..	..	..	..	..	..	3	288	154	134
Society of Friends— " *British*	..	..	..	..	..	..	..	..	..	..	..	..	1	159	18	141
Wesleyan Methodists— " *British*	..	..	..	..	1	60	42	18	..	..	..	..	..	..	..	..
" *Others* -	2	249	168	81	3	391	243	148	1	134	89	45	7	1191	722	469
Primitive Methodists -	..	..	..	..	..	..	..	..	..	..	..	..	1	61	36	25
Dissenters— *British*	..	..	..	..	..	..	..	..	1	302	208	94	..	..	..	..
" *Others* -	1	88	62	26	..	..	..	..	..	..	..	..	..	..	..	..
Roman Catholics - -	1	60	..	60	1	317	143	174	..	..	..	..	3	536	326	210
Undenominational.																
British - - -	1	274	142	132	2	696	445	251	..	..	..	..	2	604	463	141
CLASS IV.																
Ragged Schools - - -	..	..	..	..	1	88	58	30	..	..	..	..	..	..	..	..
Factory Schools - -	..	..	..	..	..	..	..	..	..	..	..	..	2	963	574	389
Other Subscription Schools of no specific character -	1	130	61	69	1	234	151	83	3	291	177	114	9	1120	685	435

* HULL.—Part only of the parish of Sutton is within the Borough of Hull, but the Schools and Scholars of the whole are here included. The population of the added part is 859.

† IPSWICH.—Parts only of the parishes of Bramford, Sproughton, Westerfield, Whitton-cum-Thurlston, and Rushmere, are within the Borough of Ipswich, but the Schools and Scholars of the whole are here included. The population of the added parts is 2,100.

‡ LEEDS.—Parts only of the townships of Templenewsam and Seacroft are within the Borough of Leeds, but the Schools and Scholars of the whole are here included. The population of the added parts is 2,559.

TABLE P.—*continued.*

DESCRIPTION OF SCHOOLS.	LEICESTER (*Municipal Borough*) Population, 60,584 *				LIVERPOOL. (*Municipal Borough*). Population, 375,955 †				MACCLESFIELD. (*Municipal Borough.*) Population, 39,048. ‡				MANCHESTER. (*Municipal City*) Population, 303,382			
	No. of Schools.	Number of Scholars belonging to the Schools			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.		
		Total.	Sex. M.	Sex. F.		Total.	Sex. M.	Sex. F.		Total.	Sex. M.	Sex. F.		Total	Sex. M.	Sex. F.
DAY SCHOOLS	92	5589	3089	2500	470	45,364	25,166	20,199	65	4013	2259	1754	368	26,236	15,420	10,816
PUBLIC DAY SCHOOLS	27	3718	2275	1443	111	35,174	19,845	15,329	22	2632	1525	1107	80	16,202	10,061	6141
PRIVATE DAY SCHOOLS	65	1871	814	1057	359	10,190	5321	4869	43	1381	734	647	288	10,034	5359	4675
Classification of Public Schools.																
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	1	75	42	33	9	4625	2727	1898	1	62	38	24	1	97	48	49
CLASS II.—SUPPORTED BY ENDOWMENTS	1	100	100	..	4	1264	1052	212	2	128	128	..	3	482	422	60
CLASS III. SUPPORTED BY RELIGIOUS BODIES	19	2965	1792	1173	82	25,963	14,230	11,733	19	2412	1359	1083	70	15,021	9172	5849
CLASS IV.—OTHER PUBLIC SCHOOLS	6	578	341	237	16	3292	1836	1456	..	..	..	..	6	602	419	183
CLASS I.																
Military School		..			1	237	233	4	..	..	..	..	..	..	..	..
Mariners School	..	..		..	1	129	47	82	..	..	..	..	..	..	..	..
Prison Schools	..	..		..	2	211	149	62	..	..	..	..	..	..	..	..
Corporation Schools		..	..		2	2248	1264	984	..	..	..	..	..	..	..	..
Workhouse Schools	1	75	42	33	3	1800	1034	766	1	62	38	24	1	97	48	49
CLASS II.																
Collegiate and Grammar School	..	..	..	..	1	625	625	..	2	128	128	..	1	402	402	..
Other Endowed Schools	1	100	100	..	3	669	427	242	..	..	..	..	2	80	20	60
CLASS III.																
Denominational.																
Supported by Ch. of England—*National*	6	909	560	349	21	8058	4354	3704	10	1439	746	693	10	2795	1645	1150
" " *Others*	6	857	525	332	23	6172	3168	3004	2	227	127	100	23	4525	2628	1897
Free Church of England	..	..	..	..	..	..	..	..	..	..	..	..	1	122	..	122
Scottish Presbyterians	..	..	..	..	1	345	195	150	..	..	..	..	..	..	..	..
Presbyterian Ch. in Eng.	..	..	..	..	2	343	190	153	..	..	..	..	2	389	219	170
Presbyterians (*not defined*)—*British*	..	..	..	..	1	263	143	120	..	..	..	..	..	..	..	..
" *Others*	..	..	..	..	..	..	..	..	..	..	..	..	1	161	84	77
Independents	1	95	10	85	4	1367	799	568	2	183	128	55	6	857	525	332
Baptists—*British*	..	..	..	..	1	128	52	76	..	..	..	..	..	..	..	..
Society of Friends	..	..	..	..	1	450	190	260	..	..	..	..	2	286	168	118
Unitarians—*British*	1	193	193	..	..	..	..	..	..	..	..	..	..	..	..	..
" *Others*	1	190	130	60	..	..	..	..	..	..	..	..	2	648	412	236
Wes. Meth.—*British*	..	..	..	..	..	..	..	..	..	..	..	..	1	104	81	23
" *Others*	..	..	..	..	4	1257	672	585	2	144	111	33	5	882	509	373
Wes. Meth. Association	..	..	..	..	3	509	240	269	..	..	..	..	1	70	61	9
Calvin. Meth.—*British*	..	..	..	..	1	250	142	108	..	..	..	..	..	..	..	..
New Church	..	..	..	..	..	..	..	..	..	..	..	..	1	395	265	130
Roman Catholics	3	159	83	76	16	5389	3100	2289	1	198	109	89	9	2127	1424	703
Jews	..	..	..	..	1	80	36	44	..	..	..	..	1	60	32	28
Undenominational.																
British	1	562	291	271	2	651	426	225	2	251	138	113	5	1600	1119	481
Others	..	..	..		1	401	223	178	..	..	..	..	..	..	..	..
CLASS IV.																
Ragged Schools		..	..	..	4	668	338	330	..	..	..	..	..	..	..	..
Orphan Asylum Schools	..	..	..	..	2	230	21	209	..	..	..	..	..	..	..	..
Odd Fellows Orphan School	..	..	..	..	..	..	..	..	..	..	..	..	1	89	89	..
Infant Orphan School	1	11	..	11	..	..	..	..	..	..	..	..	..	..	..	..
Blind School	..	..	..	..	1	88	52	36	..	..	..	..	..	..	..	..
Deaf and Dumb School	..	..	..	..	1	56	27	29	..	..	..	..	..	..	..	..
Mechanics Institute School	..	..	..	..	1	812	635	177	..	..	..	..	..	..	..	..
Industrial School	..	..	..	..	..	..	..	..	..	..	..	..	1	96	60	36
Penitentiary School	..	..	..	..	1	27	..	27	..	..	..	..	1	50	25	25
Other Subscription Schools of no specific character	5	567	341	226	6	1411	763	648	..	..	..	..	3	367	245	122

* LEICESTER. Part only of the parish of St. Margaret is within the Borough of Leicester, but the Schools and Scholars of the whole are here included. The population of the added part is 494.

† LIVERPOOL.—Parts only of Toxteth Park and of the parish of West Derby are within the Borough of Liverpool, but the Schools and Scholars of the whole are here included. The population of the added parts is 12,361.

‡ MACCLESFIELD.—Parts only of the townships of Hurdsfield and Sutton are within the Borough of Macclesfield, but the Schools and Scholars of the whole are here included. The population of the added parts is 2,141.

TABLE P.—*continued.*

DESCRIPTION OF SCHOOLS.	MERTHYR TYDFIL. (*Parliamentary Borough.*) Population, 63,080.*				NEWCASTLE-UPON-TYNE. (*Municipal Borough.*) Population, 87,784.				NORWICH. (*Municipal City.*) Population, 68,195.				NOTTINGHAM. (*Municipal Borough.*) Population, 57,407.			
	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	Sex. F.	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	Sex. F.	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	Sex. F.	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	Sex. F.
DAY SCHOOLS	59	3679	2017	1662	115	9089	5014	4075	151	7760	4243	3517	116	5925	3143	2782
PUBLIC DAY SCHOOLS	16	2544	1325	1219	26	5328	2959	2369	45	5207	3000	2207	25	3330	1883	1447
PRIVATE DAY SCHOOLS	43	1135	692	443	89	3761	2055	1706	106	2553	1243	1310	91	2595	1260	1335
Classification of Public Schools.																
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	..	..	..	..	2	307	175	132	1	40	31	9	1	104	56	48
CLASS II.—SUPPORTED BY ENDOWMENTS	1	226	102	124	5	1284	1013	271	5	534	346	188	3	364	259	105
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	7	1100	541	559	13	3260	1542	1718	36	4278	2463	1815	18	2647	1402	1245
CLASS IV. OTHER PUBLIC SCHOOLS	8	1218	682	536	6	477	229	248	3	355	190	165	3	215	166	49
CLASS I.																
Corporation School	..	..	..	..	1	116	100	16	..	..	..	..	..	..	..	..
Workhouse Schools	..	..	..	..	1	161	75	86	1	40	31	9	1	104	56	48
CLASS II.																
Collegiate and Grammar Schools	..	..	..	..	1	117	117	..	..	..		..	1	91	91	..
Other Endowed Schools	1	226	102	124	4	1167	896	271	5	534	346	188	2	273	168	105
CLASS III.																
Denominational. Supported by: Ch. of England—*National*	2	579	267	312	4	1067	429	638	13	1915	987	928	4	1115	564	551
" *Others*	2	263	118	115	4	738	515	223	10	712	363	349	6	684	366	318
Presbyterian Church in England	..	..	..	..	1	64	47	17	..	..	..	..	..	..	..	..
Independents—*British*	..	..	..	..	..	..	..	..	3	361	152	209	..	..	..	..
" *Others*	1	36	26	10	..	..	..	..	2	185	165	20	2	162	87	75
Baptists	..	..	..	..	1	98	51	47	1	102	49	53	..	..	..	..
Unitarians	..	..	..	..	1	131	80	51	..	..	..	..	..	..	..	..
Wesleyan Methodists	..	..	..	..	..	..	..	..	..	..	..	..	2	211	136	75
Dissenters—*British*	1	72	50	22	..	..		..	..	..	..	..	..	..	..	..
Roman Catholics	1	150	80	70	1	769	420	349	1	67	43	24	2	277	94	183
Undenominational. British	..	..	..	..	1	390	.	390	6	936	674	262	2	198	155	43
CLASS IV.																
Ragged Schools	..	..	..	..	2	116	61	55	..	..	..	..	.	..	..	..
Blind Schools	.	..	..	.	..	..	..	..	1	25	14	11	1	18	10	8
Deaf and Dumb School	..	..	..	..	1	27	13	14	..	..	..	..	..	..	..	..
Factory Schools	7	1115	594	521	.	.	..	..	..	..	..	..	..	..	..	..
Other Subscription Schools, of no specific character	1	103	88	15	3	334	155	179	2	330	176	154	2	197	156	41

* MERTHYR-TYDFIL.—Parts only of the Parishes of Merthyr-Tydfil and Vainor are within the Borough of Merthyr-Tydfil, but the Schools and Scholars of the whole are here included. The population of the added parts is 964.

TABLE P.—*continued.*

DESCRIPTION OF SCHOOLS.	OLDHAM. (*Municipal Borough.*) Population, 52,820.				PLYMOUTH. (*Municipal Borough.*) Population, 52,221.				PORTSMOUTH. (*Municipal Borough.*) Population, 72,096.				PRESTON. (*Municipal Borough.*) Population, 69,542.			
	No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.		
		Total.	Sex.			Total.	Sex.			Total.	Sex.			Total.	Sex.	
			M.	F.			M.	F.			M.	F.			M.	F.
DAY SCHOOLS -	46	4036	2642	1394	96	4822	2800	2022	266	9514	5042	4472	88	7677	4213	3434
PUBLIC DAY SCHOOLS -	13	1989	1403	586	16	2719	1620	1099	32	4585	2564	2021	22	5312	3031	2281
PRIVATE DAY SCHOOLS	33	2047	1239	808	80	2103	1180	923	234	4929	2478	2451	66	2365	1212	1153
Classification of Public Schools.																
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION - - -	1	74	44	30	2	126	70	56	5	466	252	214	2	189	136	53
CLASS II.—SUPPORTED BY ENDOWMENTS - -	3	274	230	44	5	220	107	113	1	31	31	..	2	114	114	..
CLASS III.—SUPPORTED BY RELIGIOUS BODIES -	7	1397	1024	373	4	1261	751	510	24	3991	2227	1764	17	4959	2741	2218
CLASS IV.—OTHER PUBLIC SCHOOLS - - -	2	244	105	139	5	1112	692	420	2	97	54	43	1	20	10	10
CLASS I.																
Military Schools - -	..	..	..	..	1	38	14	24	3	157	84	73	..	..	..	..
Royal Marines School -	..	..	..	..	..	..	..	..	1	55	55	..	..	..	..	..
Prison School - -	..	..	..	..	..	..	..	..	..	..	..	..	1	41	39	2
Workhouse Schools - -	1	74	44	30	1	88	56	32	1	254	113	141	1	148	97	51
CLASS II.																
Collegiate and Grammar Schools - - -	1	59	57	2	1	39	39	..	1	31	31	..	1	120	120	..
Other Endowed Schools -	2	215	173	42	4	181	68	113	..	..	..	..	1	24	24	..
CLASS III.																
Denominational.																
Supported by Ch. of England—*National*	2	634	448	186	2	977	570	407	4	1067	625	442	8	2889	1521	1368
Supported by " *Others* -	2	425	282	143	1	188	90	98	12	1481	776	705	3	278	163	115
Supported by Independents - *British*	..	..	..	..	..	..	..	..	3	452	190	262	1	131	91	40
Supported by " *Others* -	1	78	56	22	..	..	..	..	..	..	..	..	..	..	..	..
Supported by Moravians - -	1	83	72	11	..	..	..	..	..	..	..	..	..	..	..	..
Supported by Wesleyan Methodists -	1	177	166	11	..	..	..	..	2	203	142	61	2	303	223	80
Supported by Roman Catholics - -	..	..	..	..	..	..	..	..	1	80	39	41	3	1358	743	615
Undenominational. British - - -	..	..	..	..	1	96	91	5	2	708	455	253	..	..	..	..
CLASS IV.																
Ragged Schools - - -	..	..	..	..	1	83	83	..	..	..	..	..	..	..	..	..
Seamen's Orphan School -	..	..	..	..	..	..	..	..	1	80	50	30	..	..	..	..
Female Orphan School -	..	..	..	..	1	60	..	60	..	..	..	..	..	..	..	..
Seamen and Soldiers' Society's School - - -	..	..	..	..	1	100	100	..	..	..	..	..	..	..	..	..
Factory School - -	1	209	105	104	..	..	..	..	..	..	..	..	..	..	..	..
Mechanics' Institute School -	1	35	..	35	..	..	..	..	..	..	..	..	..	..	..	..
Other Subscription Schools of no specific character -	..	..	..	..	2	869	509	360	1	17	4	13	1	20	10	10

TABLE P.—*continued.*

DESCRIPTION OF SCHOOLS.	SALFORD. (*Municipal Borough.*) Population, 63,850.				SHEFFIELD. (*Municipal Borough.*) Population, 135,310.				SOUTHAMPTON. (*Municipal Borough.*) Population, 35,305.				SOUTH SHIELDS. (*Municipal Borough.*) Population, 28,974.			
	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.	No. of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	F.
DAY SCHOOLS	63	5243	2889	2354	222	15,617	7978	7639	146	5509	3203	2306	62	4339	2448	1891
PUBLIC DAY SCHOOLS	13	3352	1867	1485	42	9333	4986	4347	20	3224	2043	1181	14	2603	1452	1151
PRIVATE DAY SCHOOLS	50	1891	1022	869	180	6284	2992	3292	126	2285	1160	1125	48	1736	996	740
Classification of Public Schools.																
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	..	..	..	..	2	115	59	56	1	78	38	40	..	..	..	..
CLASS II.—SUPPORTED BY ENDOWMENTS	..	..	..	..	13	1401	952	449	1	10	10	..	1	308	170	138
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	13	3352	1867	1485	25	7530	3811	3719	14	1934	1075	859	11	1944	1101	843
CLASS IV.—OTHER PUBLIC SCHOOLS	..	..	..	..	2	287	164	123	4	1202	920	282	2	351	181	170
CLASS I.																
Workhouse Schools	..	..	..	..	2	115	59	56	1	78	38	40	..	..	..	..
CLASS II.																
Collegiate and Grammar Schools	..	..	..	..	1	77	77	..	1	10	10	..	..	..	..	..
Other Endowed Schools	..	..	..	..	12	1324	875	449	..	..	..	..	1	308	170	138
CLASS III.																
Denominational.																
Supported by Ch. of England—*National*	1	480	270	210	14	5192	2804	2688	5	1185	650	535	3	882	475	407
Supported by " *Others*	5	1770	973	797	4	322	71	251	7	520	289	231	2	200	115	85
Supported by Presbyterian Church in England	..	..	..	..	..	..	..	..	..	..	..	..	1	156	97	59
Supported by Presbyterians (not defined)	1	152	92	60	..	..	..	..	..	..	..	..	..	..	..	..
Supported by Independents—*British*	..	..	..	..	..	..	..	..	1	135	92	43	..	..	..	..
Supported by " *Others*	2	259	144	115	2	253	114	139	..	..	..	..	2	193	128	65
Supported by Wesleyan Methodists	1	263	180	83	4	709	450	259	..	..	..	..	..	..	..	..
Supported by New Church	2	288	128	160	..	..	..	..	..	..	..	..	..	..	..	..
Supported by Roman Catholics	..	..	..	..	..	..	..	..	1	94	44	50	2	80	56	24
Undenominational.																
British	1	140	80	60	1	754	372	382	..	..	..	..	1	433	230	203
CLASS IV.																
Ragged Schools	..	..	..	..	1	175	77	98	1	480	480	..	..	..	..	..
Female Orphan Asylum School	..	..	..	..	..	..	..	..	1	27	..	27	..	..	..	..
Colliery School	..	..	..	..	..	..	..	..	..	..	..	..	1	98	41	57
Chemical Works School	..	..	..	..	..	..	..	..	..	..	..	..	1	253	140	113
British Steam Navigation Company's School	..	..	..	..	..	..	..	..	1	301	180	121	..	..	..	..
Other Subscription Schools of no specific character	..	..	..	..	1	112	87	25	1	394	260	134	..	..	..	..

TABLE P.—*continued.*

DESCRIPTION OF SCHOOLS.	STOCKPORT. (*Municipal Borough.*) Population, 53,835 *				SUNDERLAND. (*Municipal Borough.*) Population, 63,897.†				SWANSEA. (*Municipal Borough.*) Population, 31,461.‡				TYNEMOUTH. (*Municipal Borough.*) Population, 29,170.			
	No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.		
		Total	Sex. M.	Sex. F.		Total.	Sex. M.	Sex. F.		Total.	Sex. M.	Sex. F.		Total.	Sex. M.	Sex. F.
DAY SCHOOLS -	96	4511	2715	1826	129	7516	4034	3512	65	4146	2240	1906	49	3024	1721	1303
PUBLIC DAY SCHOOLS -	6	1139	734	405	20	3469	1918	1551	20	2947	1617	1330	10	1600	967	633
PRIVATE DAY SCHOOLS	90	3402	1981	1421	109	4077	2116	1961	45	1199	623	576	39	1424	754	670
Classification of Public Schools.																
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION - - -	1	90	58	32	1	40	40	..	1	48	33	15	1	54	32	22
CLASS II.—SUPPORTED BY ENDOWMENTS - -	1	133	133	..	3	811	510	301	..	..	..	..	1	235	235	..
CLASS III.—SUPPORTED BY RELIGIOUS BODIES - -	4	916	543	373	12	2374	1207	1167	13	1694	970	724	4	648	468	180
CLASS IV.—OTHER PUBLIC SCHOOLS - - -		..	..	..	4	244	161	83	6	1245	614	591	4	663	232	431
CLASS I.																
Workhouse Schools - -	1	90	58	32	1	40	40	..	1	48	33	15	1	54	32	22
CLASS II.																
Collegiate and Grammar School - - -	1	133	133	..	..	..	..	..	..	..	..	..	..	..	..	..
Other Endowed Schools -	..	..	..	..	3	811	510	301	..	..	..	..	1	235	235	..
CLASS III.																
Denominational.																
Supported by Ch. of England—*National*	2	500	261	239	4	1170	715	455	2	712	496	216	..	..	..	..
Supported by " *Others* -	..	..	..	..	5	761	279	482	4	313	37	276	..	..	..	..
Supported by Presbyterian Church in England - - -	..	..	..	..	1	190	142	48	..	..	..	..	1	170	107	63
Supported by Independents— *British*	..	..	..	..	..	..	..	..	2	98	72	26	..	..	..	..
Supported by Society of Friends - -	.	.	..	..	..	..	..	..	..	..	..	..	1	95	38	57
Supported by Wesleyan Methodists -	..	..	..	..	2	253	71	182	..	..	..	..	..	..	..	..
Supported by Calvinistic Methodists -	..	..	..	..	..	..	..	..	1	85	49	36	..	..	..	..
Supported by Lady Huntingdon's Connexion— *British*	..	..	..	..	.	..	..	..	1	80	..	80	..	..	..	..
Supported by Roman Catholics - -	1	204	120	84	..	..	..	..	..	..	..	..	1	150	90	60
Undenominational.																
British - - -	1	212	162	50	..	..	..	..	3	406	316	90	1	233	233	..
CLASS IV.																
Ragged School - -	..	..	..	..	1	68	58	10	..	..	..	..	..	..	..	..
Cambrian Deaf and Dumb School - - -	..	..	..	..	.	..	..	..	1	22	13	9	..	..	..	..
Factory Schools - - -	..	..	..	..	..	..	..	..	3	883	447	436	..	..	..	..
Colliery School - - -	..	..	..	..	1	80	70	10	..	..	..	..	..	..	..	..
Other Subscription Schools, of no specific character -	..	..	..	..	2	96	33	63	2	300	154	146	4	663	232	431

* STOCKPORT.—Parts only of the Townships of Heaton Norris and Brinnington are within the Borough of Stockport, but the Schools and Scholars of the whole are here included. The population of the added parts is 2,238.

† SUNDERLAND. Part only of the Township of Bishop Wearmouth is within the Borough of Sunderland, but the Schools and Scholars the whole are here included. The population of the added part is 776.

‡ SWANSEA.—Parts only of the Parish of Llansamlet and of the Hamlet of Clase are within the Borough of Swansea, but the Schools Scholars of the whole are here included. The population of the added parts is 4,?07.

TABLE P.—*continued.*

DESCRIPTION OF SCHOOLS.	WIGAN. (*Municipal Borough.*) Population, 31,941.				WOLVERHAMPTON (*Municipal Borough.*) Population, 49,985.				YARMOUTH (*Municipal Borough.*) Population, 30,879.				YORK (*Municipal City.*) Population, 36,303.			
	No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.		
		Total.	Sex.			Total.	Sex.			Total.	Sex.			Total.	Sex.	
			M.	F.			M.	F.			M.	F.			M.	F.
DAY SCHOOLS -	44	3770	1893	1877	42	4177	2288	1889	80	3193	1882	1611	94	5784	2956	2828
PUBLIC DAY SCHOOLS -	13	2729	1387	1342	15	3411	1916	1495	11	1702	1003	699	41	4115	2102	2013
PRIVATE DAY SCHOOLS	31	1041	506	535	27	766	372	394	69	1791	879	912	53	1369	554	815
Classification of Public Schools.																
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION - - -	1	81	42	39	1	106	37	69	1	78	50	28	2	130	88	42
CLASS II.—SUPPORTED BY ENDOWMENTS - - -	1	45	45	..	2	96	71	25	2	428	292	136	13	666	516	150
CLASS III.—SUPPORTED BY RELIGIOUS BODIES -	9	2285	1204	1081	11	3196	1795	1401	8	1196	661	535	23	3296	1622	1674
CLASS IV.—OTHER PUBLIC SCHOOLS - - -	2	318	96	222	1	13	13	..	..	..	..	..	3	323	176	147
CLASS I.																
Military School - - -	..	..	..	..	..	..	..	..	..	..	..	..	1	90	68	22
Prison School - - -	..	..	..	..	..	..	..	..	..	..	..	..	1	40	20	20
Workhouse Schools - -	1	81	42	39	1	106	37	69	1	78	50	28	..	..	..	..
CLASS II.																
Collegiate and Grammar Schools - - -	1	45	45	..	1	51	51	..	..	..	..	..	1	18	18	..
Other Endowed Schools -	..	..	..	..	1	45	20	25	2	428	292	136	12	648	498	150
CLASS III.																
Denominational.																
Supported by { Ch. of England—*National*	1	482	317	165	7	2090	1098	992	2	530	247	283	3	596	206	390
" *Others* -	2	645	320	325	..	..	..	..	2	268	103	165	10	846	591	255
Independents—*British* -	1	163	119	44	..	..	..	..	2	206	153	53	..	..	..	..
" *Others* -	1	80	34	46	..	..	..	..	..	..	..	..	2	346	191	155
Society of Friends -	..	..	..	..	..	..	..	..	..	..	..	..	2	87	57	30
Unitarians - -	..	..	..	..	..	..	..	..	1	40	6	34	..	..	..	..
Wesleyan Methodists—*British* -	..	..	..	..	..	..	..	..	..	..	..	..	2	261	197	64
" *Others* -	1	102	44	58	1	126	106	20	..	..	..	..	1	140	80	60
Roman Catholics - -	3	813	370	443	2	745	450	295	..	..	..	..	2	924	300	624
Undenominational. British - - -	..	..	..	..	1	235	141	94	1	152	152	..	1	96	..	96
CLASS IV.																
Ragged Schools - -	1	218	56	162	..	..	..	..	..	..	..	..	..	..	..	..
Orphan Asylum School -	..	..	..	..	1	13	13	..	..	..	..	..	..	..	..	..
Factory School - - -	..	..	..	..	..	..	..	..	..	..	..	..	1	44	..	44
Other Subscription Schools of no specific character -	1	100	40	60	..	..	..	..	..	..	..	..	2	279	176	103

TABLE P.—*continued.*

LONDON.*

(ENTIRE METROPOLIS.)

Population, 2,362,236.

DESCRIPTION OF SCHOOLS.	Number of Schools.	Scholars. Total.	Sex. M.	Sex. F.
DAY SCHOOLS -	4561	254,239	140,873	113,366
PUBLIC DAY SCHOOLS	863	167,298	97,675	69,623
PRIVATE DAY SCHOOLS	3698	86,941	43,198	43,743
Classification of Public Schools.				
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION - -	41	6981	4768	2213
CLASS II.—SUPPORTED BY ENDOWMENTS - -	99	16,028	11,225	4803
CLASS III.—SUPPORTED BY RELIGIOUS BODIES -	581	119,869	68,543	51,326
CLASS IV.—OTHER PUBLIC SCHOOLS - - -	142	24,420	13,139	11,281
CLASS I.				
Workhouse Schools -	26	3910	2175	1735
Military Schools - -	8	1137	846	291
Naval Schools - - -	5	1299	1216	83
Prison Schools - -	2	635	531	104
CLASS II.				
Collegiate and Grammar Schools - - -	19	3718	3718	..
Other Endowed Schools -	80	12,280	7477	4803
CLASS III.				
Denominational.				
Supported by: Church of England—*National*	161	46,161	27,034	19,127
Supported by: " *Others* -	216	34,041	18,035	16,006
Supported by: Church of Scotland—*British* -	1	130	130	..
Supported by: " *Others* -	4	816	522	294
Supported by: Presbyterian Church in England - - -	2	141	88	53

DESCRIPTION OF SCHOOLS.	Number of Schools.	Scholars. Total.	Sex. M.	Sex. F.
CLASS III.—*cont.*				
Supported by: Presbyterians (*not otherwise defined*) -	2	399	228	171
Supported by: Independents—*British* -	24	5482	2960	2522
Supported by: " *Others* -	40	5947	3406	2541
Supported by: Baptists—*British* -	3	386	386	..
Supported by: " *Others* -	5	505	184	321
Supported by: Unitarians - -	4	430	162	268
Supported by: Wesleyan Methodists—*British* -	4	1129	521	608
Supported by: " *Others* -	20	3612	2063	1549
Supported by: Lady Huntingdon's Connexion - -	1	86	43	43
Supported by: Lutherans - -	1	157	107	50
Supported by: German Missionary Society - - -	1	100	40	60
Supported by: French Protestants -	1	15	..	15
Supported by: Dissenters (*not otherwise defined*) -	3	442	267	175
Supported by: Roman Catholics -	42	7780	4236	3544
Supported by: Jews - - - -	7	1033	624	409
Undenominational.				
British - - -	38	10,568	7266	3302
Others - - -	1	509	241	268
CLASS IV.				
Ragged Schools - -	74	15,418	8651	6767
Orphan Schools - -	18	2123	1102	1021
Blind Schools - - -	2	215	107	108
Deaf and Dumb School -	1	5	5	..
Mechanics' Institute -	1	398	398	..
Other Subscription Schools, of no specific character - - -	46	6261	2876	3385

* Consisting of the 36 Registration Districts, in Middlesex, Surrey, and Kent which [illegible]

TABLE Q.

SUNDAY SCHOOLS, SCHOLARS, AND TEACHERS.

SUMMARY OF ENGLAND AND WALES.

Religious Denominations to which the Schools belong.	Number of Schools and Scholars.				Number of Teachers †								
	Schools	Scholars on the Books *			Total.			Paid.			Unpaid.		
		Total.	Sex. M.	Sex. F.	Total.	Sex. M.	Sex. F.	Total.	Sex. M.	Sex. F.	Total.	Sex. M.	Sex. F.
SUNDAY SCHOOLS	23,137	2,369,039	1,174,647	1,194,392	301,147	167,253	134,194	10,383	5,311	5,072	291,064	161,912	129,122
PROTESTANT CHURCHES:													
Church of England	10,127	935,892	458,387	477,505	75,672	34,681	40,991	9,286	4,697	4,589	66,386	29,984	36,402
Scottish Presbyterians:													
Church of Scotland	13	1,628	817	811	203	113	90	36	20	16	167	93	74
United Presbyterian Church	58	6,590	3,079	3,511	855	484	371	..	..	..	855	484	371
Presbyterian Church in England	61	8,244	4,019	4,225	916	485	431	..	..	..	916	485	431
Independents	2,590	343,478	168,564	174,914	43,108	24,502	18,906	266	154	112	43,142	24,348	18,794
Baptists	1,767	186,510	91,143	95,367	28,170	15,757	12,413	163	90	73	28,007	15,667	12,340
Society of Friends	35	3,212	2,026	1,186	405	247	158	2	2	..	403	245	158
Unitarians	140	15,279	8,246	7,033	2,426	1,360	1,066	69	40	29	2,357	1,320	1,037
Moravians	21	1,818	791	1,027	349	167	182	3	2	1	346	165	181
Wesleyan Methodists:													
Original Connexion	4,126	429,727	213,613	216,114	81,181	46,709	34,472	165	100	65	81,016	46,609	34,407
Methodist New Connexion	227	37,943	18,326	19,617	6,858	3,942	2,916	.	..	..	6,858	3,942	2,916
Primitive Methodists	1,113	98,294	50,047	18,247	18,165	11,331	6,834	46	28	18	18,119	11,303	6,816
Bible Christians	221	13,812	7,212	6,600	3,072	1,772	1,300	33	17	16	3,039	1,755	1,284
Wesleyan Association	311	43,661	21,325	22,336	7,269	4,425	2,844	..	..	..	7,269	4,425	2,844
Independent Methodists	24	3,902	1,817	2,085	422	273	149	..		..	422	273	149
Wesleyan Reformers	141	16,561	8,357	8,204	3,201	1,833	1,368	25	25	..	3,176	1,808	1,368
Calvinistic Methodists	962	112,740	60,025	52,715	16,077	11,921	4,156	16	6	10	16,061	11,915	4,146
Lady Huntingdon's Connexion	53	7,987	3,626	4,361	876	433	443	1	1	.	875	432	443
New Church	27	3,484	1,711	1,773	699	407	292	..	..	..	699	407	292
Brethren	15	638	237	401	134	60	74	6	2	4	128	58	70
Undefined Protestant Congregations	512	63,334	33,983	29,351	8,572	5,119	3,453	104	54	50	8,468	5,065	3,403
German Protestant Church	1	20	15	5	..	..	.	..	..	..	..	..	..
OTHER CHRISTIAN CHS.:													
Roman Catholics	232	33,254	16,715	16,539	2,341	1,111	1,230	155	70	85	2,186	1,041	1,145
Catholic and Apostolic Church	1	47	22	25	2	1	1	2	1	1	..	..	..
Latter Day Saints	23	984	544	440	174	120	54	5	2	3	169	118	51

* The number of scholars in attendance is not given in this series of Tables for each denomination. There is scarcely any variatio between different bodies in this respect, the proportion of scholars in attendance to the number on the books being nearly alway between 75 and 77 per cent.

† The number of teachers is not returned for 1,413 of the above 23,137 schools. The denominations to which these 1,413 schools belong are as follows :- *Church of England* 987 schools, 60,176 scholars; *United Presbyterians*, one school, 42 scholars; *Independents*, 65 schools, 4,906 scholars; *Baptists*, 54 schools, 3,605 scholars; *Society of Friends*, one school, 30 scholars; *Unitarians*, four schools, 458 scholars; *Wesleyan Methodists*, 89 schools, 5,237 scholars; *Wesleyan New Connexion*, one school, 420 scholars; *Primitive Methodists*, 29 schools, 2,142 scholars; *Bible Christians*, three schools, 42 scholars; *Wesleyan Methodist Association*, three schools, 55 scholars; *Wesleyan Reformers*, three schools, 561 scholars; *Calvinistic Methodists*, 19 schools, 1,207 scholars; *Lady Huntingdon's Connexion*, two schools, 315 scholars; *Undefined Protestant Congregations*, 123 schools, 5,219 scholars; *German Protestant Church*, one school, 20 scholars; *Roman Catholics*, 27 schools, 3,212 scholars; *Latter Day Saints*, one school, 18 scholars.

TABLE R.

SUNDAY SCHOOLS AND SCHOLARS

IN THE PRINCIPAL

BOROUGHS AND LARGE TOWNS.*

DESCRIPTION OF SCHOOLS.	ASHTON-UNDER-LYNE. (Municipal Borough.) Population, 30,676.†				BATH. (Municipal City.) Population, 54,240.				BIRMINGHAM (Municipal Borough.) Population, 232,841.				BLACKBURN. (Municipal Borough.) Population, 46,536.			
	No. of Schools	Number of Scholars belonging to the Schools.			No. of Schools	Number of Scholars belonging to the Schools.			No. of Schools	Number of Scholars belonging to the Schools.			No. of Schools	Number of Scholars belonging to the Schools.		
		Both Sexes	M.	F.		Both Sexes	M.	F.		Both Sexes	M.	F.		Both Sexes	M.	F.
SUNDAY SCHOOLS	19	7737	3181	4256	34	5095	2372	2723	68	21,406	10,906	10,500	23	9059	4072	4987
Supported by — Church of England	4	2760	1167	1593	17	2166	1011	1155	24	8911	4399	4512	8	3556	1481	2075
United Presbyterian Ch.	..	..	.	..	..	..	.	.	..	..			1	494	224	270
Independents	3	1690	799	891	2	486	236	250	7	2665	1263	1402	5	2476	1173	1303
Baptists	1	213	111	102	3	310	146	164	10	2582	1336	1246	2	248	134	114
Society of Friends	..	..	.	.	..	..	..	..	2	417	282	135	..	..	..	..
Unitarians	..	.	..	..	..	.	..	.	5	1741	1211	530	..	..		..
Wesleyan Methodists	2	683	334	349	3	300	121	179	12	3643	1703	1940	1	310	150	160
Wesleyan Reformers	.	..	..	..	2	225	130	95		..	..		1	129	61	68
Methodist New Connexion	3	1280	550	730	..		..	.	2	438	186	252	..	.		..
Primitive Methodists	1	216	97	119	1	93	39	54	1	117	56	61	1	400	190	210
Wesleyan Association	..	.	..	..	1	66	36	30	1	208	112	96	1	598	254	344
Independent Methodists	1	261	135	126	..	.	..	.	..	..	...	..	..	..	..	..
Lady Huntingdon's Connexion	..	..	.	..	3	1275	576	699	1	210	100	110	.	..	..	..
Moravians	..	..	..	.	1	140	77	63	.	.	.	.	.		.	.
New Church	1	120	50	70	..	..	..	..	..	.	..	..	1	129	66	63
Undefined Protestant Congregations	1	180	93	87	1	34	..	34	1	60	30	30	..	..	.	..
Roman Catholics	1	200	80	120	..	..	.	..	2	414	258	156	2	719	339	380
Latter Day Saints	1	134	65	69	..	..	..	..	..	..	..	..	..	..	..	..

DESCRIPTION OF SCHOOLS.	BOLTON. (Municipal Borough.) Population, 61,171.				BRADFORD. (Municipal Borough.) Population, 103,778.				BRIGHTON (Parliamentary Borough.) Population, 69,673.				BRISTOL (Municipal City.) Population, 137,328.‡			
	No. of Schools	Both Sexes	M.	F.	No. of Schools	Both Sexes	M.	F.	No. of Schools	Both Sexes	M.	F.	No. of Schools	Both Sexes	M.	F.
SUNDAY SCHOOLS	29	11.261	5165	6096	59	16,077	7609	8468	25	3932	1909	2023	91	14,128	6688	7440
Supported by — Church of England	8	4810	2191	2619	14	3243	1597	1646	9	1227	512	715	31	4261	1929	2332
United Presbyterian Ch.	..	..	..	..	1	299	149	150	..	..	..	..	..	..	.	..
Presbyterian Church in England	..	.	..	..	..	..	..	..	1	369	187	182	..	..	..	..
Independents	4	1205	568	637	7	2296	1020	1276	6	846	421	425	15	3178	1483	1695
Baptists	1	292	122	170	6	2251	971	1280	1	156	70	86	7	1831	863	968
Society of Friends	1	135	99	36	1	63	35	28	1	30	30	..	1	433	284	149
Unitarians	1	228	100	128	1	91	37	54	..	..	.	..	2	132	60	72
Wesleyan Methodists	8	2462	1134	1328	12	3497	1635	1862	4	538	286	252	13	1134	542	592
Wesleyan Reformers	..	..	..	..	5	1433	706	727	..	..	..	.	10	1474	741	733
Methodist New Connexion	..	..	..	..	1	184	86	98	..	..	..	..	..	..	..	..
Primitive Methodists	1	92	50	42	5	931	510	421	1	265	136	129	1	167	75	92
Bible Christians	..	..	..	..	.	..	..	..	1	55	31	24	..	..	..	..
Wesleyan Association	1	310	143	197	1	284	143	141	..	..	..	..	.	..	..	..
Independent Methodists	1	600	250	350	..	..	..	..	..	..	..	..	..	..	..	..
Welsh Calvinistic Methodists	..	..	..	..	..	..	..	..	..	..	..	..	1	543	207	336
Lady Huntingdon's Connexion	..	..	..	..	..	..	..	..	1	446	236	210	..	..	..	..
Moravians	..	..	..	..	1	113	60	53	..	..	..	..	..	..	..	..
New Church	1	77	38	39	..	..	..	..	..	..	..	..	..	..	..	..
Undefined Protestant Congregations	1	600	250	350	3	782	410	372	..	..	..	..	7	573	307	266
Roman Catholics	1	420	220	200	1	610	250	360	..	..	..	..	3	402	197	205

* It has not been found possible to give the figures in all cases for the precise limits of Boroughs the boundary lines of which intersect parishes or townships. In these cases the schools and scholars for the whole of such intersected parishes or townships have been included, and a note states what population should be added to that inserted in the heading; which is always the exact population of the Borough.

† ASHTON-UNDER-LYNE.—Part only of the Parochial Division of Audenshaw is within the Borough of Ashton-under-Lyne, but the schools and scholars of the whole are here included. The population of the added part is 4,512.

‡ BRISTOL.—Parts only of the Parishes of St. James with St. Paul, Westbury-upon Trym, and Bedminster, are within the City of Bristol, but the schools and scholars of the whole are here included. The population of the added parts is 2,565.

TABLE R—*continued.*

DESCRIPTION OF SCHOOLS.	BURY. (*Parliamentary Borough.*) Population, 31,262.*				CHELTENHAM. (*Parliamentary Borough.*) Population, 35,051.				COVENTRY. (*Municipal City.*) Population, 36,208.				DERBY. (*Municipal Borough.*) Population, 40,609.			
	No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.			No. of Schools.	Number of Scholars belonging to the Schools.		
		Both Sexes.	M.	F.		Both Sexes.	M.	F.		Both Sexes.	M.	F.		Both Sexes.	M.	F.
SUNDAY SCHOOLS	22	5851	2651	3200	22	3138	1385	1753	20	3830	1731	2099	30	7594	3753	3841
Supported by Church of England	10	2650	1162	1488	7	1276	493	783	7	1131	520	611	14	3520	1673	1847
Independents	4	983	464	519	3	615	296	319	5	1167	506	661	3	985	448	537
Baptists	3	285	113	172	2	336	164	172	2	563	233	330	4	905	313	592
Unitarians	1	322	173	149	1	47	26	21	2	160	108	52	1	196	77	119
Wesleyan Methodists	1	357	161	196	3	458	236	222	2	259	141	118	2	436	221	215
Methodist New Connexion	1	342	165	177	..	..	..	..	..	..	..	..	1	150	70	80
Primitive Methodists	..	..	..	..	..	..	..	..	1	150	73	77	2	621	300	321
Wesleyan Association	1	642	293	349	2	89	33	56	..	..	..	..	..	..	..	..
Lady Huntingdon's Connexion	..	..	..	..	2	172	97	75	..	..	..	..	..	..	..	..
New Church	..	..	..	..	..	..	..	..	..	..	..	..	1	130	90	40
Brethren	..	..	..	..	1	38	18	20	..	..	..	..	..	..	..	..
Roman Catholics	1	270	120	150	1	107	52	55	1	400	150	250	2	650	450	200

DESCRIPTION OF SCHOOLS.	DEVONPORT. (*Municipal Borough.*) Population, 38,180.				DUDLEY. (*Parliamentary Borough.*) Population, 37,962.				EXETER. (*Municipal City.*) Population, 32,818.				HALIFAX. (*Municipal Borough.*) Population, 33,582.†			
	No. of Schools.	Both Sexes.	M.	F.	No. of Schools.	Both Sexes.	M.	F.	No. of Schools.	Both Sexes.	M.	F.	No. of Schools.	Both Sexes.	M.	F.
SUNDAY SCHOOLS	22	3617	1684	1933	31	5390	2672	2718	14	2112	1063	1049	36	7682	3448	4234
Supported by Church of England	7	1399	725	674	6	924	458	466	4	747	433	314	6	1618	719	899
Church of Scotland	..	..	..	..	1	205	91	114	..	..	..	..	..	..	..	..
Independents	2	389	172	217	1	593	326	267	4	404	165	239	6	1835	854	981
Baptists	2	495	202	293	2	362	163	199	1	322	156	166	3	666	309	357
Unitarians	1	15	8	7	1	50	25	25	1	119	59	60	1	90	40	50
Wesleyan Methodists	3	726	289	437	6	1089	532	557	3	439	204	235	9	1576	730	846
Wesleyan Reformers	..	..	..	..	..	..	..	..	..	..	..	..	1	174	85	89
Methodist New Connexion	..	..	..	..	7	1306	642	664	..	..	..	..	4	1061	451	610
Primitive Methodists	..	..	..	..	6	668	342	326	..	..	..	..	3	434	177	257
Bible Christians	2	233	126	107	..	..	..	..	1	81	46	35	..	..	..	..
Wesleyan Association	1	90	42	48	..	..	..	..	..	..	..	..	..	..	..	..
Moravians	1	84	35	49	..	..	..	..	..	..	..	..	..	..	..	..
Undefined Protestant Congregations	3	186	85	101	..	..	..	..	..	..	..	..	2	136	83	53
Roman Catholics	..	..	..	..	1	193	93	100	..	..	..	..	1	92	..	92

* BURY.—Part only of the township of Elton is within the borough of Bury, but the schools and scholars of the whole are here included. The population of the added part is 1,000.

† HALIFAX.—Parts only of the townships of Southowram and Northowram are within the borough of Halifax, but the schools and scholars of the whole are here included. The population of the added parts is 14,211.

TABLE R.—*continued.*

DESCRIPTION OF SCHOOLS.	HUDDERSFIELD (*Parliamentary Borough.*) Population 30,880. No. of Schools.	Number of Scholars belonging to the Schools. Both Sexes	M.	F.	HULL. (*Municipal Borough.*) Population 84,690.* No. of Schools.	Number of Scholars belonging to the Schools. Both Sexes.	M.	F.	IPSWICH. (*Municipal Borough.*) Population 32,914.† No. of Schools.	Number of Scholars belonging to the Schools. Both Sexes	M.	F.	LEEDS. (*Municipal Borough.*) Population 172,270.‡ No. of Schools.	Number of Scholars belonging to the Schools. Both Sexes	M.	F.
SUNDAY SCHOOLS	21	4634	2243	2391	39	8112	3978	4134	17	1736	909	827	147	28,761	14,174	14,587
Supported by: Church of England	8	1323	636	687	10	2147	996	1151	7	677	363	314	46	9292	4700	4592
Independents	3	1389	706	683	5	1554	842	712	3	440	202	238	14	2894	1346	1548
Baptists	..	..	..	..	2	254	120	134	1	283	135	148	11	1881	897	984
Society of Friends	..	..	..	..	..	..	..	..	..	..	..	..	1	41	41	..
Unitarians	1	76	43	33	2	104	49	55	1	63	32	31	2	229	151	78
Wesleyan Methodists	4	864	438	426	11	1984	940	1044	3	142	67	75	31	6387	3011	3376
Methodist New Connexion	2	651	278	373	1	253	101	152	..	..	..	..	7	1770	907	863
Primitive Methodists	1	226	107	119	4	1349	673	676	1	34	13	21	10	1388	690	698
Wesleyan Association	..	..	..	..	1	133	73	60	..	..	..	..	11	2226	1017	1209
Wesleyan Reformers	..	..	..	..	..	..	..	..	..	..	..	..	1	212	107	105
New Church	..	..	..	..	..	..	..	..	..	..	..	..	1	32	18	14
Brethren	1	55	35	20	..	..	..	..	..	..	..	..	1	122	69	53
Undefined Protestant Congregations	..	..	..	..	2	284	164	120	1	97	97	..	6	1338	781	557
Roman Catholics	1	50	..	50	..	..	..	..	..	..	..	..	5	949	439	510
Latter Day Saints	..	..	..	..	1	50	20	30	..	..	..	..	..	..	..	..

DESCRIPTION OF SCHOOLS.	LEICESTER. (*Municipal Borough.*) Population 60,584 § No. of Schools.	Both Sexes	M.	F.	LIVERPOOL. (*Municipal Borough.*) Population 375,955.‖ No. of Schools.	Both Sexes	M.	F.	MACCLESFIELD. (*Municipal Borough.*) Population 39,048.¶ No. of Schools.	Both Sexes	M.	F.	MANCHESTER. (*Municipal City.*) Population 303,382. No. of Schools.	Both Sexes	M.	F.
SUNDAY SCHOOLS	33	7765	3600	4165	109	22,733	11,475	11,258	26	7220	3189	4031	111	42,389	21,121	21,268
Supported by: Church of England	9	1911	878	1033	34	7138	3636	3502	11	2746	1172	1574	31	14,407	6672	7735
Church of Scotland	..	..	..	..	1	183	95	88	..	..	..	..	..	.	.	.
United Presbyterian Ch.	..	..	..	..	2	438	215	223	..	..	..	..	2	340	174	166
Presbyterian Church in England	..	..	..	..	5	758	364	394	..	..	..	..	4	833	429	404
Scottish Presbyterians (*not otherwise defined*)	..	..	..	..	1	141	95	46	..	..	..	..	..	..	:	..
Presbyterians (*not otherwise defined*)	..	..	..	..	..	..	..	..	..	..	..	..	1	72	47	25
Independents	4	1040	492	548	11	2415	1112	1303	2	448	209	239	15	7593	3791	3802
Baptists	8	2565	1133	1432	10	1948	784	1164	2	210	102	108	7	1433	715	718
Society of Friends	..	..	..	..	2	105	51	54	..	..	..	..	1	294	172	122
Unitarians	3	414	160	254	..	..	..	..	..	..	..	..	2	859	442	417
Wesleyan Methodists	2	407	210	197	13	2459	1219	1240	4	964	379	585	15	6475	3110	3365
Wesleyan Reformers	2	286	145	141	..	..	..	..	..	..	..	..	..	..	..	..
Methodist New Connexion	..	..	..	..	3	543	270	273	1	350	169	181	2	579	281	298
Primitive Methodists	3	724	364	360	1	171	99	72	2	295	127	168	4	656	335	321
Wesleyan Association	1	327	157	170	5	709	356	353	1	175	82	93	12	2968	1485	1483
Independent Methodists	..	..	..	..	..	..	..	..	..	..	..	..	2	306	146	160
Welsh Calvinistic Methodists	..	..	..	..	4	1661	854	807	..	..	..	..	2	438	217	221
New Church	..	..	..	..	1	70	31	39	..	..	..	..	1	212	115	97
Undefined Protestant Congregations	..	..	..	..	10	2282	1462	820	3	2032	949	1083	2	631	408	223
German Protestant Church	..	..	..	..	1	20	15	5	..	..	..	..	..	..	..	..
Roman Catholics	..	..	..	..	5	1692	817	875	..	.	..	..	8	4293	2582	1711
Latter Day Saints	1	91	61	30	..	..	..	..	..	..	..	..	..	..	..	..

* HULL.—Part only of the parish of Sutton is within the borough of Hull, but the schools and scholars of the whole are here included. The population of the added part is 859.

† IPSWICH.—Parts only of the parishes of Bramford, Sproughton Westerfield, Whitton cum-Thurlston, and Rushmere are within the borough of Ipswich, but the schools and scholars of the whole are here included. The population of the added parts is 2,100.

‡ LEEDS.—Parts only of the townships of Templenewsam and Seacroft are within the borough of Leeds, but the schools and scholars of the whole are here included. The population of the added parts is 2,539.

§ LEICESTER.—Part only of the parish of St. Margaret is within the Borough of Leicester, but the schools and scholars of the whole are here included. The population of the added part is 194.

‖ LIVERPOOL.—Parts only of Toxteth Park and of the parish of West Derby are within the borough of Liverpool, but the schools and scholars of the whole are here included. The population of the added parts is 12,361.

¶ MACCLESFIELD.—Parts only of the townships of Hurdsfield and Sutton are within the borough of Macclesfield, but the schools and scholars of the whole are here included. The population of the added parts is 2,141.

TABLE R.—*continued.*

DESCRIPTION OF SCHOOLS.	MERTHYR TYDFIL. (*Parliamentary Borough.*) Population, 63,080.*				NEWCASTLE-UPON-TYNE. (*Municipal Borough*) Population, 87,784.				NORWICH. (*Municipal City.*) Population, 68,195.				NOTTINGHAM. (*Municipal Borough*) Population, 57,407.			
	No. of Schools	Number of Scholars belonging to the Schools. Both Sexes.	M.	F.	No. of Schools	Both Sexes	M.	F.	No. of Schools	Both Sexes.	M.	F.	No. of Schools	Both Sexes	M.	F.
SUNDAY SCHOOLS	68	13,395	7631	5764	40	6221	3158	3063	55	6859	3184	3675	38	9337	4204	5133
Supported by: Church of England	12	1255	686	569	8	1956	1032	924	29	2650	1148	1502	11	3583	1741	1842
Church of Scotland	..	..	..	..	1	75	39	36	..	..	..	..	..	..	..	..
United Presbyterian Ch.	..	..	..	..	3	326	170	156	..	..	..	..	..	..	..	..
Presbyterian Church in England	..	..	..	..	1	130	54	76	..	..	..	..	..	..	..	..
Independents	20	5190	2932	2258	4	602	303	299	6	926	453	473	4	861	382	479
Baptists	14	3204	1802	1402	6	729	375	354	4	761	327	434	8	1581	689	892
Society of Friends	..	..	..	..	1	98	48	50	..	..	..	..	2	184	62	122
Unitarians	2	181	106	75	2	284	138	146	1	268	134	134	1	466	236	230
Wesleyan Methodists	6	630	329	301	6	756	367	389	5	682	344	338	2	763	274	489
Methodist New Connexion	..	..	..	..	2	201	94	107	..	..	..	..	2	503	193	310
Primitive Methodists	1	50	25	25	3	577	293	284	2	429	206	223	2	630	268	362
Wesleyan Association	..	..	..	..	..	..	..	..	..	..	..	..	1	213	53	160
Wesleyan Reformers	..	..	..	..	3	487	245	242	3	480	235	245	..	..	..	..
Welsh Calvinistic Methodists	9	2580	1551	1029	..	..	..	..	..	..	..	..	..	..	..	..
Undefined Protestant Congregations	..	..	..	..	..	..	..	..	4	596	294	302	3	142	142	..
Roman Catholics	1	130	70	60	..	..	..	..	1	67	43	24	2	411	164	247
Latter Day Saints	3	175	130	45	..	..	..	..	..	..	..	..	..	..	..	..

DESCRIPTION OF SCHOOLS.	OLDHAM. (*Municipal Borough.*) Population, 52,820.				PLYMOUTH. (*Municipal Borough*) Population, 52,221.				PORTSMOUTH. (*Municipal Borough.*) Population, 72,096.				PRESTON. (*Municipal Borough.*) Population, 69,542.			
	No. of Schools	Both Sexes	M.	F.	No. of Schools	Both Sexes	M.	F.	No. of Schools	Both Sexes	M.	F.	No. of Schools	Both Sexes	M.	F.
SUNDAY SCHOOLS	29	8988	4116	1872	25	4544	2213	2331	31	4625	2083	2542	35	11,187	5166	6021
Supported by: Church of England	6	2326	1056	1270	7	1525	710	815	7	588	263	325	12	4613	1830	2783
Independents	5	1777	783	994	5	1234	575	659	7	965	418	547	4	1182	602	580
Baptists	1	101	39	62	1	358	176	182	7	1321	588	733	2	329	140	189
Society of Friends	..	..	..	..	..	..	..	..	..	..	..	..	1	104	66	38
Unitarians	1	138	88	50	1	71	35	36	1	113	60	53	1	54	30	24
Wesleyan Methodists	3	1071	476	595	6	950	509	441	5	1194	545	649	3	1565	679	886
Methodist New Connexion	2	512	230	282	..	..	..	..	..	..	..	..	..	..	..	..
Primitive Methodists	3	823	396	427	..	..	..	..	1	89	40	49	1	217	122	95
Bible Christians	..	..	..	..	1	129	65	64	2	275	130	145	..	..	..	..
Wesleyan Association	2	449	220	229	1	85	50	35	..	..	..	..	1	256	136	120
Independent Methodists	1	795	326	469	..	..	..	..	..	..	..	..	..	..	..	..
Lady Huntingdon's Connexion	..	..	..	..	..	..	..	..	..	..	..	..	1	130	56	74
Moravians	1	147	67	80	..	..	..	..	..	..	..	..	..	..	..	..
New Church	..	..	..	..	..	..	..	..	..	..	..	..	1	104	66	38
Undefined Protestant Congregations	4	849	435	414	3	192	93	99	..	..	..	..	1	111	57	54
Roman Catholics	..	..	..	..	..	..	..	..	1	80	39	41	7	2522	1382	1140

* MERTHYR TYDFIL.—Parts only of the Parishes of Merthyr Tydfil and Vainor are within the Borough of Merthyr Tydfil, but the schools and scholars of the whole are here included. The population of the added parts is 964.

TABLE R.—*continued.*

DESCRIPTION OF SCHOOLS.	SALFORD. (*Municipal Borough.*) Population, 63,850.				SHEFFIELD (*Municipal Borough.*) Population, 135,310.				SOUTHAMPTON. (*Municipal Borough.*) Population, 35,305.				SOUTH SHIELDS (*Municipal Borough.*) Population, 28,974			
	No. of Schools	Number of Scholars belonging to the Schools. Both Sexes.	M.	F.	No. of Schools	Number of Scholars belonging to the Schools. Both Sexes.	M.	F.	No. of Schools	Number of Scholars belonging to the Schools. Both Sexes.	M.	F.	No. of Schools	Number of Scholars belonging to the Schools. Both Sexes.	M.	F.
SUNDAY SCHOOLS	25	10,086	5111	4975	63	14,919	7380	7539	22	3504	1626	1878	30	4340	2175	2165
Supported by: Church of England	7	3167	7	1710	20	4521	2012	2512	10	1111	470	641	5	1162	630	532
United Presbyterian Ch.	..	..	..	..	..	..	..	..	..	..	..	..	2	173	83	90
Presbyterian Church in England	..	..	..	..	..	..	..	..	..	..	..	..	2	334	185	149
Presbyterians (undefined)	1	140	66	74	..	..	..	..	..	..	..	..	..	..	..	..
Independents	4	2764	1456	1308	10	2241	1136	1105	4	1399	650	749	4	402	175	227
Baptists	2	423	208	215	4	1109	531	578	2	198	92	106	1	175	73	102
Society of Friends	..	..	..	..	1	187	127	60	..	..	..	..	..	..	..	..
Unitarians	..	..	..	..	1	214	84	130	1	10	4	6	..	..	..	..
Wesleyan Methodists	5	2151	1036	1115	17	3984	2109	1875	2	328	170	158	6	911	450	461
Methodist New Connexion	..	..	..	..	5	1349	701	648	..	..	..	..	2	155	64	91
Primitive Methodists	1	253	117	136	1	519	254	265	1	120	70	50	4	666	333	333
Bible Christians	1	121	58	63	..	..	..	..	1	32	12	20	..	..	..	..
Wesleyan Association	1	370	178	192	1	91	43	48	..	..	..	..	2	188	94	94
Wesleyan Reformers	..	..	..	..	1	319	198	121	..	..	..	..	..	..	..	..
Independent Methodists	1	85	40	45	..	..	..	..	..	..	..	..	..	..	..	..
Welsh Calvinistic Methodists	1	212	95	117	..	..	..	..	..	..	..	..	..	..	..	..
Undefined Protestant Congregations	..	..	..	..	1	68	35	33	1	306	158	148	1	91	50	41
Roman Catholics	1	400	400	..	1	314	150	164	..	..	..	..	1	83	38	45

DESCRIPTION OF SCHOOLS.	STOCKPORT. (*Municipal Borough.*) Population, 53,835.*				SUNDERLAND. (*Municipal Borough.*) Population, 63,897.†				SWANSEA. (*Municipal Borough.*) Population, 31,461 ‡				TYNEMOUTH (*Municipal Borough.*) Population, 29,170			
SUNDAY SCHOOLS	34	12,732	6223	6509	19	6559	3062	3497	10	5784	3173	2611	17	2366	1144	1222
Supported by: Church of England	7	1897	818	1079	7	696	392	304	6	823	429	394	..	..	..	..
United Presbyterian Ch.	..	..	..	..	7	683	300	383	..	..	..	..	1	186	87	99
Presbyterian Church in England	..	..	..	..	1	224	100	124	..	..	..	..	1	138	64	74
Independents	5	1070	512	558	5	639	307	332	6	1339	761	578	2	415	169	246
Baptists	1	120	70	50	3	322	138	184	5	664	355	309	1	166	74	92
Society of Friends	..	..	..	..	1	60	60	..	..	..	..	..	1	83	37	46
Unitarians	1	215	138	77	..	..	..	..	1	80	42	38	..	..	..	..
Wesleyan Methodists	6	2206	1090	1116	10	1789	787	1002	3	281	153	128	5	535	260	275
Methodist New Connexion	3	643	303	340	2	251	116	135	..	..	..	..	1	100	45	55
Primitive Methodists	2	450	234	216	2	344	155	189	1	143	77	66	1	100	50	50
Wesleyan Association	1	126	65	61	3	494	235	259	..	..	..	..	..	..	..	..
Wesleyan Reformers	..	..	..	..	3	329	153	176	..	..	..	..	2	375	180	195
Welsh Calvinistic Methodists	..	..	..	..	..	..	..	..	16	2204	1244	960	..	..	..	..
Lady Huntingdon's Connexion	..	..	..	..	..	..	..	..	2	250	112	138	..	..	..	..
Undefined Protestant Congregations	7	5505	2743	2762	5	728	319	409	..	..	..	..	1	100	100	..
Roman Catholics	1	500	250	250	..	..	..	..	..	..	..	..	1	168	78	90

* STOCKPORT.—Parts only of the townships of Heaton-Norris and Brinnington are within the borough of Stockport, but the schools and scholars of the whole are here included. The population of the added parts is 2,238.

† SUNDERLAND.—Part only of the township of Bishop-Wearmouth is within the borough of Sunderland, but the schools and scholars of the whole are here included. The population of the added part is 776

‡ SWANSEA.—Parts only of the parishes of Llansamlet and of the hamlet of Clase are within the borough of Swansea, but the schools and scholars of the whole are here included. The population of the added parts is 4,007.

TABLE R.—*continued.*

DESCRIPTION OF SCHOOLS.	WIGAN. (*Municipal Borough.*) Population, 31,941. No. of Schools	Number of Scholars belonging to the Schools. Both Sexes	M.	F.	WOLVERHAMPTON. (*Municipal Borough.*) Population, 49,985. No. of Schools	Number of Scholars belonging to the Schools. Both Sexes	M.	F.	YARMOUTH (*Municipal Borough.*) Population, 30,879. No. of Schools	Number of Scholars belonging to the Schools. Both Sexes	M.	F.	YORK (*Municipal City.*) Population, 36,303. No. of Schools	Number of Scholars belonging to the Schools. Both Sexes	M.	F.
SUNDAY SCHOOLS	17	7121	3175	3946	23	5451	3136	2315	10	2140	992	1148	26	3972	2043	1929
Supported by: Church of England	6	2332	1090	1242	7	1816	958	858	1	878	270	608	15	1603	820	783
Presbyterian Church in England	..	..	..	..	1	127	53	74	..	..	..	..	..	..	..	..
Presbyterians (not otherwise defined)	1	99	31	68	..	..	..	..	..	..	..	..	..	..	..	..
Independents	3	1037	500	537	3	1781	1119	662	2	559	226	333	2	734	349	385
Baptists	2	589	318	271	2	326	150	176	..	..	..	..	..	..	..	..
Society of Friends	..	..	..	..	..	..	..	..	..	..	..	..	1	125	125	..
Unitarians	..	..	..	..	1	48	31	17	1	64	16	48	..	..	..	..
Wesleyan Methodists	1	940	439	501	3	398	215	183	2	184	69	115	3	802	431	371
Methodist New Connexion	..	..	..	..	1	174	89	85	1	245	111	134	..	..	..	..
Primitive Methodists	..	..	..	..	2	138	68	70	1	288	150	138	1	27	6	21
Wesleyan Association	..	..	..	..	..	..	..	..	..	..	..	..	1	75	32	[illegible]
Wesleyan Reformers	..	..	..	..	..	..	..	..	1	51	30	21	1	310	157	153
Independent Methodists	1	209	96	113	..	..	..	..	..	..	..	..	..	..	..	..
Undefined Protestant Congregations	..	..	..	..	1	120	90	30	1	171	120	51	..	..	..	..
Roman Catholics	3	1915	701	1214	2	523	363	160	..	..	..	..	2	296	123	173

LONDON.

(ENTIRE METROPOLIS.)*

Population, 2,362,236.

DESCRIPTION OF SCHOOLS.	No. of Schools.	Number of Scholars belonging to the Schools. Both Sexes.	M.	F.
SUNDAY SCHOOLS	701	138,600	65,913	72,687
Supported by: Church of England	259	49,173	24,350	24,823
Church of Scotland	4	698	346	352
United Presbyterian Church	2	362	162	200
Presbyterian Church in England	6	1122	505	617
Independents	156	39,391	17,747	21,644
Baptists	71	12,952	5886	7066
Unitarians	3	348	188	160
Moravians	1	67	13	54
Wesleyan Methodists	84	17,452	8074	9378
Methodist New Connexion	3	444	237	207
Primitive Methodists	8	570	267	303
Bible Christians	3	332	166	166
Wesleyan Association	13	2666	1291	1375
Wesleyan Reformers	8	944	440	504
Calvinistic Methodists	2	305	151	154
Welsh Calvinistic Methodists	2	92	51	41
Lady Huntingdon's Connexion	4	1147	521	626
New Church	1	60	26	34
Brethren	1	55	..	55
Congregations undefined	61	9579	5050	4529
Roman Catholics	5	419	319	100
Latter Day Saints	1	22	14	8

* Being the Metropolitan portions of Middlesex, Surrey, and Kent within the limits adopted by the Registrar-General for the weekly bills of mortality.

TABLE S.

EVENING SCHOOLS FOR ADULTS.

SUMMARY OF

COUNTIES.	Number of Schools. Total.	Used as Day Schools also.	Not used as Day Schools	Number of Scholars. Total.	Sex. Males.	Sex. Females	Number of Teachers. Total.	Sex. Males.	Sex. Females	Payments by Scholars. Free.	Per Week. 1d. and under 2d.	2d. and under 3d.	3d. and under 4d.	4d. and under 6d.	6d. and upwards.	Not stated.
TOTAL	1,545	1,128	417	39,783	27,829	11,954	3,563	2,816	747	2	231	122	333	106	204	157
BEDFORD	22	13	9	652	422	230	44	40	4	..	7	3	1	1	3	7
BERKS	10	8	2	392	319	73	43	31	12	..	2	..	..	2	1	5
BUCKINGHAM	21	13	8	424	302	122	33	27	6	..	8	4	..	2	2	5
CAMBRIDGE	11	8	3	156	141	15	12	11	1	..	..	4	2	2	3	..
CHESTER	78	55	23	1,643	1,192	451	156	131	25	..	7	8	19	9	18	17
CORNWALL	22	18	4	287	224	63	26	20	6	..	1	4	7	4	4	2
CUMBERLAND	15	10	5	405	323	82	21	21	..	..	6	..	2	2	2	3
DERBY	34	23	11	830	625	205	73	56	17	..	4	2	9	5	3	11
DEVONSHIRE	18	18	..	427	314	113	31	24	7	..	3	2	4	1	3	5
DORSET	18	15	3	303	219	84	38	32	6	..	3	4	3	..	..	8
DURHAM	34	29	5	569	474	95	51	51	..	..	1	2	4	1	20	6
ESSEX	36	30	6	738	602	136	79	51	28	..	7	5	3	2	7	12
GLOUCESTER	26	17	9	782	586	196	74	58	16	..	6	..	4	..	3	13
HEREFORD	4	4	..	75	29	46	10	3	7	..	1	..	1	..	..	2
HERTFORD	12	7	5	225	209	16	17	15	2	..	2	3	1	2	..	4
HUNTINGDON	4	4	..	60	58	2	6	5	1	..	2	..	..	1	1	..
KENT	26	17	9	800	740	60	71	63	8	..	6	2	..	6	8	4
LANCASTER	314	224	90	9,687	6,243	3,444	773	631	142	2	62	32	75	24	38	81
LEICESTER	20	14	6	784	327	457	69	40	29	..	3	1	2	1	3	10
LINCOLN	18	15	3	224	210	14	28	25	3	..	1	..	..	2	8	7
MIDDLESEX	76	67	9	1,733	1,135	598	176	123	53	..	5	3	8	1	28	31
MONMOUTH	8	7	1	170	123	47	9	8	1	..	..	..	..	..	6	2
NORFOLK	58	41	17	1,033	774	259	107	86	21	..	4	14	14	6	4	16
NORTHAMPTON	15	13	2	329	175	154	33	20	13	..	4	4	1	..	1	5
NORTHUMBERLAND	22	18	4	[illegible]	278	351	60	41	19	..	1	..	1	1	13	6
NOTTINGHAM	32	23	9	983	532	451	59	44	15	..	4	1	9	..	11	7
OXFORD	18	15	3	383	328	55	34	29	5	..	3	3	..	3	1	8
RUTLAND	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
SALOP	14	6	8	175	150	25	23	19	4	..	..	1	3	..	1	9
SOMERSET	19	17	2	272	162	110	29	22	7	..	3	..	4	4	4	4
SOUTHAMPTON	33	24	9	677	594	83	65	56	9	..	1	1	..	2	9	20
STAFFORD	44	41	3	885	604	281	89	64	25	..	3	..	13	..	10	18
SUFFOLK	38	27	11	835	714	121	87	69	18	..	2	9	6	3	7	11
SURREY	49	39	10	1,245	811	434	141	107	34	..	10	3	7	3	19	7
SUSSEX	30	23	7	695	520	175	67	55	12	..	3	..	..	5	3	19
WARWICK	12	8	4	498	210	288	69	33	36	..	2	..	3	..	1	6
WESTMORLAND	5	4	1	157	32	125	13	4	9	..	..	..	1	2	..	2
WILTS	16	12	4	342	301	41	25	21	4	..	5	3	1	1	1	5
WORCESTER	19	13	6	379	191	188	34	24	10	..	..	..	8	..	5	6
YORK, E. R.	11	9	2	114	86	28	16	12	4	..	..	..	..	..	7	4
" City	1	1	..	35	21	14	4	2	2	..	..	..	..	..	..	1
" N. R.	9	7	2	85	67	18	13	12	1	..	1	..	2	..	3	3
" W. R.	237	149	88	7,785	5,879	1,906	672	569	103	..	43	2	111	2	23	56
NORTH WALES	11	7	4	243	209	34	20	19	1	..	3	1	..	1	5	1
SOUTH WALES	25	15	10	638	374	264	63	42	21	..	2	1	4	5	5	8

TABLE S.

EVENING SCHOOLS FOR ADULTS.

ENGLAND AND WALES.

Period during which the Schools are open — Months in the Year: Less than 6.	6.	7.	8.	9.	10.	11.	12.	Not stated.	Hours per Day: 1.	2.	3.	4.	Not stated.	COUNTIES.
172	298	25	30	54	19	15	748	184	186	1080	145	23	111	**TOTAL.**
4	6	..	..	4	..	..	3	5	1	15	3	..	3	BEDFORD.
4	5	..	..	..	..	..	..	1	1	9	..	..	..	BERKS.
7	5	..	1	..	..	..	5	3	..	17	1	..	3	BUCKINGHAM.
2	4	..	..	..	1	..	3	1	..	8	2	..	1	CAMBRIDGE.
3	3	3	..	2	1	3	61	2	12	54	8	1	3	CHESTER.
..	9	..	..	..	..	..	13	..	..	20	1	1	..	CORNWALL.
..	1	..	..	3	..	2	5	4	2	8	5	..	..	CUMBERLAND.
2	8	..	..	..	..	..	14	10	6	23	4	..	1	DERBY.
1	7	1	..	1	..	..	5	3	3	9	2	1	3	DEVONSHIRE.
3	10	..	..	..	..	..	2	3	3	12	1	1	1	DORSET.
4	11	1	2	2	..	..	8	6	..	18	12	2	2	DURHAM.
4	9	1	2	3	..	..	15	2	..	33	1	1	1	ESSEX.
2	5	2	..	1	..	..	14	2	3	18	2	..	3	GLOUCESTER.
..	3	..	..	..	..	..	1	..	..	4	..	..	..	HEREFORD.
3	3	..	..	1	..	..	4	1	..	10	2	..	..	HERTFORD.
1	2	..	1	..	..	..	..	..	..	4	..	..	..	HUNTINGDON.
4	5	..	1	1	2	..	12	1	4	20	1	1	..	KENT.
13	14	2	3	4	7	3	219	49	44	215	35	3	17	LANCASTER.
4	1	..	1	1	2	..	7	4	2	16	1	1	..	LEICESTER.
10	5	..	..	..	..	..	3	..	4	12	2	..	..	LINCOLN.
..	4	..	2	5	..	1	55	9	7	52	3	2	12	MIDDLESEX.
2	2	..	..	..	..	..	3	1	..	6	2	..	..	MONMOUTH.
13	14	2	..	10	..	1	15	3	1	49	6	..	2	NORFOLK.
3	5	..	..	1	..	..	3	3	[illegible]	9	1	..	4	NORTHAMPTON.
8	6	2	1	1	..	..	4	..	[illegible]	19	2	..	..	NORTHUMBERLAND.
2	8	1	..	1	..	..	17	3	4	21	2	..	5	NOTTINGHAM.
8	5	..	..	..	..	..	2	3	3	11	1	..	3	OXFORD.
..	..	..	..	..	..	..	..	..	..	..	..	..	..	RUTLAND.
3	5	..	..	..	..	..	6	..	3	10	..	..	1	SALOP.
1	8	1	..	1	..	..	7	1	1	16	2	..	..	SOMERSET.
8	5	..	..	..	..	..	6	14	6	15	1	..	11	SOUTHAMPTON.
3	3	1	1	..	..	1	27	8	7	27	3	..	7	STAFFORD.
10	6	..	1	1	1	..	17	2	3	27	6	..	2	SUFFOLK.
3	17	..	1	3	..	..	24	1	7	39	1	1	1	SURREY.
7	7	1	1	..	..	..	3	11	3	18	..	..	9	SUSSEX.
2	1	..	1	1	..	..	3	4	7	5	..	..	..	WARWICK.
..	..	..	1	..	..	..	1	3	..	5	..	..	..	WESTMORLAND.
7	7	..	..	..	..	..	2	..	1	13	1	1	..	WILTS.
4	4	..	..	1	..	..	10	..	8	11	..	..	..	WORCESTER.
2	5	..	1	1	..	..	..	2	2	8	1	..	..	YORK, E. R.
..	..	1	..	..	..	..	..	..	..	1	..	..	..	„ City.
1	6	..	..	..	..	..	..	2	1	8	..	..	..	„ N. R.
13	46	6	9	5	5	4	135	14	35	169	18	..	15	„ W. R.
1	4	..	..	..	..	..	4	2	..	1	6	4	..	NORTH WALES.
..	14	..	..	..	..	..	10	1	..	15	6	3	1	SOUTH WALES.

TABLE T.

SUBJECTS TAUGHT IN EVENING SCHOOLS FOR ADULTS.

SUBJECTS TAUGHT.	TOTAL OF ENGLAND AND WALES.	NUMBER OF SCHOOLS IN WHICH EACH SUBJECT IS TAUGHT. COUNTIES.																				
		BEDFORD.	BERKS.	BUCKINGHAM.	CAMBRIDGE.	CHESTER.	CORNWALL.	CUMBERLAND.	DERBY.	DEVON.	DORSET.	DURHAM.	ESSEX.	GLOUCESTER.	HEREFORD.	HERTFORD.	HUNTINGDON.	KENT.	LANCASTER.	LEICESTER.	LINCOLN.	MIDDLESEX.
TOTAL NUMBER OF SCHOOLS	1545	22	10	21	11	78	22	15	34	18	18	34	36	26	4	12	4	26	314	20	18	[illegible]
Reading	1305	19	9	17	10	62	19	11	27	18	14	29	31	23	4	10	4	19	272	15	15	[illegible]
Writing	1410	21	9	16	10	65	21	14	32	19	16	30	29	22	5	10	4	20	305	19	15	[illegible]
Arithmetic	127	15	9	16	9	61	21	14	29	18	13	32	28	20	3	7	3	17	282	15	14	57
English Grammar	339	2	.	.	1	12	3	4	11	.	1	6	5	4	.	.	1	2	94	4	.	[illegible]
Geography	341	5	2	3	1	16	5	3	8	6	2	5	7	6	.	.	.	2	75	5	1	[illegible]
Mathematics	135	.	.	.	.	4	2	1	4	1	.	10	1	.	.	.	.	2	37	.	.	[illegible]
Geometry	2	.	.	.	.	.	.	.	1	.	.	.	.	.	.	.	.	.	.	.	.	
Modern Languages	36	.	.	.	.	.	1	1	.	.	.	5	.	.	.	.	.	2	6	.	.	[illegible]
Ancient Languages	32	.	.	.	.	.	1	1	2	.	1	1	1	.	.	.	.	1	6	.	.	[illegible]
History	172	3	1	1	.	12	.	2	5	.	.	2	4	2	.	.	.	2	29	.	.	1
Drawing	39	1	.	.	.	1	.	.	.	.	.	1	1	.	.	.	.	.	5	.	.	[illegible]
Music and Singing	39	.	.	1	.	.	.	.	.	1	.	2	1	.	.	1	.	1	13	1	.	[illegible]
Elocution	1	.	.	[illegible]	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
Bookkeeping	29	.	.	.	.	.	1	.	.	.	.	.	.	.	.	.	.	2	10	.	.	[illegible]
Navigation	11	.	.	.	.	.	.	.	.	.	.	4	[illegible]	.	.	.	.	.	3	.	.	
Physical Sciences	2	.	.	.	.	1	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	
Phonography and Short-hand	3	.	.	.	.	.	.	.	1	.	.	.	.	.	.	.	.	.	.	.	.	
Sewing and Knitting	12	.	.	.	.	1	.	.	.	.	.	.	.	.	.	.	.	.	6	.	.	
Chemistry	4	.	.	.	.	.	.	.	.	1	.	.	.	.	.	.	.	.	.	.	.	
Algebra	2	.	.	.	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	[illegible]
Astronomy	3	.	.	1	.	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
Logic	1		.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	
Arts and Sciences	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
Mechanics	1	.	.	.	.	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
Sculpture	3	.	.	.	.	.	.	.	.	.	.	.	3	.	.	.	.	.	.	.	.	
Religious Knowledge	108	1	4	1	.	1	.	1	2	.	.	.	2	1	.	4	.	5	17	5	1	1

TABLE T.

SUBJECTS TAUGHT IN EVENING SCHOOLS FOR ADULTS.

NUMBER OF SCHOOLS IN WHICH EACH SUBJECT IS TAUGHT. COUNTIES.																								SUBJECTS TAUGHT.
MONMOUTH.	NORFOLK.	NORTHAMPTON.	NORTHUMBERLAND.	NOTTINGHAM.	OXFORD.	RUTLAND.	SALOP.	SOMERSET.	SOUTHAMPTON.	STAFFORD.	SUFFOLK.	SURREY.	SUSSEX.	WARWICK.	WESTMORLAND.	WILTS.	WORCESTER.	YORK, EAST RIDING.	YORK, CITY.	YORK, NORTH RIDING.	YORK, WEST RIDING.	NORTH WALES.	SOUTH WALES.	
8	78	15	22	32	18	.	11	19	33	44	38	49	30	12	5	16	19	11	1	9	237	11	25	TOTAL NUMBER OF SCHOOLS.
7	51	13	16	23	16	.	9	18	32	31	34	51	23	10	5	15	14	8	1	10	196	9	21	Reading.
8	52	15	16	29	16	.	11	16	32	38	34	51	25	12	5	16	14	9	1	9	224	10	26	Writing.
6	44	11	17	27	13	.	8	14	30	34	31	50	25	10	5	11	12	9	1	8	207	11	26	Arithmetic.
3	9	2	7	7	.	.	1	3	8	11	3	11	4	1	1	1	.	3	1	4	76	1	7	English Grammar.
2	14	4	6	5	3	.	1	2	9	8	5	19	2	3	1	2	3	1	1	3	60	2	4	Geography.
.	1	.	8	4	.	.	.	1	1	3	4	5	2	.	.	.	.	1	.	2	27	.	1	Mathematics.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	Geometry.
.	1	.	2	.	.	.	.	.	.	.	.	2	.	.	.	.	.	.	.	.	7	.	.	Modern Languages.
1	1	.	1	2	.	.	.	.	.	.	.	2	.	.	.	.	.	.	.	.	4	.	1	Ancient Languages.
2	7	1	3	3	1	.	.	.	4	9	4	10	.	1	1	.	.	1	1	1	35	3	5	History.
.	1	.	1	1	.	.	.	1	.	.	.	2	.	.	.	.	.	.	.	.	16	2	.	Drawing.
.	.	.	.	.	.	.	.	.	.	.	.	4	.	.	.	.	.	.	.	.	8	1	1	Music and Singing.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Elocution.
.	.	.	1	.	.	.	.	.	.	.	.	4	.	.	.	.	.	.	.	.	2	.	.	Bookkeeping.
.	.	.	2	.	.	.	.	.	.	.	.	1	.	.	.	.	.	1	.	.	.	.	.	Navigation.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Physical Sciences.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	Phonography and Short-hand.
2	.	.	.	.	1	.	.	.	.	.	.	1	.	.	.	.	.	.	.	.	.	.	.	Sewing and Knitting.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3	.	.	Chemistry.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	Algebra.
.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	.	.	.	.	.	.	.	.	.	Astronomy.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Logic.
.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	.	.	.	.	.	.	.	.	.	Arts and Sciences.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Mechanics.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Sculpture.
2	3	1	2	2	3	.	2	2	4	1	1	8	4	2	1	3	3	.	.	1	6	.	.	Religious Knowledge.

TABLE U.

OCCUPATIONS OF ADULT EVENING SCHOLARS.

OCCUPATIONS.	NUMBER OF SCHOLARS.																					
	TOTAL OF ENGLAND AND WALES	COUNTIES.																				
		BEDFORD.	BERKS.	BUCKINGHAM.	CAMBRIDGE.	CHESTER.	CORNWALL.	CUMBERLAND.	DERBY.	DEVON.	DORSET.	DURHAM.	ESSEX.	GLOUCESTER.	HEREFORD.‡	HERTFORD.	HUNTINGDON.‡	KENT.	LANCASTER.	LEICESTER.	LINCOLN.	MIDDLESEX.
TOTAL - -	39,783	632	392	424	156	1643	287	405	830	427	303	569	738	782	75	225	60	800	9387	784	221	1735
Soldiers - - - - -	386	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	364	.	.	.	22
Chemists - - - - -	3	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Teachers - - -	7	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Domestic Servants - -	1317	7	23	.	3	14	34	12	35	10	52	143	32	13	.	23	.	19	124	107	5	89
Bonnet Makers - - - -	3	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1
Seamstresses - - -	4	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Washerwomen - - -	19	.	.	.	.	.	.	.	.	.	9	.	.	.	.	.	.	.	.	.	.	.
Dressmakers - - -	17	.	.	.	.	2	.	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.
Clerks - - - - -	198	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	132	.	.	6
Employed in Offices - -	53	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	53	.	.	.
Hawker - - - - -	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Shopkeepers - - -	17	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Book-keepers - - -	3	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Seamen - - - - -	45	.		.	.	.	10	.	.	.	12	10	.	.	.	.	.	.	12	.	.	.
Errand Boys - - -	14	.	.	.	.	.	4	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Agricultural Labourers - -	6709	340	326	195	114	139	57	2	165	98	119	29	136	69	.	151	59	154	565	164	113	108
Fishermen - - -	106	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Bricklayers - - -	2	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1
Milkmen - - - -	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Butchers - - - -	3	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	2
Knitters - - - -	180	.	.	.	.	160	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Greengrocers - - -	5	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Grocers - - -	2	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Box Makers - - -	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1
Weavers - - - -	151	.	.	.	.	27	.	.	.	.	.	.	.	.	.	.	.	.	70	.	.	19
Factory Hands - - -	4118	.	.	.	.	224	.	60	324	.	.	114	22	.	.	.	.	.	2705	91	30	16
Lace Makers - - -	16	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Miners - - - - -	271	.	.	.	.	1	72	.	.	.	.	.	.	.	.	.	.	.	103	.	.	.
Colliers - - - - -	16	.	.	.	.	.	.	.	.	.	.	.	.	16	.	.	.	.	.	.	.	.
Coal Dealers - - -	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Quarriers - - -	18	.	.	.	.	.	18	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Navigators - - -	5	.	5	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Lead Miners - - -	50	.	.	.	.	.	.	.	50	.	.	.	.	.	.	.	.	.	.	.	.	.
Labourers - - -	211	.	2	7	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	59
Artizans - - - -	14,405	122	36	49	.	800	40	279	168	102	48	157	153	304	24	15	1	48	3440	232	76	148
Apprentices - - -	22	.	.	.	.	.	.	.	.	20	.	.	.	.	.	.	.	.	.	.	.	.
No stated Occupation - -	11,097	183	.	173	39	276	52	52	87	197	63	86	95	380	51	36	.	215	2483	190	.	961

TABLE U.

OCCUPATIONS OF ADULT EVENING SCHOLARS.

NUMBER OF SCHOLARS. — COUNTIES.																								
MONMOUTH.	NORFOLK.	NORTHAMPTON.	NORTHUMBERLAND.	NOTTINGHAM.	OXFORD.	RUTLAND.	SALOP.	SOMERSET.	SOUTHAMPTON.	STAFFORD.	SUFFOLK.	SURREY.	SUSSEX.	WARWICK.	WESTMORLAND.	WILTS.	WORCESTER.	YORK, EAST RIDING.	YORK, CITY.	YORK, NORTH RIDING.	YORK, WEST RIDING.	NORTH WALES.	SOUTH WALES.	OCCUPATIONS.
170	103	320	629	983	383	.	175	272	677	885	835	1245	695	498	177	342	379	114	35	85	7785	243	638	TOTAL.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Soldiers.
1	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	2	.	Chemists.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	7	.	.	Teachers.
21	22	.	7	34	2	.	6	20	51	24	30	46	1	32	11	13	11	3	3	15	171	36	13	Domestic Servants.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	2	.	.	Bonnet Makers.
.	.	.	.	.	.	.	.	.	.	.	.	4	.	.	.	.	.	.	.	.	.	.	.	Seamstresses.
.	.	.	.	.	.	.	.	10	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Washerwomen.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	6	.	.	.	8	.	.	Dressmakers.
.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	.	.	.	.	.	.	.	69	.	Clerks.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Employed in Offices.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	Hawker.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	17	.	.	Shopkeepers.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3	.	.	Book keepers.
.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	.	.	.	.	.	.	.	.	.	Seamen.
.	.	.	.	.	.	.	.	.	.	.	10	.	.	.	.	.	.	.	.	.	.	.	.	Errand Boys.
16	198	83	44	145	235	.	41	56	198	27	400	287	320	42	7	226	28	22	.	11	417	38	165	Agricultural Labourers.
.	6	.	.	.	.	.	.	.	.	.	100	.	.	.	.	.	.	.	.	.	.	.	.	Fishermen.
.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	.	.	.	.	.	.	.	.	.	Bricklayers.
.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	.	.	.	.	.	.	.	.	.	Milkmen.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	Butchers.
.	.	.	.	20	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Knitters.
.	.	.	.	.	.	.	.	.	.	.	.	5	.	.	.	.	.	.	.	.	.	.	.	Greengrocers.
.	.	.	.	.	.	.	2	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Grocers.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Box Makers.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	38	.	.	Weavers.
.	.	.	270	326	.	.	.	37	.	.	.	17	.	.	127	.	.	.	.	.	25	.	.	Factory Hands.
.	.	16	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Lace Makers.
35	.	.	.	.	.	.	11	11	.	.	.	.	.	.	.	.	.	.	.	.	.	10	31	Miners.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Colliers.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	Coal Dealers.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Quarriers.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Navigators.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Lead Miners.
.	25	.	.	.	.	.	.	.	118	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Labourers.
56	271	24	81	174	9	.	40	86	148	479	225	290	75	338	12	63	156	41	20	27	4936	88	204	Artizans.
.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	2	.	.	.	.	.	Apprentices.
41	211	206	227	284	137	.	75	52	162	355	70	592	299	86	.	20	178	46	12	32	2156	10	225	No stated Occupation.

PARLIAMENTARY RETURN (No. 487, SESSION 1853,) showing

1818.

I.—RETURNS of the NUMBER of DAY SCHOOLS and SUNDAY SCHOOLS, and of the NUMBER of to the "Parochial Returns made to the Select Committee appointed to inquire into the Education "Endowed and Unendowed Day Schools;" and also the "New Schools, Dame Schools, and Number of Children "Educated Gratuitously, and those who paid for their Instruction."

DAY SCHOOLS.

NUMBER OF SCHOOLS.												NUMBER OF							
ALL SCHOOLS.				ENDOWED SCHOOLS				UNENDOWED SCHOOLS.				IN ALL SCHOOLS.				IN ENDOWED SCHOOLS.			
TOTAL.	New	Dame.	Ordinary	TOTAL.*	New	Dame.	Ordinary.	TOTAL.	New.	Dame	Ordinary.	TOTAL.	In New Schools	In Dame Schools.	In Ordinary Schools	TOTAL.	In New Schools	In Dame Schools	In Ordinary Schools
19,230	1,173	3,175	14,882	4,376	312	.	4,061	14,851	861	3,175	10,818	674,883	150,642	55,247	468,994	173,058	40,780	..	132,178

* The numbers under this head will not agree with the Summaries in the Returns of 1818, in consequence of errors in those Summaries in the Returns of 1818 contains a "Supplement of additional Returns," some of which appear to contain Schools not included in the "Digest," while the numbers in the Summary on account of this Supplement.

1833.

II.—RETURNS of the NUMBER of DAY SCHOOLS and SUNDAY SCHOOLS, and of the NUMBER of to the "Answers and Returns made pursuant to an Address of the House of Commons, dated Infant Schools and Daily Schools, with the Number of their Scholars respectively, and the Number of Children in each Class of Schools of which the "Maintenance" is specified.

DAY SCHOOLS.

NUMBER OF SCHOOLS							NUMBER OF SCHOLARS.						
TOTAL.	Number of the foregoing which were		Number of the foregoing which were maintained by				TOTAL.	Number of the foregoing who were		Number of the foregoing who were in Schools maintained by			
	Daily Schools	Infant Schools	Endowments.	Subscriptions	Payments by Scholars.	Subscriptions and Payments.		In Daily Schools.	In Infant Schools	Endowments.	Subscriptions.	Payments by Scholars	Subscriptions and Payments
38,971	35,986	2,985	4,106	2,829	29,141	2,895	1,276,947	1,187,942	89,005	153,704	178,517	732,449	212,217

Comparison between 1818, 1833, and 1851.

III.—COMPARATIVE VIEW of the NUMBER of DAY SCHOOLS and SUNDAY SCHOOLS, and of the 1833, and 1851, with the Populations of those Years respectively, and the Proportions whi

DAY SCHOOLS.						SUNDAY SCHOOLS.					
NUMBER OF SCHOOLS.			NUMBER OF SCHOLARS.			NUMBER OF SCHOOLS.			NUMBER OF SCHOLARS.		
1818.	1833.	1851.	1818.	1833.	1851.	1818.	1833.	1851.	1818.	1833.	1851
19,230	38,971	46,042	674,883	1,276,947	2,144,378	5,463	16,828	23,514	477,225	1,548,890	2,407,642

Note.—In the number of Schools here given for 1851 are included 1,206 Day Schools and 377 Sunday Schools, in the Returns from which defective Returns; and the proportions for 1851 are based upon those full totals. In comparing the proportion of Scholars for 1851 with t than those procured at the Census of 1851. Since the date of the Parliamentary Return, the further revision of the Tables for 1851 has c

the extent of EDUCATION in 1818, 1833, and 1851 respectively.

1818.

DAY SCHOLARS and SUNDAY SCHOLARS, in ENGLAND AND WALES, in the Year 1818, according of the Poor, Session 1818," with the estimated Population for the Month of May 1818; distinguishing Ordinary Schools," with the Number of Children taught therein respectively; and also stating the

DAY SCHOLARS. In Unendowed Schools. TOTAL.	DAY SCHOLARS. In Unendowed Schools. In New Schools.	DAY SCHOLARS. In Unendowed Schools. In Dame Schools	DAY SCHOLARS. In Unendowed Schools. In Ordinary Schools.	In Free Schools. TOTAL.	In Free Schools. Endowed.	In Free Schools. Unendowed	In Pay Schools. TOTAL.	In Pay Schools. Endowed.	In Pay Schools. Unendowed	SUNDAY SCHOOLS. Number of SCHOOLS. TOTAL.	Number of SCHOOLS. New Schools.	Number of SCHOOLS. Ordinary Schools	Number of SCHOLARS. TOTAL.	Number of SCHOLARS. In New Schools.	Number of SCHOLARS. In Ordinary Schools.	Estimated Population in May 1818.
01,825	110,062	55,247	336,516	327,231	152,756	174,578	347,549	20,302	327,247	5,463	412	5,051	477,225	51,692	425,533	11,642,683

(Column groups "In Free Schools" and "In Pay Schools" fall under: Number of the foregoing Scholars who were in FREE SCHOOLS and PAY SCHOOLS respectively.*)

figures for the Counties of Berks, Somerset, and Suffolk; the numbers which appear to be correct are here inserted An Appendix to the others refer to the details of Schools previously mentioned in general. It has not been found practicable to make any satisfactory correction of

1833.

DAY SCHOLARS and SUNDAY SCHOLARS, in ENGLAND AND WALES, in the Year 1833, according the 24th day of May 1833," with the estimated Population for the Month of May 1833, distinguishing Sources of "Maintenance" of the Infant and Daily Schools and of the Sunday Schools, and the

SUNDAY SCHOOLS. NUMBER OF SCHOOLS. TOTAL.	Number of the foregoing which were maintained by Endowments.	Subscriptions.	Payments by Scholars.	Subscriptions and Payments.	NUMBER OF SCHOLARS. TOTAL.	Number of the foregoing who were in Schools maintained by Endowments.	Subscriptions.	Payments by Scholars	Subscriptions and Payments	Estimated Population in May 1833.
16,828	571	15,244	101	912	1,548,890	39,533	1,423,377	5,718	80,262	14,386,415

Comparison between 1818, 1833, and 1851.

NUMBER of DAY SCHOLARS and SUNDAY SCHOLARS, in ENGLAND and WALES, in the Years 1818, the Day Scholars and Sunday Scholars respectively bore to the Population in each of those Years.

POPULATION. 1818.	POPULATION. 1833.	POPULATION. 1851.	PROPORTION OF SCHOLARS TO POPULATION. DAY SCHOLARS. 1818.	DAY SCHOLARS. 1833.	DAY SCHOLARS. 1851.	SUNDAY SCHOLARS. 1818.	SUNDAY SCHOLARS. 1833.	SUNDAY SCHOLARS. 1851.
Estimated, 11,642,683	Estimated, 14,386,415	17,927,609	One in 17·25	One in 11·27	One in 8·36	One in 24·40	One in 9·28	One in 7·45

number of Scholars was not stated; the above numbers of Day Scholars and Sunday Scholars respectively include an estimate for these the previous years, it should be borne in mind that the Returns obtained in 1818 and in 1833 (especially those of 1833) were much less complete few insignificant alterations, which have been carried into the above Table (III).

POPULATION of England and Wales at each Year of Age from Birth to 15.*

Ages.	Population.		
	Total.	Sex.	
		Males.	Females.
Under 1 -	495,026	248,401	246,625
1 - -	481,388	241,298	240,090
2 - -	468,713	234,796	233,917
3 - -	456,948	228,849	228,099
4 - -	446,032	223,409	222,623
5 - -	435,910	218,433	217,477
6 - -	426,530	213,877	212,653
7 - -	418,136	209,704	208,432
8 - -	410,306	205,870	204,436
9 - -	401,477	202,344	199,133
10 - -	392,507	198,324	194,183
11 - -	387,070	195,320	191,750
12 - -	382,076	192,523	189,553
13 - -	377,880	190,103	187,777
14 - -	373,824	187,725	186,099
3 to 12 -	3,774,916	1,896,130	1,878,786
3 „ 13 -	4,156,992	2,088,653	2,068,339
3 „ 14 -	4,534,872	2,278,756	2,256,116
3 „ 15 -	4,908,696	2,466,481	2,442,215
4 „ 12 -	3,317,968	1,667,281	1,650,687
4 „ 13 -	3,700,044	1,859,804	1,840,240
4 „ 14 -	4,077,924	2,049,907	2,028,017
4 „ 15 -	4,451,748	2,237,632	2,214,116
5 „ 12 -	2,871,936	1,443,872	1,428,064
5 „ 13 -	3,254,012	1,636,395	1,617,617
5 „ 14 -	3,631,892	1,826,498	1,805,394
5 „ 15 -	4,005,716	2,014,223	1,991,493
Total under 15	6,353,823	3,190,976	3,162,847

* This series was obtained by interpolation: the numbers being distributed over the respective ages so that they agree with those enumerated at each quinquennial age. It is believed, however, that the numbers at the first year or two are too few.

ABRIDGMENT OF Mr. HORACE MANN'S REPORT ON EDUCATION IN SCOTLAND.

TO

GEORGE GRAHAM, Esq.

&c. &c. &c.

REGISTRAR-GENERAL OF BIRTHS, DEATHS, AND MARRIAGES.

Sir,

The following pages contain the tabulated results of the inquiries prosecuted at the Census of 1851 with respect to the Educational Establishments of Scotland.

Yielding to an urgent representation from that country that immediate publication is extremely desirable, you have resolved to present this volume without further delay. It has consequently been found to be impossible to furnish any introductory remarks of the character of those which accompany the English Tables; and the present preface must be limited to such explanations as appear to be essential to an accurate estimation of the figures.

In the first place it is necessary to state that the statistics are not complete; and that no means are in your possession of computing the extent of the deficiency. The effect of the instruction given to enumerators—that the inquiry was a *voluntary* measure—was much more awkward in Scotland than in England; the enumerators were less careful, after this announcement, to deliver forms, and parties were less willing to supply the information. The absence, likewise, of a staff of local officers within the sphere of your own influence (as are the Registrars in England) prevented any attempt, like that made here, to supply, by subsequent inquiries, such deficiencies as really became apparent.

The total number of scholars in *Day Schools* respecting which information has been forwarded was 368,517. This gives a proportion to the population of Scotland (2,888,742) of 12·76 per cent., or one scholar to every 7·84 inhabitants. Making a fair allowance for deficient returns, it seems probable that about 14 per cent. (or 1 in 7) of the people of Scotland are at school. The number who, in answer to the question as to *Occupation*, on the *Householders' Schedule*, were returned as "Scholars," was 426,566. This source of information, it is true, is not entirely satisfactory; since so much is left to the judgment of the parents, whose conception of a "Scholar" might not correspond with what is generally meant to be conveyed by the term. Still, the information may be useful as supplying *some* assistance towards an estimate of the extent to which the present Educational Census of Scotland is deficient. The following Table presents a comparison of the figures gathered from *both* sources of intelligence. Day Schools.

COUNTIES.	Number of Scholars. According to the Educational Census.	Number of Scholars. According to the Occupation Tables.	COUNTIES.	Number of Scholars. According to the Educational Census.	Number of Scholars. According to the Occupation Tables.
Aberdeen	30,271	35,939	Kirkcudbright	6,569	7,126
Argyll	11,847	14,849	Lanark	53,268	63,350
Ayr	23,372	26,017	Linlithgow	3,847	4,733
Banff	8,271	9,277	Nairn	1,058	1,306
Berwick	5,838	6,384	Orkney and Shetland	6,501	7,235
Bute	2,096	2,425	Peebles	1,526	1,789
Caithness	6,365	6,910	Perth	21,143	23,204
Clackmannan	3,569	4,180	Renfrew	16,303	19,229
Dumbarton	4,778	5,576	Ross and Cromarty	9,979	9,807
Dumfries	11,349	12,813	Roxburgh	7,704	8,912
Edinburgh	37,274	42,107	Selkirk	1,338	1,566
Elgin	5,726	6,770	Stirling	11,350	12,729
Fife	23,145	26,552	Sutherland	4,225	3,910
Forfar	22,120	29,157	Wigtown	5,528	6,279
Haddington	4,846	6,323			
Inverness	10,733	12,539	Scotland	368,517	426,566
Kincardine	5,156	5,677			
Kinross	1,422	1,516			

An attempt has been made to classify the Day Schools in four groups according to a distinction which prevails in the sources from which they are maintained. Class I. is designed to represent the number of schools which depend for their support upon the public taxes, whether national or local; and in this class all the Parochial and Burgh Schools have been placed. The object proposed by Class II. was to show the number of schools sustained in chief degree by *permanent endowment;* but it was found that in the returns the word "Endowment" was used to signify, not merely funds assigned in perpetuity for education (mortifications), but also the aid afforded by the Educational Societies, and the contributions of the heritors. An attempt to distinguish mortifications from the other kinds of endowment failed; so that the "Endowed Schools" in Class II. will represent the number (exclusive of Burgh and Parochial Schools) which derive the principal portion of their sustenance from endowments of the sort intended by the parties who prepared the returns. Class III. will show the action of *Religious Bodies* in the matter of Education, so far as they act denominationally; while Class IV. displays the influence of *general philanthropy*, apart from any sectarian organization. The Summary of Scotland, according to this view, appears in Table A. (*post*, p. 156); and the Supplements to that Table (on page 158) will afford facilities for making any other classification which may seem to be advisable.

The other tables of Day Schools refer to their *Income* (Table C.); the *character of Instruction afforded* (Tables D. and E.); the number of *Teachers* (Table F.); the *remuneration of Teachers* (Table G.); the *dates* at which schools were established (Tables H. and I.); and the *Ages* of the scholars (Table K).

Sabbath Schools. In the department of Sunday or Sabbath Schools there is not so much activity in Scotland as in England; for, while in the latter country the number

of Sunday Scholars is 2,407,642, being 13·4 per cent. of the population, in Scotland (making, however, no allowance for defective and missing Returns,) the number is but 292,549, being only 10·1 per cent. of the population. The principal contributors amongst the Denominations are the following:—

	No. of Scholars.
Established Church - - -	76,233
United Presbyterian Church - -	54,324
Free Church - - - -	91,328
Independents - - - -	12,593
Wesleyan Methodists - - -	5,124
Roman Catholics - - -	13,015

The Evening Schools for Adults form an interesting feature of the educational condition of Scotland. Returns were received from 438 of such schools, containing 15,071 scholars. Evening Schools for Adults.

Information was obtained respecting 221 Literary, Mechanics, and other similar Institutions. Literary and Scientific Institutions, &c.

However brief and hurried this Report, an acknowledgment must not be omitted of the important service rendered at the time of the Census by John Cay, Esq., Sheriff of Linlithgow, who, besides imparting much valuable information, revised the various forms, and adapted them to the state of things in Scotland.

I have the honour to be,

Sir,

Your most obedient Servant,

15 March 1854. HORACE MANN.

TABLE A.

DAY SCHOOLS.

Classified according to their SOURCES of MAINTENANCE.

SUMMARY OF SCOTLAND.

DESCRIPTION OF SCHOOLS.	Number of Schools.*	Number of Scholars. Belonging to the Schools. Both Sexes	Belonging to the Schools. Males.	Belonging to the Schools. Females	Attending on the day of the Census. Both Sexes	Attending on the day of the Census. Males	Attending on the day of the Census. Females.
ALL DAY SCHOOLS	5242	368,517	205,348	163,169	310,442	173,330	137,112
PUBLIC DAY SCHOOLS	3349	280,045	161,754	118,291	232,442	135,043	97,399
PRIVATE DAY SCHOOLS	1893	88,472	43,594	44,878	78,000	38,287	39,713
Classification of Public Schools.							
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	1039	88,900	58,007	30,893	75,431	49,363	26,068
CLASS II.—SUPPORTED BY ENDOWMENTS	491	39,537	22,100	17,437	32,901	18,403	14,498
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	1385	114,739	62,715	52,024	93,211	51,357	41,854
CLASS IV.—OTHER PUBLIC SCHOOLS	434	36,869	18,932	17,937	30,899	15,920	14,979
CLASS I.							
Burgh Schools	88	11,484	8,208	3,276	10,326	7,421	2,905
Parochial Schools	937	75,955	48,765	27,190	63,987	41,189	22,798
Government Schools of Design †	3	598	517	81	380	307	73
Military Schools	5	212	136	76	179	111	68
Prison School	1	143	71	72	119	59	60
Workhouse Schools	2	157	103	54	138	88	50
Other Government Schools	3	351	207	144	302	188	114
CLASS II.							
Endowed Schools	491	39,537	22,100	17,437	32,901	18,403	14,498
CLASS III.							
Supported by Established Church	537	36,995	19,034	17,961	31,484	16,295	15,189
Supported by Reformed Presbyterian Church	2	355	184	171	295	158	137
Supported by United Presbyterian Church	61	5,807	3,173	2,634	4,768	2,644	2,124
Supported by Free Church	712	62,660	35,848	26,812	50,582	28,929	21,653
Supported by Episcopal Church	36	2,658	1,493	1,165	2,077	1,201	876
Supported by Independents or Congregationalists	4	424	219	205	336	171	165
Supported by Baptists	1	167	96	71	160	92	68
Supported by Roman Catholics	32	5,673	2,668	3,005	3,509	1,867	1,642
CLASS IV.							
Ragged Schools (*exclusive of those supported by Religious Bodies*)‡	17	1,491	910	581	1,300	793	507
Orphan Schools	3	216	128	88	185	112	73
Blind School	1	24	13	11	23	12	11
Deaf and Dumb Schools	2	89	61	28	75	51	24
Benevolent Society's School	1	92	62	30	80	52	28
Dumfries Education Society's School	1	147	107	40	132	92	40
Friend Society's School	1	100	60	40	80	48	32
Gaelic Society's Schools	6	441	255	186	281	169	112
Industrial Schools	5	301	146	155	275	131	144
Factory Schools	12	1,130	498	632	958	448	510
Colliery Schools	20	2,101	1,124	977	1,754	949	805
Iron Works Schools	24	4,177	2,302	1,875	3,229	1,835	1,394
Trades' Schools	5	499	279	220	443	254	189
Seamen's Friend Society	1	200	120	80	139	84	55
New Lanark Institution	1	319	150	169	256	120	136
House of Refuge	1	55	35	20	55	35	20
Other Subscription Schools, of no specific character	333	25,487	12,682	12,805	21,634	10,735	10,899

* By the term "School" is here meant a distinct Establishment. Thus a School for Boys and Girls, if under one general management and conducted in one range of Buildings, is regarded as only one School, although the tuition may be carried on in separate compartments of the Building under separate superintendence.

† In these Schools only Drawing and kindred subjects are taught; and the Scholars are mostly adults. Of the whole number of 598 Scholars, 294 were upwards of 15 years of age.

‡ The total number of Ragged Schools is 21, containing 1977 scholars (1182 males and 795 females).

TABLE B.

SABBATH SCHOOLS.

(Classified according to the Denominations which support them.)

SUMMARY OF SCOTLAND.

RELIGIOUS DENOMINATION to which THE SCHOOL BELONGS.	No. of Schools.	Building in which the Instruction is carried on.			Number of Scholars.					
					On the Books of the School.			At the School and actually receiving instruction at one time, on Sunday, March 30, 1851.		
		Separate Building.	Church or Chapel.	Part of a House.	Both Sexes.	Males.	Females.	Both Sexes.	Males.	Females.
TOTAL	3,803	1,794	1,405	604	292,549	135,435	157,114	230,024	105,911	124,113
PROTESTANT CHURCHES:										
Presbyterians:										
Established Church	1,095	630	382	83	76,233	36,055	40,178	60,104	28,275	31,829
Reformed Presbyterian Ch.	24	4	19	1	2,571	1,142	1,429	1,987	873	1,114
Original Secession Church	4	2	2	..	212	108	104	204	101	103
Relief Church	2	1	1	..	81	42	39	76	39	37
United Presbyterian Church	558	150	324	84	54,324	24,892	29,432	42,892	19,483	23,409
Free Church	1,243	531	160	252	91,328	41,930	49,398	70,902	32,722	38,180
Episcopal Church	57	20	29	8	3,706	1,757	1,949	2,591	1,224	1,367
Independents, or Congregationalists	176	57	78	41	12,593	5,719	6,874	10,101	4,607	5,494
Old Scotch Independents	1	..	1	..	130	45	85	111	37	74
Baptists	44	16	18	10	2,506	1,147	1,359	1,941	865	1,076
Unitarians	1	..	1	..	130	70	60	100	54	46
Wesleyan Methodists:—										
Original Connexion	53	19	30	4	5,124	2,432	2,692	3,912	1,791	2,121
Primitive Methodists	5	2	2	1	510	266	244	298	153	145
Independent Methodists	1	..	1	..	90	40	50	60	27	33
Wesleyan Reformers	2	1	1	..	184	89	95	158	72	81
New Church	1	..	1	..	30	14	16	25	11	14
Evangelical Union	22	9	13	..	1,853	849	1,004	1,475	682	793
Isolated Congregations:										
City Mission	6	3	1	2	156	70	86	131	58	73
Various	77	54	2	21	4,351	1,757	2,594	3,366	1,378	1,988
No particular Denomination	254	192	9	53	16,913	7,916	8,997	13,260	6,163	7,097
Denomination not stated	82	51	1	30	3,716	1,813	1,903	3,028	1,478	1,550
Reformed Protestant Congregation	1	..	1	..	129	80	49	101	63	38
All Evangelical Denominations	4	3	1	..	338	181	157	254	120	134
Christian Chartists	1	..	1	..	70	35	35	55	28	27
Free Gospel Church	1	..	1	..	143	69	74	128	60	68
Christian Brethren	1	1	..	..	50	30	20	24	16	8
Free Christian Brethren	1	..	1	..	143	74	69	143	74	69
Calton Association	13	7	..	6	1,090	522	568	978	469	509
Bridgeton Association	4	4	..	..	459	242	217	401	195	206
Sabbath School Union	1	1	..	..	52	20	32	42	18	24
Protestants	1	1	..	..	34	17	17	34	17	17
Unsectarian	2	1	1	..	159	74	85	90	40	50
A Christian Congregation	1	..	1	..	24	12	12	18	9	9
Second Congregational	2	2	..	..	74	58	16	62	46	16
Church of Christ	1	1	..	..	14	4	10	11	3	8
OTHER CHRISTIAN CHURCHES:										
Roman Catholics	60	31	21	8	13,015	5,859	7,156	10,954	4,656	6,298
Jews	1	..	1	..	14	5	9	12	4	8

SUPPLEMENT I. to TABLE A.

Showing the total number of Schools supported *in any degree* by ENDOWMENTS.*

DESCRIPTION OF SCHOOLS.	Number of Schools.	Number of Scholars belonging to the Schools. Total.	Sex. M.	Sex. F.
TOTAL OF PUBLIC SCHOOLS HAVING ENDOWMENTS -	1662	128,341	78,595	49,746
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION - - - -	852	64,908	42,423	22,485
CLASS II.—SUPPORTED BY ENDOWMENTS - -	491	39,537	22,100	17,437
CLASS III.—SUPPORTED BY RELIGIOUS BODIES - -	302	22,553	13,330	9223
CLASS IV.—OTHER PUBLIC SCHOOLS - - - -	17	1343	742	601
CLASS I.				
Burgh Schools - - -	52	6876	4813	2063
Parochial Schools - -	798	57,698	37,422	20,276
Government Subscription School - - - -	1	269	154	115
Military School - -	1	65	34	31

DESCRIPTION OF SCHOOLS.	Number of Schools.	Number of Scholars belonging to the Schools. Total	Sex. M.	Sex. F.
CLASS II.				
Endowed Schools - -	491	39,537	22,100	17,437
CLASS III.				
Supported by: Established Church -	88	5800	3155	2645
Supported by: United Presbyterian Church -	1	19	13	6
Supported by: Free Church - -	204	16,042	9665	6377
Supported by: Episcopal Church -	7	511	377	134
Supported by: Roman Catholics - -	2	181	120	61
CLASS IV.				
Factory Schools - -	2	86	58	28
Colliery Schools - -	2	138	63	75
Ironworks' School - -	1	92	.	92
Seamen's Friend Society's School - - -	1	200	120	80
Subscription Schools of no specific character -	11	827	501	326

SUPPLEMENT II. to TABLE A.

Showing the total number of Schools supported *in any degree* by RELIGIOUS BODIES.
(Exclusive of Parochial and Burgh Schools.)

RELIGIOUS BODIES.	Number of Schools.	NUMBER OF SCHOLARS. Belonging to the Schools. Total.	Belonging. Sex. M.	Belonging. Sex. F.	Attending on the Day of the Census. Total.	Attending. Sex. M.	Attending. Sex. F.
TOTAL -	1771	140,690	77,155	63,535	114,232	63,020	51,212
Supported by: Established Church - -	914	62,359	33,145	29,214	51,973	27,664	24,309
Supported by: Reformed Presbyterian Church -	2	355	184	171	295	158	137
Supported by: United Presbyterian Church - -	61	5,807	3,173	2,634	4,768	2,644	2,124
Supported by: Free Church - - - - -	719	63,041	36,067	26,974	50,926	29,120	21,806
Supported by: Episcopal Church - -	38	2,864	1,603	1,261	2,265	1,304	961
Supported by: Independents or Congregationalists -	4	424	219	205	336	171	165
Supported by: Baptists - - - - -	1	167	96	71	160	92	68
Supported by: Roman Catholics - -	32	5,673	2,668	3,005	3,509	1,867	1,642

Note.—The test by which schools supported by a mixture of endowments and subscriptions were, in the General Summary (Table A.), referred to Class II., or to either of the other classes, was, whether the income from endowments exceeded or fell short of the income from subscriptions; consequently, in the Summary (Table A.), Class II. does not completely represent the number of schools which derive support *in greater or less degree* from ENDOWMENTS, nor does Class III. completely represent the number of schools which derive support *in greater or less degree* from RELIGIOUS BODIES. The Tables on this page are designed to give this view.

* For an explanation of the meaning of the term "Endowment" in these Tables, see Report.

TABLE C.*

INCOME OF PUBLIC DAY SCHOOLS.

DESCRIPTION OF SCHOOLS.	Total number of Schools and Scholars.		Number of Schools from which Returns of Income were received, and number of Scholars.†		Income for the Year 1850 (of the Schools which sent Returns) from the under-mentioned sources.					
	Schools.	Scholars	Schools.	Scholars	Permanent Endowments.	Voluntary Contributions.	Grants from Government.	Payments by Scholars	Other sources.	TOTAL.
					£	£	£	£	£	£
PUBLIC DAY SCHOOLS	3349	280,045	2511	210,363	62,089	21,824	6643	64,471	18,409	173,436
Classification of Public Schools.										
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	1039	88,900	906	74,945	25,981	849	1682	27,957	8128	64,597
CLASS II.—SUPPORTED BY ENDOWMENTS	491	39,537	407	30,399	31,160	334	876	5600	890	38,860
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	1385	114,739	964	83,383	4663	10,088	3996	23,965	6313	49,025
CLASS IV.—OTHER PUBLIC SCHOOLS	434	36,869	234	21,636	285	10,553	89	6949	3078	20,954
CLASS I.										
Burgh Schools	88	11,484	66	8593	2599	154	113	8858	794	12,518
Parochial Schools	937	75,955	832	65,435	23,237	567	531	18,688	7217	50,240
Government Schools of Design	3	598	2	431	..	128	950	364	112	1554
Military Schools	5	212	3	135	95	..	25	8	5	133
Prison School	1	143	..	..	..	..	.	..	.	..
Workhouse Schools	2	157	..	..	..	..	..	.	.	..
Other Government Schools	3	351	3	351	50	..	63	39	..	152
CLASS II.										
Endowed Schools	491	39,537	407	30,399	31,160	334	876	5600	890	38,860
CLASS III.										
Supported by Established Church	537	36,095	362	25,814	1285	3075	1059	6983	1725	14,127
Supported by Reformed Presby. Ch.	2	355	1	215	.	.		40	.	40
Supported by United Presbyterian Ch.	61	5807	44	4334	6	774	57	1280	327	2444
Supported by Free Church	712	62,660	523	48,035	3108	4989	2790	15,059	4015	30,051
Supported by Episcopal Church	30	2658	14	968	122	595	..	132	108	957
Supported by Independents	4	424	2	280	..	150	..	9	..	159
Supported by Baptists	1	167	1	167	..	27	.	19	.	46
Supported by Roman Catholics	32	5673	17	3570	52	478	90	448	138	1201
CLASS IV.										
Ragged Schools (*exclusive of those supported by Religious Bodies*)	17	1491	9	984	..	4386	.	..	1069	5455‡
Orphan Schools	3	216	2	126	..	179	..	95	45	319
Blind School	1	24	1	24	..	237	..	192	..	429
Deaf and Dumb Schools	2	89	2	89	..	766	..	610	29	1405
Benevolent Society's School	1	92	1	92	..	60	..	30	..	90
Dumfries Education Society's School	1	147	1	147	..	62	..	8	..	70
Friend Society's School	1	100	1	100	.	32	..	50	..	82
Gaelic Society's Schools	6	441	2	135	25	..	..	..	25	50
Industrial Schools	5	301	2	170	.	687	..	.	..	687
Factory Schools	12	1130	6	457	50	..	..	137	21	208
Colliery Schools	20	2101	10	1016	51	20	..	287	189	547
Iron Works Schools	24	4177	9	1443	10	1	..	539	196	746
Trades' Schools	5	499	1	88	..	..	..	49	..	49
Seamen's Friend Society's School	1	200	1	200	37	..	..	30	..	67
New Lanark Institution	1	319	1	319	..	.	..	50	237	287
House of Refuge	1	55	..	..	..	..	..	..	..	..
Other Subscription Schools, of no specific character	333	25,487	185	16,246	112	4423	89	4872	1267	10,763

* The course pursued in framing the above Table was to reject such Returns of Income as appeared incomplete; but some few such Returns may perhaps have been included, so as to understate the average.

† It will be seen from a comparison of the first and third columns of this Table, that 838 Schools containing 69,682 Scholars, made no return of their income.

‡ This large amount is principally contributed to two Schools, viz. "The Glasgow Industrial or Ragged School" (1192*l.*), and the "Edinburgh Original Ragged and Industrial Schools" (2077*l.*).

TABLE D.

NUMBER of SCHOOLS in which Instruction is

SUMMARY OF SCOTLAND.

BOYS' SCHOOLS.

DESCRIPTION OF SCHOOLS.	Total Number of Schools in Scotland.	Number of Schools from which information was received.*	Number of Schools (out of the number in the preceding column) in which instruction is given in each of the under-mentioned branches of learning.										
			Reading.	Writing.	Arithmetic.	English Grammar.	Geography.	Modern Languages.	Ancient Languages.	Mathematics.	Drawing.	Music.	Industrial Occupations.
DAY SCHOOLS	5212	4665	4381	3775	3522	3106	2899	581	1511	1321	324	710	50
PUBLIC DAY SCHOOLS	3349	3083	2955	2741	2664	2477	2355	479	1331	1164	260	602	36
PRIVATE DAY SCHOOLS	1893	1582	1426	1034	858	629	544	102	180	157	64	108	14
Classification of Public Schools.													
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	1039	997	962	943	946	919	867	243	620	572	90	155	8
CLASS II.—SUPPORTED BY ENDOWMENTS	491	443	426	391	375	341	326	64	140	114	35	85	4
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	1385	1253	1203	1087	1014	966	916	133	480	402	97	287	14
CLASS IV.—OTHER PUBLIC SCHOOLS	434	390	364	320	299	251	216	39	91	76	38	75	10
CLASS I.													
Burgh Schools	88	84	70	66	68	66	64	34	45	49	16	17	2
Parochial Schools	937	900	881	866	867	843	794	207	572	518	70	136	6
Government Schools	6	5	3	3	3	3	2	1	2	3	3	1	..
Military Schools	5	5	5	5	5	5	5	1	1	2	1	..	..
Prison School	1	1	1	1	1	..	..	..	..	..	..	..	..
Workhouse Schools	2	2	2	2	2	2	2	..	.	..	..	1	..
CLASS II.													
Endowed Schools	491	443	426	391	375	341	326	64	140	114	35	85	4
CLASS III.													
Supported by Established Church	537	467	440	380	356	311	294	33	125	114	28	72	5
Supported by Reformed Presby. Ch.	2	2	2	2	2	2	1	.	.	..	..	.	..
Supported by United Presby. Ch.	61	56	53	55	54	43	42	4	16	12	2	17	1
Supported by Free Church	712	661	638	587	574	556	533	88	325	266	65	181	8
Supported by Episcopal Church	36	34	31	31	28	25	23	7	10	5	1	15	..
Supported by Independents	4	4	4	4	3	3	3	..	1	1	..	1	..
Supported by Baptists	1	1	1	1	1	1	1	..	..	..	..	..	..
Supported by Roman Catholics	32	28	28	27	26	2[illegible]	19	1	3	4	1	1	..
CLASS IV.													
Ragged Schools (*exclusive of those supported by Religious Bodies*)	17	15	15	14	14	4	8	..	..	..	1	6	3
Orphan Schools	3	2	2	2	2	2	2	..	..	.	..	2	..
Blind School	1	1	1	1	1	1	1	..	..	1	..	1	..
Deaf and Dumb Schools	2	2	2	2	2	1	1	..	..	..	..	..	..
Benevolent Society's School	1	1	1	1	1	1	1	..	..	..	..	..	..
Dumfries Education Society's School	1	1	1	1	1	1	1	..	..	..	..	1	..
Friend Society's School	1	1	1	1	1	1	1	1	1	1	1	1	..
Gaelic Society's Schools	6	6	5	..	..	..	..	..	..	..	..	..	..
Industrial Schools	5	4	4	4	4	1	2	1	..	..	..	2	3
Factory Schools	12	12	11	9	7	6	6	..	3	2	1	4	..
Colliery Schools	20	20	19	19	19	14	14	1	4	4	2	6	..
Iron Works Schools	24	20	20	19	19	19	19	1	12	8	5	3	2
Trades Schools	5	5	5	5	3	3	3	1	2	2	1	1	..
Seaman's Friend Society's School	1	1	1	1	1	1	1	1	1	1	1	1	..
New Lanark Institution	1	1	1	1	1	1	1	..	..	..	..	1	..
House of Refuge	1	1	1	1	1	..	..	..	..	..	..	..	..
Other Subscription Schools of no specific character	333	297	274	239	222	195	185	33	68	57	26	46	2

* The number of schools in these two columns taken together shows an excess over the total number of schools, on account of several are taught, whether separately

TABLE D.

given in various BRANCHES of LEARNING.

SUMMARY OF SCOTLAND.

GIRLS' SCHOOLS.

DESCRIPTION OF SCHOOLS.	Total Number of Schools in Scotland	Number of Schools from which information was received.*	Reading.	Writing.	Arithmetic.	English Grammar.	Geography.	Modern Languages.	Ancient Languages.	Mathematics	Drawing.	Music.	Industrial Occupations.
			Number of Schools (out of the number in the preceding column) in which instruction is given in each of the under-mentioned branches of learning.										
DAY SCHOOLS -	5242	4952	4639	4215	3560	3157	2910	662	188	65	298	915	809
PUBLIC DAY SCHOOLS -	3349	3163	3039	2857	2606	2340	2186	429	170	55	155	600	383
PRIVATE DAY SCHOOLS	1893	1789	1600	1358	954	817	724	233	18	10	143	315	426
Classification of Public Schools.													
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION - - -	1039	987	956	916	898	828	765	211	83	28	46	151	36
CLASS II.—SUPPORTED BY ENDOWMENTS - -	491	459	441	418	354	322	294	49	19	6	21	77	67
CLASS III.—SUPPORTED BY RELIGIOUS BODIES - -	1385	1318	1261	1176	1018	942	876	135	57	14	64	296	199
CLASS IV.—OTHER PUBLIC SCHOOLS - - - -	434	399	381	347	306	248	251	34	11	7	24	76	81
CLASS I.													
Burgh Schools - -	88	79	70	64	61	56	54	29	15	4	15	19	8
Parochial Schools - -	937	896	876	812	827	763	705	181	68	23	30	130	26
Government Schools - -	6	5	3	3	3	3	1	1	.	1	1	1	..
Military Schools - -	5	4	4	4	4	4	3	..	..	..	..	..	2
Prison School - -	1	1	1	1	1	.	.	..	..	..	..	..	..
Workhouse Schools - -	2	2	2	2	2	2	2	..	..	.	..	1	..
CLASS II.													
Endowed Schools - -	491	459	441	418	354	322	294	49	19	6	21	77	67
CLASS III.													
Supported by Established Church -	537	506	484	443	366	311	299	38	10	1	20	87	81
Supported by Reformed Presby. Ch. -	2	2	2	2		2	1	..	..	..	..	..	..
Supported by United Presbyterian Ch.	61	57	53	55	52	43	36	3	1	2	1	18	7
Supported by Free Church - -	712	690	663	618	581	546	507	91	45	11	43	180	100
Supported by Episcopal Church -	36	32	28	29	25	20	17	3	1	..	..	8	6
Supported by Independents - -	4	4	4	3	3	3	3	..	.	..	..	1	2
Supported by Baptists - - -	1	1	1	1	1	1	1	..	.	..	..	..	..
Supported by Roman Catholics - -	32	26	26	25	20	16	12	..	..	..	..	2	3
CLASS IV.													
Ragged Schools (*exclusive of those supported by Religious Bodies*) - -	17	12	12	10	9	3	6	..	..	..	..	5	
Orphan Schools - -	3	3	3	3	3	3	3	..	.	..	..	2	
Blind School - - -	1	1	1	1	1	1	1	..	..	..	..	1	..
Deaf and Dumb Schools -	2	2	2	2	1	2	1	..	..	..	..	..	..
Benevolent Society's School	1	1	1	1	1	1	1	..	..	..	..	..	..
Dumfries Education Society's School - -	1	1	1	1	1	1	1	.	..	..	..	1	..
Friend Society's School -	1	1	1	1	1	1	1	..	..	..	..	1	1
Gaelic Society's Schools -	6	6	5	..	.	..	.	..	..	..	..	..	..
Industrial Schools - -	5	5	4	4	4	2	3	1	..	..	..	2	4
Factory Schools - -	12	11	11	9	7	5	5	..	..	..	..	3	1
Colliery Schools - -	20	19	19	19	17	13	14	1	..	..	2	7	..
Iron Works Schools - -	24	22	22	21	19	18	19	..	2	..	1	2	3
Trades' Schools - -	5	5	5	5	3	3	3	1	..	..	..	1	
Seamen's Friend Society's School - - -	1	1	1	1	1	1	1	..	..	..	1	1	..
New Lanark Institution -	1	1	1	1	1	1	1	..	..	..	..	1	..
House of Refuge - -	1	1	1	1	1	..	..	..	..	..	..	..	..
Other Subscription Schools of no specific character -	333	307	291	267	236	193	191	31	9	7	20	49	

schools having been counted twice to show *all* where *boys* are taught, whether separately or together with girls, and *all* where girls or together with boys.

TABLE E.

NUMBER of SCHOLARS instructed

SUMMARY OF SCOTLAND.

IN BOYS' SCHOOLS.

DESCRIPTION OF SCHOOLS.	Total Number of Scholars	Number of Scholars respecting whom information is given.	Number of Scholars instructed in each of the under-mentioned branches of learning. Reading.	Writing.	Arithmetic.	English Grammar.	Geography.	Modern Languages.	Ancient Languages.	Mathematics.	Drawing.	Music.	Industrial Occupations.
DAY SCHOOLS	205,348	193,889	167,580	101,524	82,453	50,260	56,717	7878	11,125	6374	4917	35,549	1229
PUBLIC DAY SCHOOLS	161,754	153,712	134,327	83,005	68,174	42,282	48,802	6770	9111	5400	4197	31,887	1092
PRIVATE DAY SCHOOLS	43,594	40,177	33,253	18,519	14,279	7078	7915	1108	2014	974	720	3662	137
Classification of Public Schools.													
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	58,007	55,166	47,626	32,705	25,968	17,171	18,861	2488	4858	2898	1215	7989	63
CLASS II.—SUPPORTED BY ENDOWMENTS	22,100	21,071	18,954	11,578	10,263	6140	6795	1334	1228	601	809	5638	95
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	62,715	59,923	51,617	30,568	25,405	15,497	18,204	2507	2633	1606	1393	13,982	292
CLASS IV.—OTHER PUBLIC SCHOOLS	18,932	17,552	16,100	8154	6538	3474	4912	441	392	295	780	4278	612
CLASS I.													
Burgh Schools	8,208	7510	5519	4109	3807	3062	3206	470	1863	636	278	985	21
Parochial Schools	48,765	46,687	41,653	28,359	21,978	13,965	15,506	1990	2952	1944	459	6765	43
Government Schools	724	659	207	66	57	52	50	1	17	290	156	154	..
Military Schools	136	136	102	60	64	54	59	27	26	31	22	..	..
Prison School	71	71	46	58	18	..	.	..	..	..	..	..	..
Workhouse Schools	103	103	99	53	14	38	40	..		..	..	85	..
CLASS II.													
Endowed Schools	22,100	21,071	18,954	11,578	10,263	6140	6795	1334	1228	601	809	5638	95
CLASS III.													
Supported by Established Church	19,034	17,404	15,377	8645	6780	3720	4623	742	461	312	347	3097	47
Supported by Reformed Presby. Ch.	184	184	158	46	25	15	4	..	.	..	..	..	..
Supported by United Presbyterian Ch.	3,173	3113	2633	1319	1160	632	807	57	54	33	25	997	102
Supported by Free Church	35,848	34,833	30,475	18,831	15,992	10,198	11,806	1603	1985	1172	1011	9390	143
Supported by Episcopal Church	1,493	1406	1230	804	686	408	435	104	115	57	4	413	..
Supported by Independents	219	219	182	60	58	42	54	..	4	1	..	45	..
Supported by Baptists	96	96	96	46	16	46	16	..	..	..	..	..	..
Supported by Roman Catholics	2,668	2668	1196	817	658	436	429	1	14	31	6	40	..
CLASS IV.													
Ragged Schools (*exclusive of those supported by Religious Bodies*)	910	786	739	106	291	94	362	..	..	..	167	408	400
Orphan Schools	128	128	128	64	73	49	60	..	..	..	..	128	..
Blind School	13	13	13	9	10	9	9	..	..	1	..	10	..
Deaf and Dumb Schools	61	61	51	51	49	51	19	..	..	..	..	..	..
Benevolent Society's School	62	62	46	46	37	8	8	..	..	..	..	..	..
Dumfries Education Society's School	107	107	107	42	30	18	35	..	..	..	..	107	..
Friend Society's School	60	60	60	20	20	6	36	..	1	1	2	60	..
Gaelic Society's Schools	255	219	219	..	.	..	..	..	..	..	..	..	..
Industrial Schools	146	146	132	67	56	3	6	8	..	..	..	40	107
Factory Schools	498	497	456	235	200	72	125	..	6	2	..	221	..
Colliery Schools	1,124	1124	994	421	323	166	225	7	14	12	20	360	..
Iron Works Schools	2,302	2111	2051	691	189	225	316	1	34	35	39	199	60
Trades' Schools	279	279	258	136	114	80	85	61	15	7	8	101	..
Seaman's Friend Society's School	120	120	120	60	60	20	60	1	5	1	60	120	.
New Lanark Institution	150	150	150	80	80	30	150	..	..	..	..	80	..
House of Refuge	35	35	24	2	10	..	..	..	..	..	..	..	..
Other Subscription Schools of no specific character	12,682	11,654	10,552	5824	4666	2643	3386	363	317	236	484	2444	75

TABLE E.

in various BRANCHES of LEARNING.

SUMMARY OF SCOTLAND.

IN GIRLS' SCHOOLS.

DESCRIPTION OF SCHOOLS.	Total Number of Scholars	Number of Scholars respecting whom information is given.	Number of Scholars instructed in each of the under-mentioned branches of learning. Reading.	Writing.	Arithmetic.	English Grammar.	Geography.	Modern Languages.	Ancient Languages.	Mathematics.	Drawing.	Music.	Industrial Occupations.
DAY SCHOOLS	163,169	152,574	132,863	69,200	45,169	31,406	36,040	6820	677	295	2486	26,513	25,631
PUBLIC DAY SCHOOLS	118,291	112,058	98,612	51,890	35,195	23,435	28,279	3990	556	190	1570	21,816	17,096
PRIVATE DAY SCHOOLS	44,878	40,516	34,251	17,319	9974	7971	7761	2330	121	105	916	4697	8535
Classification of Public Schools.													
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	30,893	29,568	26,144	15,658	10,382	7207	8070	1224	234	130	342	4815	1109
CLASS II.—SUPPORTED BY ENDOWMENTS	17,437	16,470	15,035	8140	5878	4060	4593	765	113	5	343	3950	3365
CLASS III. SUPPORTED BY RELIGIOUS BODIES	52,024	49,504	42,350	21,567	14,773	9599	11,768	1692	158	35	689	10,408	8840
CLASS IV.—OTHER PUBLIC SCHOOLS	17,937	16,516	15,083	6525	4462	2569	3848	309	51	20	196	3143	3782
CLASS I.													
Burgh Schools	3276	3231	2612	1680	1459	1044	1137	215	106	8	159	495	278
Parochial Schools	27,190	25,923	23,229	13,852	8848	6103	6878	1008	128	54	115	3672	800
Government Schools	225	212	144	50	21	17	11	1	..	68	68	115	..
Military Schools	76	76	67	34	33	29	28	..	..	..	..	..	31
Prison School	72	72	38	22	1	..	..	..	..	..	..	..	..
Workhouse Schools	54	54	54	20	20	14	16	..	..	..	..	33	..
CLASS II.													
Endowed Schools	17,437	16,470	15,035	8140	5878	4060	4593	765	113	5	343	3950	3365
CLASS III.													
Supported by Established Church	17,961	16,503	14,729	7073	4146	2696	3512	545	39	3	170	3259	3113
Supported by Reformed Presby. Ch.	171	171	137	21	.	6	2	..	..	..	..	..	..
Supported by United Presby. Ch.	2634	2485	2085	970	665	417	553	24	2	4	19	828	222
Supported by Free Church	26,812	25,969	22,641	11,868	8315	5963	7115	1084	112	28	491	6031	4702
Supported by Episcopal Church	1165	1095	954	621	451	232	265	39	5	..	..	178	212
Supported by Independents	205	205	188	86	84	50	63	..	..	..	..	55	73
Supported by Baptists	71	71	71	21	21	21	21	..	..	..	..	..	..
Supported by Roman Catholics	3005	3005	1515	907	791	214	237	..	..	..	..	57	518
CLASS IV.													
Ragged Schools (*exclusive of those supported by Religious Bodies*)	581	489	462	130	90	39	100	..	..	..	..	114	243
Orphan Schools	88	88	88	56	64	46	56	..	..	..	..	72	41
Blind Schools	11	11	11	9	11	9	11	..	..	..	..	10	..
Deaf and Dumb Schools	28	28	24	24	22	24	22	..	..	..	..	..	..
Benevolent Society's School	30	30	10	10	10	3	3	..	..	..	..	..	..
Dumfries Education Society's School	40	40	40	15	10	7	10	..	..	..	..	40	..
Friend Society's School	40	40	40	16	16	6	40	..	..	..	..	40	13
Gaelic Society's School	186	166	166	..	..	..	..	..	..	..	..	..	..
Industrial Schools	155	155	147	90	81	19	35	35	..	..	..	79	89
Factory Schools	632	484	382	194	97	69	68	..	..	..	..	142	21
Colliery Schools	977	977	827	280	183	106	146	2	..	..	3	316	..
Iron Works Schools	1875	1752	1693	548	298	117	202	..	3	..	2	18	323
Trades Schools	220	220	189	88	101	45	63	27	..	..	..	91	91
Seaman's Friend Society's School	80	80	80	20	20	6	20	..	..	..	20	80	..
New Lanark Institution	169	169	169	80	80	30	169	..	..	..	..	80	..
House of Refuge	20	20	4	3	14	..	..	..	..	..	..	..	..
Other Subscription Schools, of no specific character	12,805	11,767	10,751	4940	3365	2043	2905	245	48	20	171	2061	2961

TABLE F.

NUMBER of TEACHERS in PUBLIC SCHOOLS.

DESCRIPTION OF SCHOOLS.	Number of Schools for which information as to Teachers was given. — Schools.	Scholars. — Males.	Scholars. — Females.	Number of Teachers. Males. — Masters.	Paid Monitors and Pupil Teachers.	Unpaid Teachers.	Total.	Females. — Mistresses.	Paid Monitors and Pupil Teachers.	Unpaid Teachers.	Total.
PUBLIC DAY SCHOOLS	2818	142,637	103,813	2903	553	1365	4821	894	241	657	1792
Classification of Public Schools.											
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	887	50,952	26,947	1086	170	311	1567	84	16	61	161
CLASS II.—SUPPORTED BY ENDOWMENTS	418	20,007	15,245	428	57	304	789	153	29	182	364
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	1164	55,489	46,080	1064	287	543	1894	457	100	250	807
CLASS IV.—OTHER PUBLIC SCHOOLS	349	16,189	15,541	325	39	207	571	200	96	164	460
CLASS I.											
Burgh Schools	73	7390	3012	185	32	38	255	20	5	13	38
Parochial Schools	800	42,528	23,508	868	135	267	1270	58	11	48	117
Government Schools	6	724	225	13	3	..	16	..	..	..	..
Military Schools	5	136	76	17	..	..	17	4	..	..	4
Prison School	1	71	72	1	..	.	1	1	..	..	1
Workhouse Schools	2	103	54	2	..	6	8	1	..	.	1
CLASS II.											
Endowed Schools	418	20,007	15,245	428	57	304	789	153	29	182	364
CLASS III.											
Supported by Established Church	435	16,528	15,096	334	48	137	519	178	29	71	278
Supported by Reformed Presby. Ch.	2	184	171	1	6	..	7	1	..	..	1
Supported by United Presbyterian Ch.	57	2944	2180	53	6	71	130	22	..	29	51
Supported by Free Church	608	31,714	24,180	610	202	287	1099	212	58	118	388
Supported by Episcopal Church	30	1247	969	38	8	8	54	18	2	7	27
Supported by Independents	4	219	205	3	..	..	3	4	..	..	4
Supported by Baptists	1	96	71	1	..	..	1	..	..	..	..
Supported by Roman Catholics	27	2557	2908	24	17	40	81	22	11	25	58
CLASS IV.											
Ragged Schools (*exclusive of those supported by Religious Bodies*)	13	734	479	35	..	2	37	15	1	2	18
Orphan Schools	3	128	88	2	..	..	2	3	..	..	3
Blind School	1	13	11	1	..	..	1	1	..	..	1
Deaf and Dumb Schools	2	61	28	5	..	..	5	1	..	..	1
Benevolent Society's School	1	62	30	1	..	..	1	..	..	..	..
Dumfries Education Society's School	1	107	40	1	..	4	5	..	..	2	2
Friend Society's School	1	60	40	1	..	..	1	1	..	..	1
Gaelic Society's Schools	5	132	159	5	..	..	5	..	..	..	..
Industrial Schools	5	146	155	8	..	..	8	9	..	..	9
Factory Schools	9	350	463	8	..	..	8	3	..	1	4
Colliery Schools	14	915	754	17	6	11	34	4	3	..	7
Iron Works Schools	21	2040	1714	29	1	6	36	5	..	2	7
Trades' Schools	5	279	220	10	..	..	10	1	..	..	1
Seamen's Friend Society's School	1	120	80	2	..	5	7	..	..	..	..
New Lanark Institution	1	150	169	4	..	..	4	2	..	..	2
House of Refuge	1	35	20	1	..	..	1	1	..	..	1
Other Subscription Schools, of no specific character	265	10,857	11,091	195	32	179	406	154	92	157	403

TABLE G.

REMUNERATION OF TEACHERS IN PUBLIC SCHOOLS.

SUMMARY OF SCOTLAND.

Description of Schools.	Masters: Number of Masters to whom the Figures apply.	Masters: Aggregate Amount of Remuneration: Total.	Masters: Aggregate Amount of Remuneration: From Salary.	Masters: Aggregate Amount of Remuneration: From School Fees.	Masters: Average Remuneration per Master.	Masters: Number of Masters who are allowed a residence.	Mistresses: Number of Mistresses to whom the Figures apply.	Mistresses: Aggregate Amount of Remuneration: Total.	Mistresses: Aggregate Amount of Remuneration: From Salary.	Mistresses: Aggregate Amount of Remuneration: From School Fees.	Mistresses: Average Remuneration per Mistress.	Mistresses: Number of Mistresses who are allowed a residence.
		£	£	£	£			£	£	£	£	
TOTAL OF PUBLIC SCHOOLS	1695	78,393	41,423	36,970	46	1110	295	6288	4089	2199	21	137
Classification of Public Schools.												
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	691	38,284	20,440	17,844	55	552	14	234	125	109	17	6
CLASS II.—SUPPORTED BY ENDOWMENTS	232	9007	6139	2868	39	170	60	1095	671	424	18	36
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	636	24,931	11,926	13,005	39	337	159	3300	2050	1250	21	66
CLASS IV.—OTHER PUBLIC SCHOOLS	136	6171	2918	3253	45	51	62	1659	1243	416	27	29
CLASS I.												
Burgh Schools	45	5082	1555	3527	113	8	5	85	52	33	17	..
Parochial Schools	640	32,368	18,116	14,252	50	512	9	149	73	76	16	6
Government School of Design	4	635	600	35	159	..	..	..	..	..	..	..
Workhouse School	1	90	90	..	90	1	..	..	..	..	..	..
Other Government School	1	109	79	30	109	1	..	..	..	..	..	..
CLASS II.												
Endowed Schools	232	6139	9007	2868	39	170	60	1095	671	424	18	36
CLASS III.												
Supported by: Established Church	197	6964	3076	3888	35	130	82	1684	996	688	20	42
Supported by: Reformed Presbyterian Church	1	50	10	40	50	..	..	..	..	..	..	..
Supported by: United Presbyterian Church	36	1416	918	498	39	5	8	129	98	31	16	..
Supported by: Free Church	379	15,391	6973	8418	40	194	62	1339	835	504	21	22
Supported by: Episcopal Church	12	626	572	54	52	6	6	123	96	27	21	2
Supported by: Independents or Congregationalists	2	105	100	5	53	1	1	25	25	..	25	..
Supported by: Baptists	1	39	39	..	39	..	..	..	..	..	..	..
Supported by: Roman Catholics	8	340	238	102	43	1	..	..	..	..	..	..
CLASS IV.												
Ragged Schools	4	187	187	..	47	2	1	25	25	..	25	..
Orphan School	..	..	..	..	..	..	1	30	30	..	30	1
Gaelic Society's Schools	2	50	50	..	25	1	..	..	..	..	..	..
Industrial Schools	1	40	40	..	40	..	3	65	65	..	22	2
Factory Schools	3	90	50	40	30	2	..	..	..	..	..	..
Colliery Schools	2	110	40	70	55	1	..	..	..	..	..	..
Iron Works Schools	15	960	285	675	64	6	2	48	10	38	24	..
Trades Schools	5	197	197	..	39	..	1	65	65	..	65	..
Seamen's Friend Society's School	1	67	37	30	67	..	..	..	..	..	..	..
Other Subscription Schools	103	4470	2032	2438	43	39	54	1426	1048	378	26	26

TABLE H.

DATES at which existing

PUBLIC SCHOOLS.

COUNTIES.	Total Number of existing Schools.	DATES at which existing Schools were established.																	
		Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to Mar. 1851.	Date not specified	In each of the last Ten Years.										
									1841.	1842.	1843	1844	1845.	1846	1847.	1848	1849	1850	1851 (Three Months)
SCOTLAND	3349	751	292	154	237	499	1216	197	61	51	130	170	113	141	143	119	128	135	25
ABERDEEN	288	80	15	7	21	55	99	11	6	4	17	10	10	9	12	13	9	8	1
ARGYLL	175	12	21	16	8	39	66	10	.	3	6	10	5	7	9	5	6	12	3
AYR	177	50	9	11	11	13	73	10	3	2	7	7	11	1	6	13	9	9	2
BANFF	93	22	5	5	10	14	31	6	2	3	1	4	4	8	2	3	.	4	.
BERWICK	60	28	1	4	4	2	14	7	.	1	.	6	1	4	1	1	.	.	.
BUTE	23	2	5	.	1	5	9	1	1	.	.	2	3	1	1	.	.	1	.
CAITHNESS	73	13	3	4	4	6	38	5	1	.	7	8	1	5	5	2	4	5	.
CLACKMANNAN	25	6	1	6	2	4	5	1	.	1	.	.	.	1	1	1	.	1	.
DUMBARTON	46	6	12	1	.	11	16	.	1	.	1	3	2	.	5	1	2	1	.
DUMFRIES	108	50	6	2	5	12	26	7	2	1	3	6	.	5	1	2	2	4	.
EDINBURGH	232	40	10	7	23	33	104	15	5	3	13	11	10	13	11	12	11	12	3
ELGIN	65	9	11	5	4	17	13	6	3	1	2	3	.	1	.	1	.	2	.
FIFE	173	53	9	6	19	23	50	13	2	3	4	8	6	6	1	1	12	5	.
FORFAR	181	28	29	5	9	43	56	11	3	6	8	4	5	8	7	5	3	6	1
HADDINGTON	52	27	3	3	4	.	14	1	2	.	1	5	.	.	.	2	2	2	.
INVERNESS	142	4	25	8	3	30	65	7	5	1	8	6	5	9	10	5	7	8	1
KINCARDINE	77	22	3	3	6	7	31	5	3	1	3	1	5	3	4	3	5	3	.
KINROSS	14	3	1	2	1	.	5	2	.	.	.	2	.	1	2	.	.	.	.
KIRKCUDBRIGHT	83	36	3	3	6	4	26	5	2	2	2	2	2	5	5	2	2	2	.
LANARK	281	55	11	12	31	49	109	14	6	4	6	10	16	7	11	19	14	15	7
LINLITHGOW	34	18	2	2	2	.	8	2	.	.	2	1	1	2	.	.	2	.	.
NAIRN	14	1	1	2	1	4	3	2	.	.	.	1	.	.	.	1	1	.	.
ORKNEY AND SHETLAND	111	21	17	8	17	12	33	3	1	3	.	5	3	3	7	4	2	2	3
PEEBLES	24	13	.	.	.	1	7	3	1	1	.	2	1	.	2	.	.	.	.
PERTH	221	82	8	9	21	21	66	14	5	1	13	9	8	5	7	4	5	7	2
RENFREW	105	10	16	3	7	22	44	3	2	1	4	3	7	8	7	3	6	2	1
ROSS AND CROMARTY	148	3	23	6	4	19	87	6	.	1	15	15	4	11	9	7	13	12	.
ROXBURGH	74	25	7	2	3	7	18	12	.	2	1	4	2	1	4	1	1	1	1
SELKIRK	15	1	3	2	1	1	6	1	1	.	.	.	.	2	1	.	1	1	.
STIRLING	103	15	19	4	8	23	30	9	3	3	1	5	2	4	4	2	3	3	.
SUTHERLAND	73	4	6	3	1	13	43	3	1	1	3	13	1	3	7	4	5	5	.
WIGTOWN	59	15	4	3	5	9	21	2	.	.	2	4	4	5	1	2	1	2	.

*** This Table does not, of course, display the number of Schools existing at former periods, except very vaguely, since many existing were first established, since, doubtless some, though established long ago, may have given the date of a *new* Building, or an enlarged one,

TABLE H.

SCHOOLS were established.

PRIVATE SCHOOLS.

COUNTIES.	Total Number of existing Schools.	DATES at which existing Schools were established.																	
		Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to Mar. 1851.	Date not specified	In each of the last Ten Years.										
									1841.	1842	1843.	1844	1845	1846.	1847	1848	1849	1850	1851 (Three Months)
SCOTLAND -	1893	37	48	101	190	370	1018	129	56	16	63	55	73	69	79	120	178	241	58
ABERDEEN - -	255	2	3	12	29	63	135	11	7	4	11	9	9	4	12	26	25	25	3
ARGYLL - -	26	.	1	1	1	8	12	3	1	1	.	.	.	.	1	.	3	6	.
AYR - - -	121	5	1	6	17	15	66	8	3	4	3	1	2	1	6	11	17	15	3
BANFF - - -	68	.	.	4	8	18	36	2	.	2	2	4	6	3	2	4	5	8	.
BERWICK - -	31	2	1	3	4	5	11	5	1	1	1	2	.	.	1	.	2	3	.
BUTE - -	10	.	.	.	.	3	6	1	.	.	.	1	.	.	2	1	1	1	.
CAITHNESS -	42	2	2	6	3	6	16	7	1	.	1	1	1	1	2	1	1	7	.
CLACKMANNAN -	17	.	.	.	2	3	11	1	1	.	.	.	1	2	1	1	3	.	2
DUMBARTON - -	29	.	1	1	1	6	20	.	1	1	3	1	3	2	1	.	1	3	4
DUMFRIES - -	68	1	1	5	10	7	39	5	3	3	3	1	1	2	2	1	11	10	2
EDINBURGH - -	167	2	2	9	16	31	86	18	5	5	10	3	10	5	6	8	14	19	1
ELGIN - - -	31	.	.	1	2	10	15	3	1	.	2	.	2	.	2	.	6	2	.
FIFE - - -	112	7	3	8	13	20	51	10	2	1	5	.	2	6	4	5	9	11	3
FORFAR - - -	122	.	4	4	8	35	64	7	4	2	2	4	5	10	4	12	7	13	1
HADDINGTON -	18	1	1	1	3	.	7	5	.	.	.	.	.	1	1	.	1	3	1
INVERNESS - -	20	.	1	.	.	5	13	1	1	.	.	1	.	1	1	.	3	5	1
KINCARDINE - -	47	1	1	.	5	6	32	2	1	1	3	3	4	4	2	3	3	7	1
KINROSS - -	9	.	.	3	.	1	4	1	.	1	.	.	1	.	1	.	1	.	.
KIRKCUDBRIGHT -	21	.	.	.	2	1	17	4	.	.	.	1	1	2	1	1	4	6	1
LANARK - -	250	3	2	11	33	41	146	14	10	7	6	11	4	12	10	18	27	35	6
LINLITHGOW - -	16	.	.	2	1	2	11	.	1	1	.	.	2	.	1	2	1	3	.
NAIRN - - -	7	.	1	1	.	2	2	1	.	.	.	.	.	.	.	.	1	1	.
ORKNEY AND SHETLAND	36	2	1	2	5	5	19	2	1	1	.	1	2	.	.	2	8	1	.
PEEBLES - -	4	.	.	.	1	.	2	1	.	.	.	.	2	.	.	.	.	.	.
PERTH - - -	86	6	2	8	7	15	42	6	1	.	3	5	.	3	5	3	6	14	2
RENFREW - -	103	.	6	6	7	30	49	5	4	2	1	3	6	1	2	8	8	11	3
ROSS AND CROMARTY	19	.	1	1	.	2	15	.	4	.	1	1	.	.	1	.	1	6	1
ROXBURGH - -	32	.	1	1	5	7	13	2	.	1	.	1	1	2	2	3	.	3	.
SELKIRK - -	9	.	.	.	1	1	7	.	.	.	.	.	1	.	.	1	1	4	.
STIRLING - -	67	.	5	3	4	12	40	3	3	2	2	.	4	6	4	4	5	9	1
SUTHERLAND -	5	.	.	.	1	1	3	.	.	.	.	.	.	.	.	1	.	.	2
WIGTOWN - -	42	3	1	2	1	6	28	1	.	3	4	1	3	1	2	4	3	7	.

formerly have been abandoned; and some caution is necessary in accepting it as a statement of the periods at which the present Schools erected or enlarged in recent years.

TABLE I.

DATES at which existing SCHOOLS were established.
(Classified View.)

SUMMARY OF SCOTLAND.

DESCRIPTION OF SCHOOLS.	Total number of existing Schools.	Dates at which existing Schools were established. Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to March 1851.	Date not specified.	In each of the last Ten Years. 1841	1842	1843	1844	1845	1846	1847	1848	1849	1850	1851 (Three Months)
DAY SCHOOLS	5242	791	310	255	427	869	2234	326	117	97	193	225	186	210	222	239	306	376	63
PUBLIC DAY SCHOOLS	3349	751	292	154	237	499	1216	197	61	51	130	170	113	141	143	119	128	135	25
PRIVATE DAY SCHOOLS	1893	37	18	101	190	370	1018	129	56	46	63	55	73	69	79	120	178	241	38
Classification of Public Schools.																			
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	1039	587	150	42	46	47	65	102	3	5	3	7	6	7	3	16	5	7	3
CLASS II.—SUPPORTED BY ENDOWMENTS	491	75	50	32	66	116	127	25	14	12	5	13	10	14	22	10	7	19	1
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	1385	64	59	52	80	245	815	40	34	21	115	143	80	108	92	72	91	75	14
CLASS IV.—OTHER PUBLIC SCHOOLS	431	23	33	28	45	91	179	30	10	13	7	7	17	12	26	21	25	34	7
CLASS I.																			
Burgh Schools	88	37	10	2	8	8	15	8	.		.	3	2	3	..	7	.	..	..
Parochial Schools	937	547	139	39	36	38	46	92	3	5	3	4	3	3	2	8	5	7	3
Government Schools	6	2	.		1	.	3		.	.	.	..	1	1	.	1		.	..
Prison Schools	1	.	.			1	.	.					.	.	.		.	.	..
Military Schools	5	1	1	1	1	.	1								1		.	..	..
Workhouse Schools	2	.		.				2			.	.							
CLASS II.																			
Endowed Schools	491	75	50	32	66	116	127	25	14	12	5	13	10	14	22	10	7	19	1
CLASS III.																			
Supported by Established Church	537	50	45	31	55	151	183	19	18	16	11	14	14	17	16	14	25	31	4
Supported by Reformed Presbyterian Church	2	.	..			1	1	.	.	.	.				.	..	.	1	..
Supported by United Presbyterian Church	61	5	3	6	8	15	23	1	2	2	..	2	3	1	3	3	2	4	1
Supported by Free Church	712	9	11	11	15	61	583	19	11	3	97	126	60	81	69	50	53	28	5
Supported by Episcopal Church	36		.		1	5	29	1	2	.	1	1	1	6	3	3	1	4	
Supported by Independents	4	..	.	..	..	1	3	..	.	..	.		.	.	..	2	..	1	..
Supported by Baptists	1	.		..	..	1	.	.	.	.		..		.	.	.	..		..
Supported by Roman Catholics	32		.	1	1	7	23		1	.	3	..	2	3	1	.	7	6	..
CLASS IV.																			
Ragged Schools	17	..	.		.		16	1	..	.	..		.		2	4	7	3	..
Orphan Schools	3		.	.	1	1	..	1	.	.	..			..	.	.	.	..	..
House of Refuge	1	..	.		.	1		..	.	.	.	.	.	..	..	..	..	..	..
Blind School	1	..	.	..	..	1	..	.	.		.	.	.	.	.	..	..	..	..
Deaf and Dumb Schools	2	.	1			..	1	..	.	1	.	.	..	.	.	.	..	..	..
Benevolent Society's School	1	.		1		..	..	.		.	.	..	..	.	..	..	.	..	..
Dumfries Education Society's School	1	.		..	..		1			..	..		..	..	.	..	1	..	..
Friend Society's School	1	.	..	.	..	..	1		..	.	..	..	.	1	..	..	..	..	..
Gaelic Society's Schools	6	..	.	1	.	.	5	..	..	..	..	..	..	.	..	1	..	4	..
Industrial Schools	5	..	.	..	.	1	4		1		..	..	.	1	.	..	1	1	..
Factory Schools	12	1	1	..	2	2	5	1		..	.	.	3	1	..	.	1	..	..
Colliery Schools	20	1	..	2	1	4	10	2		2	..	..	1	1	3	1	1	.	1
Iron Works Schools	21	3	.		2	2	16	1	..	..	1	.	..	1	2	4	3	4	1
Trades Schools	5	.	2			1	2	..	.		.	.	.	..	.	.	..	1	1
Seamen's Friend Society's School	1			.	1	..	.	..	.	.	.	.	.	.	..	.	..	..	..
New Lanark Institution	1	.	.	1	..	..		..	..	..	..	.	.	.	.		..	..	..
Other Subscription Schools, of no specific character	333	23	29	23	38	78	118	24	9	10	6	7	13	7	19	11	11	21	4

TABLE K.

SHOWING, in quinquennial Periods, the AGES of 286,611 Scholars concerning whom information on the point was given.

SUMMARY OF SCOTLAND.

DESCRIPTION OF SCHOOLS.	Number of Scholars concerning whom information as to Age was given.		Ages of Scholars.									
			MALES.					FEMALES.				
	Males.	Females.	Under 5.	5 to 10.	10 to 15.	15 to 20.	20 and upwards.	Under 5.	5 to 10.	10 to 15.	15 to 20.	20 and upwards.
TOTAL OF DAY SCHOOLS	159,640	126,971	8775	79,050	61,449	9189	1177	8682	65,807	45,080	6709	693
PUBLIC DAY SCHOOLS	125,004	90,775	6485	60,757	49,834	7133	795	6276	47,621	32,728	3789	361
PRIVATE DAY SCHOOLS	34,636	36,196	2290	18,293	11,615	2056	382	2406	18,186	12,352	2920	332
Classification of Public Schools.												
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	45,360	24,179	1310	20,250	20,336	3128	336	904	12,746	9525	828	86
CLASS II.—SUPPORTED BY ENDOWMENTS	16,741	13,561	941	8300	6469	924	107	969	6902	4982	664	44
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	48,583	39,371	3055	24,325	18,233	2666	304	3006	20,323	13,883	1966	193
CLASS IV.—OTHER PUBLIC SCHOOLS	14,320	13,664	1179	7882	4796	415	48	1307	7650	4338	331	38
CLASS I.												
Burgh Schools	6412	2625	173	2172	3514	510	43	150	1204	1140	126	5
Parochial Schools	38,261	21,172	1075	17,920	16,635	2411	220	811	11,390	8315	636	20
Government Schools	429	204	16	82	109	137	55	20	80	39	43	22
Military Schools	111	68	11	38	25	36	1	7	50	11	..	..
Prison School	59	60	..	..	10	32	17	..	..	..	22	38
Workhouse Schools	88	50	5	38	43	2	.	6	22	20	1	1
CLASS II.												
Endowed Schools	16,741	13 561	941	8300	6169	924	107	969	6902	4982	664	44
CLASS III.												
Supported by Established Church	14,696	13,569	983	7588	5357	679	89	1083	7048	4785	591	62
Supported by Reformed Presby. Ch.	158	137	12	114	32		..	9	119	9	..	..
Supported by United Presbyterian Ch.	2489	2065	172	1463	773	73	8	134	1236	631	38	26
Supported by Free Church	27,863	20,912	1588	13,160	10,801	1820	191	1562	10,584	7636	1062	68
Supported by Episcopal Church	1150	830	113	570	400	52	15	86	451	268	25	..
Supported by Independents or Congregationalists	160	143	15	76	67	2	..	12	70	60	1	..
Supported by Baptists	92	68	.	15	47	..	..		28	40	..	..
Supported by Roman Catholics	1975	1647	172	1009	753	40	1	120	787	454	240	37
CLASS IV.												
Ragged Schools	693	448	4	343	337	9	..	7	225	209	7	..
Orphan Schools	75	36	..	55	20	..	..	2	20	13	1	..
Blind School	13	11	..	3	8	2	..	.	1	4	6	..
Deaf and Dumb Schools	51	24	.	8	30	12	1	..	3	13	7	1
Benevolent Society's School	52	28	2	25	23	2	..	1	15	12	..	..
Dumfries Education Society's School	92	40	2	46	44	..	..	..	20	20	..	..
Friend Society's School	48	32	2	18	28	..	..	3	15	14	..	..
Gaelic Society's Schools	29	11	..	23	6	..	..	.	28	12	1	..
Industrial Schools	124	186	7	55	56	6	..	17	83	72	14	..
Factory Schools	370	408	23	167	177	3	..	14	141	253	..	..
Colliery Schools	716	551	51	498	157	10	..	52	371	108	17	3
Iron Works Schools	1707	1466	145	1056	452	43	11	182	888	360	34	2
Trades' Schools	157	122	..	66	90	1	..	..	64	53	4	1
Seamen's Friend Society's School	120	80	10	39	68	3	..	4	30	44	2	..
New Lanark Institution	120	136	40	50	30	.	..	40	60	36	..	..
House of Refuge	35	20	4	9	22	..	..	1	3	12	3	1
Subscription Schools	9018	10,035	889	5421	3248	324	30	984	5683	3103	235	30

TABLE L.

ENDOWMENTS OF PUBLIC SCHOOLS. NUMBER OF SCHOOLS HAVING ENDOWMENTS * OF PARTICULAR AMOUNTS.

DESCRIPTION OF SCHOOLS.	NUMBER OF SCHOOLS. Having Endowments of Less than 5l.	5l. and less than 10l.	10l. and less than 20l.	20l. and less than 50l.	50l. and less than 100l.	100l. and less than 200l.	200l. and less than 500l.	500l. and less than 1,000l.	1,000l. and less than 2,000l.	2,000l. and upwards	Not stated	Total of Endowed Schools.
TOTAL OF ENDOWED SCHOOLS	59	110	381	922	33	10	9	2	2	2	102	1662
Classification of Schools.												
CLASS I.—SUPPORTED BY GENERAL OR LOCAL TAXATION	11	29	83	707	14	7	1	..	..	..	..	852
CLASS II.—SUPPORTED BY ENDOWMENTS	20	72	139	124	18	2	8	2	2	2	102	491
CLASS III.—SUPPORTED BY RELIGIOUS BODIES	26	33	158	83	1	1	..	..	..	..	..	302
CLASS IV.—OTHER PUBLIC SCHOOLS	2	6	1	8	..	..	..	..	..	..	..	17
CLASS I.												
Burgh Schools	3	4	7	22	8	7	1	..	..	..	..	52
Parochial Schools	8	25	76	685	4	..	..	..	..	..	..	798
Government School	..	..	..	..	1	..	..	..	..	..	..	1
Military School	..	..	..	..	1	..	..	..	..	..	..	1
CLASS II.												
Endowed Schools	20	72	139	124	18	2	8	2	2	2	102	491
CLASS III.												
Established Church	17	14	24	33	..	..	..	..	..	..	..	88
United Presbyterian Church	..	1	..	..	..	..	..	..	..	..	..	1
Free Church	9	18	129	46	1	1	..	..	..	..	..	204
Episcopal	..	..	5	2	..	..	..	..	..	..	..	7
Roman Catholics	..	..	..	2	..	..	..	..	..	..	..	2
CLASS IV.												
Factory Schools	..	..	..	2	..	..	..	..	..	..	..	2
Colliery Schools	..	..	..	2	..	..	..	..	..	..	..	2
Iron Works School	..	..	1	..	..	..	..	..	..	..	..	1
Seamen's Friend Society's School	..	..	..	1	..	..	..	..	..	..	..	1
Other Subscription Schools, of no specific character	2	6	..	3	..	..	..	..	..	..	..	11

* As to the meaning of the term "Endowment" in these Tables, see Report.

TABLE M.

SABBATH SCHOOLS AND TEACHERS.

(Classified according to the Denominations which support them.)

SUMMARY OF SCOTLAND.

RELIGIOUS DENOMINATION to which the SCHOOLS belong	No. of Schools and Scholars.				Number of Teachers								
	Schools	Scholars.			Total			Paid.			Unpaid		
		Total	Sex.		Total	Sex		Total.	Sex.		Total.	Sex.	
			M.	F.		M.	F.		M.	F.		M.	F.
TOTAL	3803	292,549	135,135	157,114	25,411	14,181	11,230	152	113	39	25,259	14,068	11,191
PROTESTANT CHURCHES:													
Presbyterians													
Established Church	1095	76,233	36,055	40,178	5856	3181	2675	80	57	23	5770	3124	2052
Reformed Presbyterian Church	24	2571	1142	1429	249	134	115	2	2	.	217	132	115
Original Secession Church	4	212	108	104	22	17	5	.	.	.	22	17	5
Relief Church	3	81	42	39	10	5	5	.	.	.	10	5	5
United Presbyterian Church	558	54,324	24,892	29,432	5580	3138	2442	20	14	6	5560	3124	2436
Free Church	1243	91,328	41,930	49,398	7797	4457	3340	13	10	3	7784	4447	3337
Episcopal Church	57	3706	1757	1949	231	113	118	9	7	2	222	106	116
Independents or Congregationalists	176	12,593	5719	6874	1149	679	470	1	1	.	1148	678	470
Old Scotch Independents	1	130	45	85	11	7	4	.	.	.	11	7	4
Baptists	44	2506	1147	1359	262	165	97	.	.	.	262	165	97
Unitarians	1	130	70	60	12	6	6	.	.	.	12	6	6
Wesleyan Methodists:													
Original Connexion	53	5124	2432	2692	566	317	249	.	.	.	566	317	249
Primitive Methodists	5	510	266	244	60	40	20	.	.	.	60	40	20
Independent Methodists	1	90	40	50	15	6	9	.	.	.	15	6	9
Wesleyan Reformers	2	184	89	95	20	11	9	.	.	.	20	11	9
New Church	1	30	14	16	6	4	2	.	.	.	6	4	2
Evangelical Union	22	1853	849	1004	225	141	84	.	.	.	225	141	84
Isolated Congregations:													
City Mission	6	156	70	86	16	10	6	.	.	.	16	10	6
Various	77	4351	1757	2594	369	223	146	1	1	.	368	222	146
No particular Denomination	254	16,913	7916	8997	1265	755	510	10	10	.	1255	745	510
Denomination not stated	82	3716	1813	1903	234	147	87	11	6	5	223	141	82
Reformed Protestant Congregation	1	129	80	49	14	8	6	.	.	.	14	8	6
All Evangelical Denominations	4	338	181	157	29	18	11	.	.	.	29	18	11
Christian Chartists	1	70	35	35	10	5	5	.	.	.	10	5	5
Free Gospel Church	1	143	69	74	30	13	17	.	.	.	30	13	17
Christian Brethren	1	50	30	20	7	6	1	.	.	.	7	6	1
Free Christian Brethren	1	143	74	69	19	9	10	.	.	.	19	9	10
Calton Association	13	1090	522	568	101	47	54	.	.	.	101	47	54
Bridgeton Association	4	459	242	217	56	28	28	.	.	.	56	28	28
Sabbath School Union	1	52	20	32	5	2	3	.	.	.	5	2	3
Protestant	1	34	17	17	4	1	3	.	.	.	4	1	3
Unsectarian	2	159	74	85	20	16	4	.	.	.	20	16	4
A Christian Congregation	1	24	12	12	4	2	2	.	.	.	4	2	2
Second Congregational	2	74	58	16	4	3	1	.	.	.	4	3	1
Church of Christ	1	14	4	10	1	1	.	.	.	.	1	1	.
OTHER CHRISTIAN CHURCHES:													
Roman Catholics	60	13,015	5859	7156	1151	465	686	5	5	.	1146	460	686
Jews	1	14	5	9	1	1	.	.	.	.	1	1	.

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TABLE N.

DATES at which EXISTING SABBATH SCHOOLS were ESTABLISHED.*

SUMMARY OF SCOTLAND.

RELIGIOUS DENOMINATION to which the SCHOOLS belong.	Periods during which the Schools were established.							
	Before 1801.	1801 to 1811.	1811 to 1821.	1821 to 1831.	1831 to 1841.	1841 to 1851.	Not stated.	TOTAL.
TOTAL - -	109	124	225	383	704	2069	189	3803
PROTESTANT CHURCHES:								
Presbyterians:								
Established Church - - - -	45	50	70	146	227	455	102	1095
Reformed Presbyterian Church - -	..	..	2	3	8	11	..	24
Original Secession Church - - -	..	..	..	1	1	1	1	4
Relief Church - - - - -	..	..	..	..	..	2	..	2
United Presbyterian Church - -	30	27	58	87	142	203	11	558
Free Church - - - - -	6	5	29	60	163	948	32	1243
Episcopal Church - - - -	2	1	1	4	8	32	9	57
Independents or Congregationalists - -	10	15	10	9	53	79	..	176
Old Scotch Independents - - -	..	..	..	..	..	1	..	1
Baptists - - - - - -	..	3	1	4	4	31	1	44
Unitarians - - - -	..	..	..	1	..	..	..	1
Wesleyan Methodists:								
Original Connexion - - -	1	5	6	6	11	23	1	53
Primitive Methodists - - -	..	..	..	1	1	3	..	5
Independent Methodists - - -	..	..	..	..	1	..	..	1
Wesleyan Reformers - - - -	..	..	..	..	1	1	..	2
New Church - - - - - -	..	..	..	..	..	1	..	1
Evangelical Union - - - - - -	1	..	1	..	1	18	1	22
Isolated Congregations:								
City Mission - - - -	..	..	..	..	..	5	1	6
Various - - - - -	2	2	8	15	14	34	2	77
No Particular Denomination -	11	10	23	31	41	128	10	254
Denomination not stated - -	1	3	7	5	7	44	15	82
Reformed Protestant Congregation -	..	..	..	..	..	1	..	1
All Evangelical Denominations -	..	..	1	1	1	1	..	4
Christian Chartists - - -	..	..	..	..	..	1	..	1
Free Gospel Church - - - -	..	..	..	1	..	..	..	1
Christian Brethren - - - -	..	..	..	..	..	1	..	1
Free Christian Brethren - - -	..	..	..	..	..	1	..	1
Calton Association - - - -	..	..	1	1	8	3	..	13
Bridgeton Association - - - -	..	1	..	1	2	..	..	4
Sabbath School Union - - - -	..	..	..	..	..	1	..	1
Protestant - - - - - -	..	..	1	..	..	..	..	1
Unsectarian - - - - -	..	..	..	..	..	2	..	2
A Christian Congregation - - -	..	..	..	..	..	1	..	1
Second Congregational - - -	..	..	..	..	1	1	..	2
Church of Christ - - - -	..	..	..	..	..	..	1	1
OTHER CHRISTIAN CHURCHES:								
Roman Catholics - - - - - -	..	2	6	6	9	35	2	60
Jews - - - - - -	..	..	..	..	..	1	..	1

* It will be sufficiently apparent that in many cases the date given in this Table applies to the period when the *building* was erected in which the School was held.

APPENDIX.

EXPLANATORY NOTES

AS TO THE

MODE OF PROCURING AND DIGESTING THE RETURNS.

APPENDIX.

ENGLAND AND WALES.

MODE OF PROCURING AND DIGESTING THE RETURNS.

The object of the following remarks will be to show precisely the manner in which the original returns respecting education were procured—the obstacles which intervened to threaten incompleteness—the proceedings taken to remove those obstacles—the measure of success which followed these proceedings—and the various processes of tabulation and of estimates through which the returns themselves have passed in order to produce the results now published in the shape in which they are presented. Though not, probably, of general interest, such an explanation will be found of the utmost service to statistical inquirers, who, without such details, would be frequently unable to assign to the whole investigation and to special inferences the exact particular value, neither more nor less, to which they are entitled.

The machinery by which the General Census was accomplished is by this time probably familiar to most persons. England and Wales were divided into 30,610 small sections, each containing on an average 100 houses, but the rural sections having generally a less, and the urban sections generally a greater number. To each of these sections an Enumerator was appointed, with a mission to every house and separate tenement within his section. Upon two distinct occasions was this visit to be made; the first, in the course of the week ending Saturday, 29th March 1851, for the purpose of leaving a "householder's schedule" and explaining its requirements; the second, on the 31st March 1851, for the purpose of receiving the same schedule properly filled up or else of filling it up himself from the information of the inmates. This was the *general* census—of the numbers, sexes, ages, birthplaces, and occupations of the people.

These two opportunities (occurring only once in every ten years) of simultaneous communication with the occupants of every house in England, were seized upon in order to procure intelligence respecting *Education*. Forms were prepared (see copies *post*), containing questions to be answered by the heads or keepers of all *Day Schools*, *Sunday Schools*, *Evening Schools for Adults*—and *Literary and Scientific Institutions*.

The Enumerator was instructed on his first visit at a house, to inquire if a school of any sort was carried on there: if there was, a form was to be left to be filled up ready for his second visit on the Monday following. After this first visit and delivery of forms, the enumerator was to make a *list* of all the schools within his district, stating the names of the parties to whom the forms had been delivered. This list was at once deposited with the next superior officer, the Registrar (of whom there are 2190 in England and Wales), who would use it as a check upon the number of returns to be received from that enumerator. The forms for Sunday schools were either left at all the places of worship within the compass of the Enumerator's section, or delivered at the residence of some party ascertained to be officially connected with them. If these parties lived beyond the limits of the section, the communication was effected by the Registrar.

When thus delivering the forms, the Enumerator notified to those receiving them that they were not *compellable* to furnish information: it was left entirely to their option.

On the 31st of March, all over England, the forms were called for and collected. A refusal was of rare occurence. When collected, they were sent at once to the Registrar, who compared them with the lists in his possession, and, when made as perfect as was possible, despatched them and the lists to the Census Office.

Towards the end of April, 1851, a vast confused accumulation of returns and lists had arrived. Most of the parcels, insecurely packed, had been forced open in the course of their transmission through the post, and the greater portion of 100,000 documents were intermingled, so that forms of different descriptions and from different localities were mixed together. This involved a process of *sorting*—forms of similar character (as referring to Day Schools or Sunday Schools, &c.) being brought together, and the whole then numbered and arranged and bound in topographical parochial order.

The next proceding was, to test the completeness of the results obtained. This test consisted in a careful comparison of the *lists* of schools with the school *returns*, in order to see whether for every school mentioned in the lists a corresponding return had been received. It was then discovered that some thousand or more of *lists* had not been sent. Communications, therefore, were despatched to the local officers, and by their aid, the missing lists, or substitutes for them, were procured. Upon comparing with the lists thus made complete the actual returns received, it was discovered that several thousands of schools, referred to in the lists, had not supplied returns: fresh applications, therefore, to the local officers were necessary. After much exertion and delay, a definite account was rendered of all the schools occurring in the lists. From some (principally private day-schools) no information could be got; but from most an answer was supplied. The number noticed as having thus declined to afford intelligence was 1583 (viz. 1206 Day-Schools and 377 Sunday-Schools); but doubtless this does not express the whole.

The returns being thus made as complete as possible, the tabulation of the facts was next proceeded with. The most essential items of intelligence were tabled, in parochial order, in Registration Districts or Poor Law Unions; the facts from each school return occupying a line. The tabling of Day schools was conducted in duplicate as to the more important entries, and particularly as to the *number of scholars*, and the two series, on their completion, were compared—by which means an important check was established and considerable accuracy, it is hoped, secured.

The returns, of course, were not all perfect. Many while giving full intelligence on one point overlooked another. Thus, sometimes, the number of the scholars *on the books* being given, the number *in attendance* was omitted; sometimes, on the other hand, the number in attendance was supplied, but the number on the books not stated The course adopted, to obtain an uniformity in the returns, was to supply these vacancies by estimates; assuming that the proportion between the scholars on the books and those in attendance was the same in these particular instances as in the other schools for which complete returns were made. On examination of these full returns, the proportion of scholars in attendance as compared with the number on the books was found to be, in private day-schools 91 per cent., in public day-schools 79 per cent., and in Sunday schools 75 per cent. These proportions, therefore, were applied to the incomplete returns. This plan was adopted both for DAY and SUNDAY SCHOOLS.

Again; on some occasions, while the *total* number of scholars was mentioned the proportion of the *sexes* was left undistinguished. Sometimes the scholars were distributed into boys, girls, and infants—the last being treated as if belonging to a third description of sex. In all these cases—if no indication was apparent on the face of the return that the school was adapted only for one sex—it was assumed that the scholars were equally divided into boys and girls. This plan was adopted both for DAY and SUNDAY Schools.

These were the only interpolations. In all other cases, where imperfect information was supplied, as in the case of teachers, ages, income, subjects of instruction, &c., the plan has been to present in the Summary Tables only the perfect portion as a fair criterion of the whole; but, with reference to the *number* of scholars, it appeared essential to give something which might be accepted as the whole, and this could only be accomplished by the process thus described. The figures thus obtained by estimation were inserted in the Tables in *red ink*, in order to distinguish them from the authentic figures, and to show, by the extent to which the process was pursued, how far the aggregate results were likely to be affected by a possibly erroneous mode

of computation. On reviewing these interpolations it may confidently be asserted that their number in proportion to the total number of entries is so small that no disturbance of the slightest consequence can have been caused, even if the estimate was not in every case accordant with the real though unknown fact.

It was found that some of the schools returned as day schools, contained *adults*—persons upwards of twenty years of age: these were principally military schools, prison schools, &c. As it seemed advisable, on various grounds, to confine the view to schools for *juvenile* scholars, the adults in such establishments have been deducted, leaving only children and young persons in the tables. This course also has been followed with respect to schools for *secondary* education, such as schools of art, &c., as the scholars in such institutions would have probably already passed through their career of primary instruction, and ought not therefore to be mingled in one view with children in the elementary schools. It is possible that this elimination may have been in some few instances through oversight omitted, as the tables still include above 5,000 scholars upwards of twenty years of age; but *in general* this process has been carried out.

Whenever an opportunity occurred for comparing the census returns with statements from extraneous sources, this was done. By this means was discovered a considerable deficiency of *Workhouse Schools*. The larger workhouses were not included in the districts of the ordinary enumerators—the returns of inmates being made by the masters; hence it happened that they were not furnished with the forms of school-returns. In order to supply the deficiency resulting from this cause, recourse was had to the accounts of average school attendance, in 1851, published by the Poor Law Board.

As a further means of showing what was the course adopted in digesting the Day School returns, the Instructions, in conformity with which this process was pursued, are here inserted:

INSTRUCTIONS for the CLASSIFICATION and further REVISION of PUBLIC DAY SCHOOLS (on the Tables of A 2.)

The expression "PUBLIC" Schools is intended to apply to all schools supported, *in any degree*, from other sources than the payments by the scholars, and which are established in any degree for other objects than pecuniary profit to the promoters.

All schools which derive their income *solely* from such payments, or which are maintained with a view to pecuniary advantage, are to be considered "PRIVATE" schools, whatever may be their size or educational character, and whether belonging to a single individual or to a large proprietary body.

Public schools, as thus defined, are to be classified according to THE DIFFERENT AGENCIES BY WHICH THEY ARE ESTABLISHED AND MAINTAINED, so as to present a view of the various distinct sources from which the existing educational provision of the country is supplied.

The *primary* classification will consist of *four* groups, as follow:

I. Schools established and supported by PUBLIC TAXATION,—whether General or Local.

II. Schools established and supported principally by ENDOWMENTS.

III. Schools established and supported principally by RELIGIOUS BODIES.

IV. OTHER Public Schools, not embraced in the preceding classes.

I The *first* group will consist of schools connected with the various state establishments, such as the army, the navy, prisons, union workhouses, &c., and will comprise all such educational institutions as are supported either from the general taxes of the country or out of local rates.

Some of these schools, however, will include among the scholars a certain number of *adults* (*i.e.* persons above twenty years of age), who must not be mixed up with scholars of the usual scholastic age.

If, therefore, the school is composed *entirely* of such adults, it must be wholly withdrawn from the tables; if partly of adults and partly of children, the number of the *children* only must be retained.

II. The second group is intended to embrace all schools distinctly designated in the returns as endowed, collegiate, and grammar schools; and, in addition, all schools, whatever may be their position or character in respect of the quality of the instruction given, which are supported, either altogether or in chief degree, by permanent *endowments.*

The principal means of determining what schools, besides those which are unmistakably described by their very title, should come within this definition, are supplied by the answers to the thirteenth question, as to the amount and sources of income. Where, in such cases, the reply concerning income is distinct and full, and it appears that part is derived from endowment and part from denominational subscriptions, the proportion which the amount received from endowment bears towards the total income must be ascertained, and if this proportion should be found to exceed a half, the school must be referred to the present group; but if the proportion should be less than a half, and the receipts from voluntary contributions large, the school will most appropriately take its place with those of the third group. The great question will be, whether the endowment or the voluntary subscriptions form the *distinguishing feature* of the school; and according to the answer given to this inquiry will the school be placed in the second or the third division respectively.

[The little inconvenience which might, perhaps, be apprehended from this plan, as one which mixes up in some degree together schools depending upon different kinds of support, will be effectually obviated by distinguishing, both in Class II. and Class III., the number of schools which are thus supported by a combination of endowments and subscriptions.]

But schools connected with philanthropic societies or institutions, such as orphan schools, blind schools, &c., should be placed in Class IV.

III. To the *Third* Group must be referred all Schools which are supported by Religious Denominations *as such;* and which, it may be presumed, are chiefly indebted for this support to the influence of a denominational spirit in their patrons.

The principal object of this Group is to separate all schools originated and sustained by denominational effort from those which are the result of a general philanthropy not flowing through the channel of any particular sect. This separation is essential to an accurate estimate of the extent to which the educational provision of the country is supplied by the operations of religious bodies. It is difficult, however, to find a perfect test by which this necessary division shall be satisfactorily secured. The best, perhaps, is furnished by the answer, given in the Returns, to Question 6., viz. "*With what, if any, Religious Denomination is* "*the School more particularly connected?*"; although—as the reply to this inquiry will, not infrequently, refer to the *form of religious instruction imparted* in the school, and as the present classification is intended to be framed according to the distinctive religious tenets of the *supporters* of the schools and not according to any distinctive religious tenets which may be *taught* in the schools—the invariable adoption of this test will not be proper; for it is evident that several schools which may, as far as peculiarities of *teaching* are concerned, be connected with particular religious bodies, ought nevertheless to be excluded from this group. Examples of such cases are presented by the School of the St. Anne's Society at Brixton and the Orphan Working School at Haverstock Hill; both of which Institutions may be fairly assumed to be the offspring rather of philanthropic sentiment than of religious zeal—although the children of the former are instructed in the doctrines, liturgy, and catechism of the Church of England, while the children of the latter,

though not receiving any sectarian instruction, are required to attend a Place of Worship connected with Protestant Dissenters. In the same position are nearly all similar schools adapted for peculiar classes of children—such as schools for Orphans, for the Blind, for the Deaf and Dumb, for the children of Sailors, for Ragged Children, &c.:—most of these institutions being probably indebted for their origin, more to the promptings of a natural benevolence than to any denominational energy.

So, in the case of schools maintained, directly or mediately, by the State, (forming Group I.); such as Military and Naval Schools, Prison Schools, and Workhouse Schools: although the scholars in such schools are generally instructed in the forms and doctrines of the Church of England, it cannot be maintained that these establishments belong to the National Church *as the source of their support*.

In like manner, schools supported principally by endowments—even although the donors may have been connected with particular denominations, and although particular creeds and catechisms may at present be imparted to the scholars—must nevertheless be excluded from a group designed to indicate the action of *existing* religious bodies in the education of the people.

The safest course will probably be—in the case of all schools not established by the Government nor supported chiefly by endowments—generally to accept the answer to Question 6. (when mentioning particular religious bodies) as indicating a distinct denominational action, unless, from other portions of the Return under examination, it appears that the School is either adapted for a certain *class* of children specially claiming public sympathy (as those alluded to above) or connected with some secular institution or association (as Mechanics' Institution Schools, the Philanthropic Society's Farm School, &c.) or otherwise obviously founded and sustained by efforts not exclusively proceeding from any particular section of the religious world.

Where no reply at all is given to Question 6, or where the answer is to the effect that the School is not connected with any particular religious body; the school must be referred to the Fourth, or Miscellaneous Group, unless, from the name and description of the School, or from other information concerning it, there appears sufficient reason to assign to it a place in the present class. *British* schools had better be always included in Class III.; ascribing them to particular denominations, or to none, according to the answer given to Question 6.

Considerable light may be expected from the general language and incidental allusions of the Returns, which should therefore undergo a careful scrutiny for any hints they may afford upon this point.

IV. The *Fourth* Group will include all Public Schools, of whatever character, which cannot be referred to either of the preceding groups; and will chiefly consist of Schools connected with Public Secular Bodies—Charitable Institutions—or Philanthropic Associations—and those supported by benevolent individuals or bodies of subscribers actuated probably, in greatest measure, by religious principle, but not attached to any definite denominational machinery. Under this head will therefore appear all *Ragged* Schools, *Factory* Schools, and such other Schools as are not reported to belong to any particular Religious Body.

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